Sri Guru Granth Sahib

Sri Guru Granth Sahib

[*English Version*]

VOL. I
(Revised in modern idiom)

Translated and annotated by
DR. GOPAL SINGH, M.A., Ph.D.

ALLIED PUBLISHERS PVT. LIMITED
NEW DELHI MUMBAI KOLKATA CHENNAI NAGPUR
AHMEDABAD BANGALORE HYDERABAD LUCKNOW

ALLIED PUBLISHERS PRIVATE LIMITED
Regd. Off. : 15 J.N. Heredia Marg, Ballard Estate, Mumbai 400001
12 Prem Nagar, Ashok Marg, Opp. Indira Bhawan, Lucknow 226001
Prarthna Flats (2nd Floor), Navrangpura, Ahmedabad 380009
3-2-844/6 & 7 Kachiguda Station Road, Hyderabad 500027
5th Main Road, Gandhinagar, Bangalore 560009
1/13-14 Asaf Ali Road, New Delhi 110002
17 Chittaranjan Avenue, Kolkata 700072
81 Hill Road, Ramnagar, Nagpur 440010
751 Anna Salai, Chennai 600002

ISBN 81-7764-304-5 (Set)
ISBN 81-7764-305-3

First Edition, 1960
Reprinted, 1962, 1963, 1965
Revised Edition, 1978
Reprinted, 1984, 1987, 1989, 1993, 1996, 2002, 2005

Price : Rs. 1800.00 (Full set of 4 Vols.)

Published by Sunil Sachdev and printed by Ravi Sachdev at Allied Publishers Private Limited, Printing Division, A-104 Mayapuri, Phase-II, New Delhi - 110 064 7/2005

Dedicated

to

the great Sikh People

whose fraternity

my revered father, now in heavens,

joined, blest by the Guru's Grace, and

turning his back on worldly affluence,

died a martyr to the Cause.

TABLE OF CONTENTS

—The pages of the original text are given in black type in the margin. Words with a spiritual significance begin with capital letters throughout the translated version.

MESSAGE FROM H.E. DR. S. RADHAKRISHNAN, PRESIDENT OF INDIA

I have now looked through the volumes of GURU GRANTH SAHIB (English Version). I read the different introductions and glanced through the Translation. It is an impressive work which will be found extremely valuable to all students of Sikhism as well as comparative religions.

(Sd.) S. RADHAKRISHNAN

New Delhi:
21 November, 1961

MESSAGE FROM PRIME MINISTER JAWAHARLAL NEHRU

PRIME MINISTER'S HOUSE
NEW DELHI

March 27, 1960

I was presented with a copy of the English version of Shri Guru Granth Sahib translated and annotated by Dr. Gopal Singh. In looking through this monumental work, I have admired the labour and scholarship of the translator and I must congratulate him on this achievement. He has performed a worthy and necessary task. I am glad that this famous book has now been brought to a wider circle of readers. It is a great book and all who read it will profit by it. To the Sikhs it is Holy Scripture. But, even by others who are not Sikhs it is greatly respected and many have profited by its reading.

I welcome this fine edition of Shri Guru Granth Sahib.

Jawaharlal Nehru

PREFACE

[By Shri U. N. Dhebar, President of the Indian National Congress]

In the process of its journey from a cave life predominantly animal to the present stage of civilization, the human mind has fashioned a fabulous number of mediums—some evolutionary, some revolutionary. One of the most powerful of such mediums has been religion. Humanity owes to this medium more than to any other many a quality of head and heart that it has come to develop. It is true that sometimes religion has cast its lot with reactionary ideologies. But then the position, more often than not, has been that it itself has fallen a victim to ignorance or greed of its votaries.

What is the purpose for which this medium has been fashioned ? If we read the story of religion and the way, in which it has worked, there are many a thing which we do not like or may even appear too hideous to us. But the essential purpose of religion has been to inspire, to build up faith, to widen the orbit of human relationship, to foster those virtues which enrich human life and finally to provide some answers to questions that have vexed our mind, ever since we became inquisitive : "Where do we come from and whither do we go and what is the purpose of all life's ado ?"

The process through which Indian history in the last millennium has passed is a curious mixture of religious thinking and non-religious acting. This only shows that the mediums that we have fashioned for our progress cannot be easily co-ordinated and the problems of life are getting the better of the religious teachings. There was good ground for this happening. Sometimes one has too much of a particular aspect of life. We thought of only the spirit allowing the earthly to be forgotten. A human being is composed of physical as well as spiritual material. The physical elements are subject to the laws of physical nature, and the nature can be won over but cannot be suppressed. Too much of suppression exercised upon natural functioning has resulted in some morbid and perverse reactions. Our thinking has become lop-sided. The van of life is trying to drag itself on one wheel. We have neither been able to serve fully our spiritual interests nor our worldly interests.

At the other extreme stand persons who feel that religion is an anachronism in the modern world. They base their argument upon the idea that religion is more an incident of faith than reason. This is an over-simplification of the whole philosophy of religion. Though in addressing those who have not attained that intellectual level religion has resorted to the medium of faith, it cannot be said that that is its fundamental approach or ultimate character.

Those who have had anything to do with a closer study of religion will acknowledge the immeasurable assistance they have received in rationally understanding the problems of life, of society and of the creation. While it has enabled them to face the challenges of day-to-day life in a more or less detached manner, it has undoubtedly enriched their own conception of life, of the society and of the universe. Mahatma Gandhi is one of the noblest and richest examples before the whole human family of what religion can do to help a person to find his way out not only for himself but for vast masses of people and humanity. Gandhiji himself has borne testimony to it.

In the book that Shri Gopal Singhji places before the wider public we have some illustrious examples of the workmanship of religion. The intensely sensitive and conscious mind of Guru Nanak is repelled at the manner religion was being preached and the name of God was being bandied. He led the trail once again for others to follow. His heart was intensely stirred. He saw that the people were suffering and religion was of no avail in lightening their burdens. His was the compassion of the most contagious character. The nine Gurus in succession could succeed in imparting this message of new faith and place new objectives before the people.

Those who have tested the importance of the 'Name of God' realise what a change it can bring about in the human psychology. Gandhiji relied upon 'Rām-Nām'. To him that was the remedy against despair and frustration because most of our individual and social diseases spring from lack of faith in ourselves. Here the use of the 'Name' is not mechanical nor is it concerned with worldly results. It is the starting point of a new process. This process begins with the intellectual realisation that life is dependent upon spirit, and, what is more, that spirit is not dependent upon life. The whole fallacy starts with a wrong understanding of the role of the spirit and of physical self. Constant repetition of God's Name works as a constant reminder of this destination and operates as a constant insistence to relate our actions on the physical and mental plane to the spiritual objectives of life. This does not mean ignoring the physical and mental plane. This only challenges the monopolistic use of the self for merely physical or earthly ends. It envisages a process to establish an equilibrium in life.

Repetition of the 'Name' is not even conceived as a mental exercise. It is conceived as a medium to establish contact with those regions of human conscience which have not been contacted and which constitute reservoirs of energy unequalled by any other energy. It is called by those who have established such contacts as 'love'. Love is an energy more potent, more creative and more resplendent than any other energy yet discovered.

The whole conception of the Gurus, as the conception of any true religion, is based upon this creative resplendent energy to be used to heal the wounds and build the hearts, than inflict the wounds or break the hearts.

Sardar Gopal Singhji, despite his western education and despite his immersion in the other fields, has rendered a great service to the cause not only of Sikh religion but to the cause of human civilization in unfolding to the English-knowing readers the great message of Guru Nānak and his successors. Any one who will go through the book will be impressed not only with the devotion and zeal of the author but also with the breadth of his vision and his catholicity which indeed are the true characteristics of a true religion and a genuine believer. The long years that Sardar Gopal Singhji has spent upon the work could have received the appreciation of any one even if the rendering were in prose. Here is an effort, however, to translate in free verse. I am sure those, who will approach the great book, that has been inspiring millions of human beings for the last four hundred years, will find that the message of the Guru Granth Sahib has been transmitted to him with as much devotion and as faithfully as any human being could have done.

The whole plan of the work is admirable and I have no doubt that it will ensure a place of honour for the author for long years to come.

New Delhi
March 22, 1960.

U. N. DHEBAR

INTRODUCTION

(By Shri N. V. Gadgil, Governor of the Panjab)

Dr. Gopal Singh has translated Guru-Granth Sahib in English. Dr. Gopal Singh's attempt is the first of its kind and is distinguished both by deep scholarship and a high regard for truth. With his background of Sikh religion and his own comparative study of other Indian religious systems, I may say he has caught the true spirit of *Gurbāni*. Years before, two westerners, Dr. Trumpp and Mr. Macauliffe, did translate portions of Guru-Granth Sahib in English. Guru-Granth Sahib was compiled by the fifth Sikh Guru, Arjan Dev, about 1604. He had before him the sayings and songs of his four predecessors. To them he added sayings and songs of the Hindu Bhaktas and Muslim Sufis. The sayings and songs of Guru Teg Bahadur were added by the last Guru, Gobind Singh. The Guru-Granth, since then, remains as it is and there have been no further additions. Guru-Granth Sahib contains 5894 hymns, and, as Dr. Gopal Singh points, the largest compositions are by Guru Arjan Dev—2216, Guru Nānak—976 hymns, Guru Tegh Bahadur—118, and Bhaktas and other songs 937. Guru-Granth Sahib contains the songs and sayings not only of the regular Sikh Gurus but the songs and sayings of Ravidās, Kabir, Namdev and other saints who were held in high esteem in those times when the Sikh religion dawned on the world. The Granth, in the words of Dr. Trumpp, who was the first translator of this holy book into English, is "the treasury of the old Hindvi dialects". One may say that here is an attempt to have a synthesis of current religious and cultural thinking and one may say without fear of contradiction that this has been done with great success. Today the language of the Guru-Granth Sahib seems archaic but at the time, when the Guru-Granth was first compiled, it was the language of literary expression though not of common use of the community. The songs are composed in various *Ragas* and variety of metre is used and one gets completely absorbed and is forgetful of the physical surroundings when one hears them sung in any holy Gurdwārā. To translate a book of that kind in any other non-Indian language is a difficult proposition. Dr. Trumpp's translation, which was published in 1870, cannot, by any standard, be considered true or even substantially satisfactory. The translation of several verses of the Guru-Granth by Mr. Macauliffe is no doubt better but even Mr. Macauliffe has not succeeded in bringing out in the translation either the beauty of the phrase, the appropriateness of the metaphor or the spirit of the song itself. It is often said that it is easier to compose something original but far difficult to translate the same in any other language. Every language has a genius of its own and every word in that language has a spiritual significance which it is very difficult for any person who does not claim that to be his mother-tongue, and it is equally difficult for a person whose mother-tongue is that language, to translate it with the same effect and the same significance. It is a platitude to say that words constitute only form and the meaning, the content or the soul, and yet in literature and particularly in religious books words do matter more than anything else. It is obvious that the original form cannot be reproduced in a translation.

Dr. Gopal Singh's contribution measured by well-known literary tests may be considered as one coming up substantially to these standards. He has also included in this volume his views on the philosophy of Sikh religion. The Sikh religion, it may be said, prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks. At the same time in a positive way, it inculcates gratitude, philanthropy, justice, impartiality, truth, fearlessness, honesty, in brief, those qualities and virtues which are common to all religions. The founder of Sikh religion or *Sampradaya* is undoubtedly Guru Nānak. It is stated in one of the Sikh scriptures that "in every age the Lord did send his servants, Ram in *Treta Yuga*, Krishna in *Dwapar* and Nānak in the *Kali Yuga*". In Gita, Lord Krishna has said, 'When there is an atmosphere of irreligion, I take *Avtār* in order to put down irreligion and uphold religion". Nānak is considered in that context as the man of the age or "*Yuga Karta*".

The social and economic conditions which prevailed when Nānak was born are described in various hymns and songs by Guru Nānak himself. There was the Mohammedan rule and no woman's honour, no

man's self-respect was safe. Loot, even without pretence to any duly promulgated law was the order of the day. Apart from political conditions, there was social degradation which was all too common and people believed more in symbols than the essential significance of the teachings of their respective religious books. The need of the hour was to restore faith in God, re-interpret the philosophy of life and bring the people at large on the right path. The social distinctions in terms of castes and classes were considered to be natural with the result that the economically backward continued to remain so while the enlightenment was reserved for the few.

Nānak placed first things first. He described God as one without fear, without enmity. He is one for all Hindus and Mohammedans. He is the Creator of all that one finds in the world. He neither hates nor indulges in curses. He is not limited by time but He still is and is an existing reality and He is attainable through the grace of Guru. By His order, all form appeared and by His order all life came into existence. As stated in Sukhmani, the Guru says, "I simply know that the whole creation is strung in the thread of His order". This is the background of the great idea of brotherhood of man and it is the key-note of the teachings of the Gurus and also indication of the social relationship of the Sikhs with the rest of mankind. It has been stated, "Let no one be proud of his caste. He, who knows Brahma, is the Brahmin. Do not be proud of your caste. All men talk of four *Varnas*. The whole creation germinated out of one Brahma. Out of the same clay the whole creation is moulded. The potter makes them in various ways". According to Sikh religion, nobody belongs to any higher caste or a lower caste. *Kartā* and *Karim* are one. In every one dwells the same light and the same God. The idea of unity of spirit was not a new thing in India. The great contribution, however, of Sikh religion and its Gurus was translation of this high philosophy and high purpose into every-day action of men and women. The great institution of *Amrit Sanskāra* is proof how this doctrine was sought to be given a concrete form. *Amrit Sanskāra* is available to any one without any distinction of caste or creed. Sikh philosophy does not prescribe Dharma in terms of occupations or professions but the broad principle is that every one must serve the *Sangat*. *Amrit Sanskāra* is both for men and women and the duties make no difference in terms of Sikhs. In a sense, there is more of democratic spirit in Sikh religious philosophy. Through faith and love, every Sikh is expected to eliminate egoism. Every Sikh is expected to "sell his mind to the Guru".

The very word 'Sikh' is Apbhransa (अपभ्रंश) of the Sanskrit word *Shishya* (शिष्य). This indicates that there must be a *Guru* if there is a *Shishya*. Therefore, Guru in Sikh philosophy has a great position although he is not considered God or an incarnation of the deity. In fact the tenth Guru has said, "Those who call me supreme Lord will go to hell". One may say that Guru is the vehicle through which Love and Grace of the great infinite God is carried and communicated to the people at large. "The servants of the Lord come for doing good to others. They infuse spiritual life, inspire devotion and unity of man with the Lord. They themselves have been saved and come for the salvation of the world". "He alone is called *Satguru* who has realised the ever-lasting *Purusha*. By his company the disciple will be saved, O Nānak, by singing the praises of God". Apart from spiritual teachings, the Sikh religion lays down a code of conduct since the dominant note in Sikh religion is correct conduct. Here is what one finds in *Vār Mājha*, "What belongs to others is like beef for a Hindu and pork for a Mohammedan. The Guru will acknowledge those (as his disciples) who do not subsist on ill-gotten wealth". "By mere talk one cannot reach heaven ; it is the practice of truth that saves. By spices (plausible talk) you cannot turn the unlawful into lawful. (Saith) Nānak, by false talk you will be left with falsehood alone". Speaking about ceremonials without the necessary spirit, Guru Nānak has said, "They who continue to perform ceremonial works but are egoistic bear a crushing load. When there is no love for the Name, such works are sinful". Talking about learning and practice of Yoga, here is what Nānak says, "Even though a man be versed in the six systems of Hindu Philosophy, and practise *Puraka*, *Kumbhaka*, and *Rechaka* (inhalation, retention and exhalation of breath), even though he be intellectually illumined, practise meditation and perform ablutions at places of pilgrimage ; only eat food cooked by himself, touch no money and live in a forest ; yet if he feels no love for God's Name in his heart ; whatever he has done shall be transitory. Superior to him deem thou a *Chandāla*, O Nanak, in whose heart God dwelleth". What the Gurus have done is very well described as follows :—

"The Guru united the *four Varnas* into one. The *savarnas* and *avarnas* all repeat His Name in *Satsang*. The six schools of philosophy are like six seasons. The way of the Guru is to look at the one sun (that causes them). Doing away with the 12 sects of Yogis, he repairs to the Guru's *Sangat*. He sings the indestructible and unfathomable Word not contained in the Vedas and the books. The Gur-Sikhs fall at each other's feet. That is the sign by which they are known. Living in Maya they are unaffected by it. Effacing their self they repeat the Name. They are now beyond blessings and curses".

The tenets of the Sikh Gurus appeal more to the masses although the basic ideas and basic philosophy were not different from the great Vedic religion. It can be seen that the Sikh religion is monotheistic and believes in one Supreme God, absolute, all-pervading, eternal, the Creator, the cause of causes, without enmity, without hate, both immanent in his creation and beyond it. "He is sweet like the ripe dates, like a rivulet of honey". "Of beauteous eyes and sparkling teeth, of sharp nose and luxurious hair, of golden body, of alluring gait and steps like a peacock's, eternally young, whose speech is ever-sweet." Name is everything. Name is a realization of God's Grace within oneself and which ultimately results in the utterer becoming one with the uttered.

Dr. Gopal Singh has also given short sketches of all the ten Gurus. If Nānak as the first Guru was of love and kindness, Guru Gobind Singh as the last Guru is slightly different. Guru Gobind Singh has been often accused of his anti-Muslim bias. However, this is incorrect but the situation which he had to face was completely different. His father Guru Tegh Bahadur was killed. His sons were killed and two of them buried alive. His followers were killed. Therefore, he gave a turn not so much to the philosophy of the Sikh religion as to the code of conduct expected of a Sikh who is determined to defend his religion. Justifying the use of the sword, he said, "When the affairs were past any other remedy, I thought it righteous to unsheath the sword". It was he, who introduced the great institution of *Amrit Sanskāra* and inaugurated what is now called the "*Khālsā Panth*". Today we see among the followers of this great Sikh religion a combination of the philosophy of surrender (समर्पण) and the philosophy of sword. It should, however, be remembered that Guru Gobind Singh, the tenth and the last Guru, resorted to sword, as he himself has said, as the last remedy. When appeal to reason and good sense fails, there is full moral and spiritual justification for the faithful to resort to sword. The history of the Sikhs, during the last two hundred years, is an illustration of the philosophy which was finally developed by Guru Gobind Singh.

Many people in India and abroad are anxious to learn more and more about the Sikh religion and history of the Sikhs. Non-Indians, of course, find it difficult to have a current and true picture of what is contained in the Guru-Granth through such translations as are made by Dr. Trumpp and Mr. Macauliffe. Many Indian people also like to know more about the Granth Sahib and although there are editions of the Granth published in Devanāgari script, yet for the people of the South, who do not know, by and large, the Devanāgari Script, an English translation of the kind now made by Dr. Gopal Singh will be of immense help. I am sure, this great effort made by Dr. Gopal Singh will be appreciated by the public in Panjab, in India and even abroad.

Chandigarh,
Dated the 24th February, 1960

N. V. GADGIL

SOME OPINIONS

Mrs. Pearl S. Buck, *Nobel Laureate* :

When I was in India in 1962, one of the notable events of my visit was the presentation to me of the English version of Sri Guru-Granth Sahib, translated and annotated by Dr. Gopal Singh. I was deeply grateful to receive this great work, for in the original it was inaccessible to me, and this was a matter of regret, for I have had many Sikh friends, and have always admired their qualities of character. Now that I have had time in my quiet Pennsylvania home to read their scriptures slowly and thoughtfully, I can understand why I have found so much to admire. The religion of a people has a profound and subtle influence upon them as a whole, and this is true whether individuals do or do not profess to be religious.

Shri Guru-Granth Sahib is a source book, an expression of man's loneliness, his aspirations, his longings, his cry to God and his hunger for communication with that Being. I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length, and are a revelation of the vast reach of the human heart, varying from the most noble concept of God, to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century, when explorers were beginning to discover that the globe upon which we all live is a single entity divided only by arbitrary lines of our own making.

Perhaps this sense of unity is the source of power I find in these volumes. They speak to persons of any religion or of none. They speak for the human heart and the searching mind. One wonders what might have been produced if the ten founders of the Sikh religion had been acquainted with the findings of modern science. Where would their quest for knowledge have led them had science been their means instead of religion ? Perhaps in the same direction, for the most important revelation now being made by scientists is that their knowledge, as it opens one door after another to the many universes in eternal existence, affirms the essential unity of science and religion. It is impressive and significant that in the study of these Sikh scriptures we see this affirmation through the approach of the brilliant minds and deep searching hearts of men who are part of India. Through them we see a Beyond that belongs to us all. The result is a universal revelation.

Let me speak of the translation itself. Each of the first three volumes is prefaced by helpful explanations contributed by notable scholars. For the western reader these are invaluable, providing the background and framework for the text. Having studied them, we continue with a confidence which is not misplaced for the text itself proceeds to exposition with clarity and deceptive simplicity. I say deceptive, for so skilfully has the translator done his work, that we read as though the translation were the original. Only when we pause for reflection do we realize that the most profound thoughts and concepts are expressed through the strong yet simple writing whose modernity carries freshness. We are accustomed to ancient texts embroidered with esoteric references, remote from our daily life, but here is a text which might have been written by any one of similar insight and experience. For this freshness and directness, this combination of profundity with simplicity, I am sure we owe much to the translator. He writes with the style of a poet, his English is faultless, and he has the spirit and intelligence necessary for so great a task. In short, he has done a superb piece of work.

It is seldom indeed that one can praise whole-heartedly a translation of this nature. I bear in mind that I cannot read the text in the original. It may be that someone who knows the original will see faults that I cannot see because of my ignorance. I can only say that as a western reader who nevertheless has

some small understanding of the other side of our world, I find in this translation of the Sikh Scriptures a great book. It speaks to me of life and death ; of time and eternity ; of the temporal human body and its needs ; of the mystic human soul and its longing to be fulfilled ; of God and the indissoluble bond between them.

I am therefore deeply grateful to Dr. Gopal Singh that Shri Guru-Granth Sahib has been made available to English-speaking readers everywhere in the world.

* * * * *

Dr. Arnold Toynbee :

"A splendid translation. I congratulate the author on having carried through this great and exacting piece of work. These volumes are a possession I value greatly."

* * * * *

S. Kapur Singh, M.A. (Cantab), M.P. :

"The language and the vocabulary of the Guru-Granth, for good reasons, is not that of a semantic positivist, purely conceptual and propositional. It is not rigorous, denotative, semantically aseptic, suitable for science and mathematics. It is not so, because it deals with modes of intellectual and sensuous reality founded not primarily on language but on other modes of communication, such as evocation of imagery, pre-intellectual and para-intellectual emotive comprehension, the anaphore, alliteration, tropology, anamnesis and onometopoeia. The language and vocabulary of the Guru-Granth is, therefore, connotative, associative and subjective, and the Guru-Granth deliberately, and by a design, uses language not "purely" but ambiguously and thus, mostly, it is not the words and their conventional meanings that are of basic significance in the Guru Granth, unless the text is intended to be theoretical and propositional, but the moss of meanings and associations and evocative power which the words employed have gathered round them throughout their centuries of evolution and usage, by men who have experienced the non-verbal layers of reality. The poetic patina of the verbal vocabulary of the Guru-Granth does not necessarily have equivalences or correspondences in the cross vocabulary of the English language. This renders the translation of the Guru-Granth more difficult than that encountered by Kumarjiva (4th C. Circa) while translating Mahayana texts into Chinese. ......"

"This translation is a landmark in the history of comparative religions in that it has the distinction of not only being close to the original word, but also expresses its spirit as well."

* * * * *

Panjab Government in their Address of Welcome :

"You have already attained high distinction as a poet and critic, but now you have achieved, single-handed, what our great literary institutions have not even dared to attempt. You are indeed the Kumarjiva of modern times. Not only the people of Panjab, but the entire literary and philosophical world stands indebted to you for this unique achievement."

* * * * *

Master Tārā Singh, *President, Shiromani Gurdwārā Parbandhak Committee* :

"The work that should have been accomplished long ago by the Sikh community or the Shiromani Gurdwārā Parbandhak Committee in view of its importance and need has been achieved, single-handed, by an illustrious son of the Guru. But as Sheikh Saadi has said :

> "This Glory one achieves not by the force of arms,
> "Tis on whom is God's Grace who attains to it".

A stupendous task, bristling with difficulties, has been achieved with success. Dr. Gopal Singh has written many works of high literary merit before also, but the English translation of the Guru-Granth

Sahib surpasses them all. The whole community should be proud of him. Fruitful indeed is the time that he has spent on this sacred work."

["*Daily Parbhāt*", *dated 14th Jan., 1960*]

* * * * *

The Khālsā Parliament Gazette (*official organ of the Panch Khālsā Dewan, Bhasaur*), writes :

"We are immensely pleased that Dr. Gopal Singh has fulfilled this long-standing demand of the Sikh people. It is a great service that he has rendered to the community and to the world at large. His genius is well-known, but this stupendous task which he has completed with success, is worthy of our highest esteem".

[*November, 1958*]

* * * * *

Principal Gurbachan Singh Talib, *Kurukshetra University* :

"This magnificent work has brought the author in line with the great savants of the East. He has tried with a degree of labour and devotion which is only too apparent in his winnowing of suitable vocabulary and his well-chosen turn of phrase and sentence, to convey his readers the spirit and appeal of the original. I would not hesitate to say that if an "Authorised Version" in English of the Sikh Bible is to be named it must be this one."

* * * * *

"The Times Literary Supplement", *London* :

"A remarkable work which has great literary as well as religious significance."

* * * * *

Swāmi Shivānanda, *Shivānanda Ashram, Rishikesh* :

"You have done a noble service. May Lord bless you !"

* * * * *

Mahārāj Charan Singh, *Head of the Radhāswami Sect, Beas* :

"No words will be adequate to express my heart-felt appreciation. It is, indeed, a beautiful work and captures the spirit of the original."

* * * * *

Sadhu T.L. Vāswāni :

"A precious treasure. God bless thee, beloved brother, for the service thou hast rendered not to a community alone, not to India alone, but to the wide world. You are a servant of Humanity. May all the nations and all the races and all the religions of the world bless thee and give thee salutations of reverent love."

* * * * *

E.M. Forster, *Novelist* :

"A magnificent work. I knew too little about the Sikh community and its culture, and a glance into these volumes shows me how much I have been missing."

Sardār Kashmirā Singh, *Ex-Principal, Khālsā College, Bombay* :

"I had the good fortune of listening to readings from the English translation of the Guru-Granth Sahib, which the famous Sikh savant, Dr. Gopal Singh, has just completed. Even though many resourceful Sikh scholars and societies attempted to complete this gigantic task in the past, only a few selected hymns and chants have so far been translated into the English language which is now the acknowledged international language of cultural exchange. With life-long labour and liberal help from the Government and Sikh princes, Mr. Macauliffe could only produce selections from the compositions of the Sikh Gurus and other Saints—Hindu and Muslim—whose mystical compositions have been enshrined in the Guru-Granth.

The Gurdwārā Reform Movement which had the spreading of the Guru's Word, the fountain-head of Sikh history and chivalry, as one of its basic aims, did not even attempt this great task. Inspired by the Guru's Word, Dr. Gopal Singh has, after 15 years' unremitting toil and research, single-handed, completed this task in soft-flowing and dignified free-verse, steeped in the deep mystical experience of Divine Immanence and Divine Transcendence. He has increased the value of his work by giving, in footnotes, appropriate quotations from the world-famous Hindu scriptures like the Upanishads and the Bhagwad Gitā.

I congratulate Dr. Gopal Singh on his brilliant, historical achievement.

The age of giants in aim and execution is not a thing of the past.

God's blessings be upon him, for it is He who inspired him to complete this stupendous task."

"ਜਿਸ ਕਾ ਕਾਰਜ ਤਿਨ ਹੀ ਕੀਆ, ਮਾਨਸ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ।"

* * * * *

Bhai Jodh Singh, *Vice Chancellor, Panjabi University* :

"The exposition of Sikh principles and doctrines is very ably done. I congratulate him on accomplishing this great task so ably and single-handed. He has blazed the trail and shown to others who may follow what persistent devotion to a cause may achieve."

* * * * *

Dr. Tāran Singh, M.A., Ph.D., *Professor of Adi Granth Studies, Panjabi University* :

"This work on the one hand has the intellectual maturity of Max Mueller and Radhakrishnan, and on the other it has the mystic and poetic qualities of Shri Aurobindo and Rabindra Nath Tagore."

* * * * *

Dr. Mohan Singh, M.A., Ph.D., D. Litt., *Professor of Panjabi, Panjab University* :

"It is a stupendous work that my esteemed friend, Dr. Gopal Singh, has achieved. He has also discussed with me the central tenets and the key-words. His approach has struck me as very fruitful. I am so happy that he has without any help from quarters from which it should have flowed, completed a task which will put Sikhism on the philosophical and literary map of the world.

I wish him all success which he so richly deserves."

* * * * *

The Times of India, *Bombay & New Delhi* :

"Dr. Gopal Singh has accomplished at an early age a task of the highest merit for which the coming generations of Indians will be thankful."

The Statesman, *Calcutta* :

"Outstanding rendering in free verse."

I

On the Compilation of the Guru-Granth

The Guru-Granth was compiled by the fifth Sikh Guru, Arjun, in 1604 A.D. He already had before him the hymns of his four predecessors collected and put to writing by the second and the third Sikh Gurus. The latter had even added some of the popular sayings of the Hindu Bhaktas and Muslim Sufis as well. Assembled in two volumes, the manuscripts lay with Bābā Mohan, son of Guru Amar Dās, the third Sikh Guru. From him, Guru Arjun procured these after some hard persuasion, as the holy Granth itself testifies. Some writings of the Gurus were collected from other sources as well, and the whole was put to writing, after a good deal of judicious pruning to separate the apocryphal writings, by Bhai Gurdās, a disciple of the Gurus, under the direct supervision of Guru Arjun himself. Guru Gobind Singh, the tenth and the last Sikh Guru, added some of the sayings of his father, Guru Tegh Bahādur, to the volume (and possibly one couplet of his own). And this whole has come down to us in its original purity.

This then is the only scripture of the world which was compiled by one of the founders of a religion himself and whose authenticity has never been questioned.

The Granth, as we find it today, is arranged not subject-wise, but according to the musical measure in which a hymn is meant to be sung. There are in all 31 such measures (or *rāgas*), namely, Sri, Mājh, Gauri, Āsā, Gujri, Devgandhāri, Bihāgrā, Vadhans, Sorath, Dhanāsri, Jaitsiri, Todi, Bāirāri. Tilang, Suhi, Bilāwal, Gound, Rāmkali, Natnārāin, Māli Gaurā, Māru, Tukhāri, Kedārā, Bhairo, Basant, Sārang, Malhār, Kanrā, Kalyān, Parbhāti and Jaijaivanti. As would be seen from the above catalogue, the Gurus rejected the measures which were expressive of excessive exuberance or unalloyed sadness.

Most of the Sikh Gurus were themselves great musicians, masters of the classical style. We are aware that Guru Nānak always kept the company of a Muslim drummer, Mardānā, who played on the rebeck while Nānak sang to large audiences. Mardānā's descendants, who still keep to the Muslim faith, are the most honoured of the musicians who sing to Sikh audiences to this day the Word of the Guru in some of the best-known Sikh temples. Guru Arjun himself was a great vocalist and an instrumentalist. And, as the whole Granth is written in poetry of the highest order, both music and poetry have formed an inseparable part of the Sikh ritual and the Sikh cultural pattern, and runs through the blood of every man and woman of this aesthetic faith.

The Granth contains, besides the writings of the Sikh Gurus, compositions of almost all the medieval Hindu Bhaktas, like Kabir, Rāmānand, Ravidās, Surdās, Sain and Bhikhan from the U.P.; Jaidev from Bengāl; Nāmdev, Trilochan and Parmānand from Mahārāshtra; Pipā and Dhannā from Rajasthān; and Beni, then popular all over North India. The writings of five Muslims—Bābā Farid, Bhikhan, Sattā, Balwand and Mardānā are also incorporated in the Granth. Bābā Farid, Ganj-i-Shakar, it may be noted, was a great Muslim divine of the thirteenth century A.D. who did much to spread the gospel of Islam in India.

No other religion has perhaps shown this catholicity of outlook in bringing together views of such diverse hues and even when they are diametrically opposed to the tenets of the faith of whose scripture they now form an integral part. This whole book, now worshipped by the Sikhs the world over as the "living embodiment of the Gurus", as enjoined by Guru Gobind Singh, is the Scripture of the Sikhs, and the expungement of any portion thereof is considered sacrilegious. Some attempts were made by devout Sikhs in the present time as well as in the past either to expunge the hymns of the Bhaktas or to separate the Guru's Word from theirs, but every time an attempt was made, it was frustrated by the whole might of the community against this unholy endeavour. Here is then democracy in religion at its best. Undoubtedly, the Gurus, when they felt inclined to disagree with a Bhakta, put in beside his their own views unmistakably, but they never for once, criticised either the Muslim way of worship as such, which Farid advocated, or the worship of Rama and Krishna which some of the Hindu Bhaktas advocate with such passion in the holy Granth, although the Sikh Gurus themselves disavowed belief in the incarnation of God and idol-worship.

It may be remarked here in passing that the Bhaktas, whose works were included in the Guru-Granth, belonged, more often than not, to the lower classes of society. Kabir, for instance, was a weaver; Nāmdeva, a calico-printer; Dhannā, a cultivator; Sadnā, a butcher; Ravidās, a shoemaker; Sain, a barber; though Pipā

was a king and Trilochan, a Brahmin. But the emphasis in the Granth is on the lowest becoming the highest and caste being of no consequence in the realisation of the Supreme Truth.

The arrangement of the Granth is as follows :

First comes Guru Nānak's Japu, the Sikh morning prayer, followed by nine hymns repeated later in the Granth in *Rāgas* Āsā and Gujri, which are sung in the evening. Then follow extracts from *Rāgas* Gauri, Āsā and Dhanāsri, which are recited before retiring to bed. Then follow verses in 31 *Rāgas* which form the main body of the Granth. Each *Rāga* starts with the compositions of the Sikh Gurus and ends with those of the Bhaktas. The last portion consists of Sanskriti *Shalokas* by Gurus Nānak and Arjun ; *Gāthā*, *Phunhē* and *Chaubolās* by Guru Arjun, *Shalokas* of Kabir and Farid, *Savaiyās* by Guru Arjun and by several bards in praise of the first five Gurus, *Shalokas* by Guru Nānak, which were left over from the *Vārs*, and *Shalokas* by Gurus Amar Dās, Rāmdās, Arjun and Tegh Bahādur. The piece called *Mundāvni* is the concluding chapter of the spiritual portion of the Granth. The tail-piece, called Rāgmālā, a catalogue of the *Rāgas* and their families, is also read by the devout Sikhs, though its authorship (which some ascribe to Ālam, a Muslim contemporary poet of Guru Arjun) is still in dispute.

The book contains 5894 hymns in all, out of which the largest number of compositions are by Guru Arjun (2216), Guru Nānak has 976 hymns to his credit, Guru Angad 61, Amar Dās 907, Rām Dās 679, Teg Bahādur 118, and Bhaktas and bards, 937.

There is not a metre known to Indian prosody that was not employed by the Gurus. But innumerable variations have been introduced into them to make them more musical and to make their lyrical note more intense. Even verse-libre and blank verse have also been experimented with, for the first time, I should suppose, in any vernacular of India.

The language of the Granth has now more or less become archaic, though at the time it was employed, it was the only accepted vehicle of literary expression. It is generally supposed that the language of the Granth is pure Panjābi. At places, it undoubtedly is so, in all its varieties—Lehndi (western), central and Poorbi (eastern). But by far the largest portion of the Granth is composed in a mixed language, which for want of a better term, we may call Hindvi, a mixture of western Hindi, Parākrit, Braj, Panjābi and the then current vocabulary of Persian and Arabic. So, not only in subject-matter, or religious affiliations of its authors, but also in language, the Granth upholds the creed of synthesis as against exclusiveness of form, symbols and ideas. Similarly, in art and architecture, music, system of Government, dress and diet, the Sikh movement led in the synthesis of various schools of thought and it would be safe to venture an opinion that in the evolution of Urdu, the Indo-sarcenic school of architecture and the Din-i-Ilāhi of Akbar, the Great, the Sikh movement had played a most noteworthy part. As students of history are aware, Akbar was a great admirer of the Guru and came personally to pay his homage at the Guru's Court.

The Granth, as Dr. Trumpp has said, "is the treasury of the old Hindvi dialects". Besides, it is a source-book for compiling a socio-cultural history of North India of medieval time. Its idioms and proverbs have become the stock-in-trade of every Panjabi for all occasions, no matter what his religion, profession or place of residence.

The poetry of the Granth sings in symbols. But, the metaphor of the Granth is homely and direct, such as one would come across in the daily run of one's life. And yet, the word, sound and idea pictures, in which the poetry of the Granth abounds, create such a perfect atmosphere of harmony between the subject matter and its form that it defies every attempt at translation. No wonder the Granth has remained untranslated so far, in major parts, in any foreign language, in spite of the crude attempt of Dr. Ernest Trumpp, a German missionary, in 1870 to render certain portions into English on behalf of the Government of India and of the genuine, though literal, rendering of the selected verses of the Granth by Mr. M.A. Macauliffe in his "Sikh Religion" (published in 1909).

The present is thus the first, and the only, attempt at a translation of the whole volume of the Granth after hard research of over fifteen years in consultation with almost all living Sikh authorities on the subject. The translation, for the most part, is strictly literal, word for word, except where it became impossible to express the sense through the idiom of the English language or where the dignity of the original demanded a little departure in phrasing, but never so as to do violence to the basic doctrines.

II

On the Philosophy of Sikh Religion

Sikhism is the most modern, and yet the most misunderstood, of all the world religions. Some have described it as an offshoot of the *Bhakti* cult inspired in its main tenets by Kabir. Others have taken it to be a synthesis of Mohammedan monotheism and the Hindu metaphysics. A scholar has even suggested it to be a crude form of Buddhism on account of its insistence on *Nirvān* minus its atheism, which, to him, is the logical result of the doctrine of *Nirvān*. A school of Sikhs, called the Nirmalās, versed in Sanskrit and the Hindu scriptures, has been interpreting it as a Vedāntic creed, at best an exposition of the Bhagwad Gitā. A Muslim sect, the Qādiani, has been quoting chapter and verse to prove that Guru Nānak, the founder of the Sikh faith, was a devout and an ardent Muslim. Sikhism has also been described as a qualified pantheism and a moralising Dualism.

The confusion of interpretation has occurred because the Sikhs themselves, for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrines of their faith, based on the Word of the GURU-GRANTH and related to the historical lives of the Gurus who uttered it. Without reference either to one or the other, casual attempts made at the interpretation of small portions of the Granth have resulted in such interpretations being incoherent, lop-sided, and therefore unreliable. During the present century, several attempts were made by the Sikhs to translate into Panjābi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru's Word as he was before. And the word of the GURU-GRANTH became as involved and distant for an average reader as the Word of the Vedas, and it started to be worshipped more than read, uttered as a magic formula or a *Mantram* for secular benefit than as a discipline of spiritual life for the achievement of ideals higher and beyond the world of sense and for the integrity of mind and soul in the world of the living.

The language of the GURU-GRANTH is becoming archaic for the present-day reader, if it has not become so already. It is written in a script which is confined to the Panjāb. Till recently, the words of the GURU-GRANTH even in print could not be separated one from the other so that its correct reading was restricted to the select few. And but for a few individuals, it has never occurred to the community to define its basic tenets, and to answer the seeming contradictions in these tenets, in short to attempt an integrated account of the Sikh view of life. Two notable attempts were made in this direction by two Europeans, Dr. Ernest Trumpp and Mr. M.A. Macauliffe. But the former was too casual to have studied the GURU-GRANTH seriously, and so he not only mistranslated the portions of the Granth which he attempted, but also dismissed its study as of little consequence to a student of religion. The latter only confined himself to the biographies of the Sikh Gurus and made only such occasional use of the Word of the GURU-GRANTH, where it supported a particular thesis. No attempt was made by him to interpret the Sikh credo, and he emphasised only the historical aspect of it, as it evolved from a pacifist creed to the militant brotherhood of the Khālsā.

Every religion has not only a history, but also a geography of its own, and anyone who emphasises the one without reference to the other fails signally in any honest attempt at the interpretation of a religion. Judaism, Christianity and Mohammedanism have to be studied in relation not only to the times in which they were born, but also to where they first found their home. The inter-relationship of Judaism and Christianity cannot be over-emphasised. The latter is such a natural outcome of the former (but this does not mean for that reason that it is not distinct) that both seem to form a single family. The debt Mohammedanism owes to both, being bounded by almost the same geography, is so obvious that even the most casual observer would not fail to mark. And how much does Judaism owe to its neighbouring Zorastrianism ?

Before proceeding further, it would be desirable to elaborate this point. For, this would clear much of the confusion that is sought to be created in relation to Sikhism in that it is either not a distinct religion, having borrowed its main tenets from other religious systems, or that its distinctness lies mainly in its historical aspect.

Let us take the Semitic religions, and of these Judaism, first, for with it are linked two other great religions of the world. Judaism rejected the idea of a Universal God, and made Him only a tribal or a national god. But it also rejected polytheism and idolatry. It does not believe in a mediator or an intercessor between man and God and originally did not accept the validity of any cosmic force of evil, like Satan, God being looked upon as the only source of good and evil. It believes in a world to come, but one's entry into it depends on the amount of righteousness he has had in this world rather than on his inherent beliefs. The ideas of circumcision and abhorrence of the swine also originated with Judaism. About 750 years before Christ, the Jewish prophets, Amos and Hosea, had begun to preach of Jehovah's love rather than his justice in which terms he was conceived earlier by Abraham. The transformation of the nation into a Church with the high priest also being the head of the state came about 400 B.C. Like other Semitic people, the Jews originally worshipped supernatural powers, not unlike the early Aryans, but gradually their special tribal god, Yahweh, who led and protected them in war was raised, like Varuna in the Rig Veda and Zeus among the Greek gods, to a special position and in course of time he became their only God. This God was so jealous that he would curse and punish those who worshipped any other God but him. Over 350 years before Christ, the rivalry between Yahweh and Baal was silenced by the complete elimination of all the priests of Baal. His form, originally conceived as that of an animal, was transformed into human and Yahweh now had not only the human form but also human sentiments and activity. He was also invested with moral and intellectual qualities, like thought, anger, hate, love, joy, sorrow, repentance and pity, and even a bit of intrigue, and fierce jealousy.

Before the Jews came into contact with the Persians, they did not, as has been pointed out above, believe in any cosmic force of evil, like Satan. Isaiah makes Yahweh say :

"I form the light and create darkness,
I make peace and create evil.
I the Lord do all these things."

But the Persian doctrine of Angra Mainyu (the Evil Spirit) turned Satan, an angel of God, whose duty it was to report on the sins of man to his Master, into the source of wickedness and sin.

The doctrine of life after death was originally not a part of the religion of the Jews. Yahweh punished men for their wickedness or rewarded the pious only in this life. Later, these punishments and the rewards were even transferred to the coming generations of the sinners. The idea of resurrection was adopted only after the Jewish contact with Iran. At a later date, under the influence of the Greeks, who, in their turn, were influenced by the Hindu thinkers, Judaism accepted the idea of the immortality of the soul. The belief that a Messiah would come in the human form to bring about the golden age having been belied, people's mind turned more and more towards a Messiah in the skies, and the idea of the other world, or the kingdom of heaven, was born, and the Messiah was thus spiritualised.

Animal sacrifice, which was a part of all primitive religions, Brahminism included, was originally conceived of as a bait to secure Yahweh's favours. The burning of incense at the altar, and offerings of grains and wine, also became a part of the Jewish ritual.

But as we read in the old Testament, in the days of the Prophets, God became compassionate, a God of mercy, hating sacrifice, oblations and offerings and wanting that he be 'known' rather than pleased with an elaborate ritual.

Similarly, the worship of Yahweh as a bull and as a brazen serpent and the courtesies paid to the images were abandoned almost six centuries before the advent of Christ. Instead of the doctrine of "eye for an eye and tooth for a tooth", there is insistence in the Book of Prophets on 'loving mercy'. The ethical principles, later taken up bodily by Christianity, and corresponding to a Buddhist's code of conduct, reveal to what extent Judaism has been influenced by other religious systems and to what extent its example has been followed by its two worthy successors.

When Christianity took its birth, it built its edifice on the foundations laid by Judaism. Yahweh was exclusively the God of the Jews, but Christ made him the God of the Universe. Animal sacrifice had already been condemned by the Jewish Prophets, though among the common mass the idea was not generally accepted. Christ, on the other hand, offered his own sacred head at the altar of God and by so doing assured

mankind of its eternal deliverance from sin once it accepted the path laid down by Christ. Christ henceforth was to be no longer a historical personage, but an eternal pledge of mankind with its only God for its redemption through the ages from moral evil which, according to Christ, was the source of man's misery on the earth. God was no longer jealous or cruel, intriguing against mankind and avenging Himself on the humans for their sinful conduct, but a God of compassion and pity, the Father in heaven, whose bountiful Grace we, His children, were bound to receive if we prayed to Him in all humility for forgiveness, reassured that as Christ, His son, was our pledge, we would be saved from eternal damnation and enjoy a blissful existence in heavens eternally with our Father. These ideas of the immortality of the soul and of the resurrection of the dead accepted by Christianity were already familiar to the Jews.

Christian morality accepted the Ten Commandments of the Old Testament, ("Thou shalt not kill", "Thou shalt not covet anything that is thy neighbour's", etc.), but added one more, the most significant and positive of them all which has been responsible for much of Christian humanism. The negative command of the Old Testament, "What ye would not that men do unto you, do ye also not unto them" was transformed into a positive injunction, "What ye would that men should do unto you, do ye also unto them".

The division of Christendom into Catholics and Protestants saw the Catholics emphasizing the ascetic nature of Christ's teachings. Sayings like "Go, sell what thou hast and give to the poor", and "If any man comes to me and hates not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" have led the Catholic monks and nuns to lead a life of renunciation and dedicated service, prayer and fasting, celibacy and chastity. But the other great section of Christianity, the Protestants, deriving their inspiration from Christ's participation in the activities, and joys of life have emphasised the realisation of Christian ideals, as in the case of the Jews, through honest, selfless, secular activity with charity in the heart towards one's fellow beings.

Although Christianity is thus a natural heir, speaking spiritually, of Judaism, in ethics it is the Hindu, notably Buddhist thought which influenced Christianity a great deal. For, riches and personal possessions were considered by Christ to be a great hindrance in the achievement of spiritual ideals. "Resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also", and "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" were the two maxims emphasized most by the great Buddha six centuries before Christ. And how much more we come across in the Bible against care and selfishness and ego and 'living by bread alone'. On the other hand, sayings like "There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour, this also I saw that it was from the hand of God" (ECC. 2.24), reveal a clear influence of the then existing Judaistic ethics.

Christ did not either attempt social reform or a political upheaval. "Render unto Caesar things that are Caesar's and unto God the things that are God's" clearly defines the bounds of Christian religion, though Christ's identification with the lowly and the lost and his repeated references to the kingdom of heaven, which is higher than any kingdom of the earth, clearly mark him out both as a social revolutionary and a political idealist. Prophet Mohammad (Peace be on his head) took up all that was best in Christianity and Judaism. The ideas of the unity of God, of Satan, of resurrection, of a Father in high heavens and His Prophet who stands as a pledge for redemption at the time of resurrection, of rewards and punishments in heaven and hell, of staunch opposition to image-worship, and of a transcendent, just, yet merciful, God, were already very much in vogue both in the Christian and the Jewish worlds on the birth of Islam. Large portions of the Old Testament are reproduced in the holy Quran, especially those about Genesis and Exodus and stories relating to Noah, Abraham and Moses.

Allah, the name of God made current by the Prophet, was already accepted as the name of the only deity that the Arab tribes then worshipped. The Prophet made Allah the God of the Muslims all the world over. His mercy was to be on men of the faith everywhere and He was to take special care of them as against His enemies, the infidels, who did not belong to the faith. This in all essentials is the jealous God of the Hebrews, though not of one nation, but of all Muslims everywhere irrespective of their nationality, colour or station in life. The immediate acceptance of the martyrs in His Cause in heaven and of His enemies in hell was an improvement made by the Prophet on the old notions of the doomsday and the resurrection.

The pilgrimage to the Macca was already an established custom with the Arabs. The Prophet made it obligatory for all the Muslims wherever they were. The sacred stone, or the *Sang-i-Aswad*, which the Arab pilgrims used to kiss at the time of their visit to Macca, was allowed to remain there, and still is. The custom of circumcision and the abhorrence of swine were Jewish in origin. The *Zakāt* (or the charity levy) had its corresponding system in the tithe of Christianity. The fasts to be kept in the month of Ramzān were so popular even before the Prophet Mohammad amongst the Christian monks, and the Hindus and the Buddhists (as they still are) that one need not doubt their certain influence on the Islamic code of conduct in this respect. Though asceticism was never a part of this religion, which was even to be spread (and was) with the help of the sword, and earthly activity was not only not taboo but a thing to be coveted and cherished, immediately after the death of the Prophet the Sufis took to it with such gusto that the influence of Neo-Platonism, of Vedānt, Vaishnavism and the Hinyan School of Buddhism is clearly marked on their thought and way of life.

The sabbath day observed by the Christians on Sunday, and the Jews on Saturday, was transferred by the Prophet to Friday.

Unlike Christ, however, socially and politically, Mohammad was a great revolutionary. He not only united all the Arab tribes, but gave new hope to the downtrodden mankind to join his fraternity as equals. Though he acquiesced in slavery and polygamy, he advocated human treatment both of women and slaves. He enjoined upon his followers to desist from adultery, dishonesty, covetousness, killing ("except for just cause") and "avenging the murder of one man with the killing of the slayer but no more" (unless murder is compromised by payment of fair compensation). The system of compensating women on being divorced, the right of divorce granted to men, penance for violation of an oath, and fighting with back to the wall for a righteous cause, were his other notable contributions to social life.

Thus, Prophet Mohammad's contribution to the religious idea was more on the politico-social plane than on the spiritual or philosophical. And yet such was the powerful impact of his teachings on a half-nomadic people, divided into sect and clan, that not long after his death, their camp had swelled to formidable proportions and they overran not only North Africa, but also large parts of Europe and Asia.

When, however, we come to the Indian family of religions, namely Hinduism, Buddhism and Sikhism, we enter upon a new world altogether. In the Vedic times, Hinduism (or strictly speaking, Brahminism) inculcated worship of the powers of nature personified as gods whose abode is the high heaven but whose function is to fight out evil on earth. Hence, they are propitiated, prayed to, and worshipped with an elaborate ritual. Even sacrifice is offered to them in order that the crops yield good corn and men stay in health and are saved the fury of famines, floods and epidemics. The gods, jealous, power-hungry and warlike even fight among themselves and though merciful to the penitent, they punish the evil-doer with extreme severity and use every weapon to bring their rivals to their knees. *Yajnas* are, therefore, performed to seek their protection and receive material benefits from them. And the more one gives to these gods, the more they are inclined to give back. Not unnaturally, therefore, the earlier polytheistic religion of the Vedic times led to the glorification and perpetuation of the priestly class, the Brahmins, who alone were authorised, and competent, to conduct the religious service according to the exact ritual laid down in the Vedas and in the language understood and appreciated by the gods.

But centuries before the birth of Judaism or Christianity, the Hindu mind had revolted against polytheism and sought, through the Upnaishadic creed, to emphasise the nothingness of life, and the eternity and the universality of an Over-soul which indeed was identified with the human soul itself. "What is this meaningless game of coming and going, and feeding our wants and propitiating this and that god to gain secular ends, and to kill and rob and be killed and robbed in order that we may live well for a brief span of time", the Hindu mind had asked itself, and found an answer that the goal of man's earthly sojourn was not to degrade himself to the level of the animal but to realise in himself his inner spiritual nature by curbing earthly activity which was the cause, or result, of desire, and by self-discipline, enter into the realm of Bliss to find that "I am He". Thus do one's comings and goings cease, which indeed are the result of our cravings, for the evil we do in one life is visited in its result upon us in another birth. To get release from the vicious circle was the be-all and end-all of our earthly life. And to this now men dedicated, whether through ***Karma-Mārg*** (the way of disinterested works) which men of the world followed mostly through sacrifice, alms-giving, pilgrimages, service of the poor and the wise, and so on, or through ***Jnana-mārg***, that is to say,

by renouncing earthly activity and by reaching through YOGA or philosophical analysis, a stage in spiritual development when for man there is no higher ideal than to BE HIMSELF. This indeed was salvation or *Moksha*. Whether there was a personal God, or a spiritual God, or no God at all, and whether *Prakriti* (Primal nature), itself an uncaused cause, created the Universe to merge in the *Purusha*, its ideal, or a God created the Universe for his own *leela* (sport), the goal of life was to be the same. No idea of moral or social, much less political, reform or revolution was envisaged in this system of philosophy. For, men came to this earth to reform themselves and not to reform, or to serve or save, others. Hence proselytisation through the sword, or even by persuasion, was repugnant to the Hindu mind. And to an unfit (*Un-adhikāri*) person, lesson in religion was never imparted, even if he begged for it.

When, in the days of the Epics, wars grew fiercer, and the system of caste was firmly established, with women thrown more and more to the background, like the *Shudras*, the gospel of the Bhagwad Gita gave men a new hope in that in doing one's duty (in war as in household, as a Brahmin or as a low-caste untouchable) with faith in the inevitability of God's Will, like the wheel of *Karma*, one would be fulfilling one's destiny. This synthesis between the earthly activity (*Karma*) and spiritual fulfilment (*Yoga*), in which caste was given due recognition, not only re-established the distinctions between high and low, but also gave a new fillip to Brahminism, ritual, sacrifice, etc., together with belief in the incarnations of God, and the worship of their images. Against this, Buddhism rose as a mighty protest. It rebelled against ritual and sacrifice and image-worship, against caste in the body of the monks (though not generally in society), against any special language being sacred to the gods and against the existence of soul or an Over-soul. How could reincarnation find a place in its system, when there was no God to incarnate itself? To whom were the sacrifices to be offered when there were no gods to listen to our prayers and when everything that we reaped in the spiritual sphere was just that what we had sown in our earthly *Karma*. Hence, *Karma* was the root cause of all evil and sin. But *Karma* itself was the result of Desire (*Tanha*). And whosoever, therefore, overcame *Tanha*, believing life to be an endless suffering, through the eightfold Path laid down by the Buddha (Right Action, Right Thought, Right Belief, Right Word, Right Resolve, Right Life, Right Endeavour, Right Meditation), would get release from coming and going and enter into the realm of *Nirvān* or Non-being. Right Action would obviously obviate violence to man or animal or bird, nay life of all kind. Even evil was to be paid back in good. Right Belief would make it unnecessary, according to the Buddha, to believe in anything that cannot be perceived or proved and remains only a subject of philosophical speculation. And Right Life would neither tilt towards the one extreme of sensuous pleasure nor to the other, of senseless asceticism and self-torture, that is to say, would follow a MIDDLE PATH.

But, it would be seen that in its spiritual ideals, Buddhism is nowhere original. Its world view was built on the Sankhya system of Hindu Philosophy, including its atheistic creed. The great Buddha also accepted the basic premises of the Hindu metaphysics, namely, that *Karma* leads to transmigration which is an endless, painful experience to obviate which one's endeavour should be to attain *Nirvān* (or *Moksha*). This *Nirvān* was to be achieved through self-discipline and an ethical code of conduct rather than prayer, sacrifice, belief in the supernatural, or ritual of any kind. And there was no heaven where we were to be rewarded for our piety, nor hell in which we would be punished for our evil. The hell was the endless transmigration of the 'soul' (which was not immortal as was the Hindu belief), and heaven the attainment of the GREAT PEACE, or Bliss, or *Nirvān*, or the cessation of Desire, or Non-Being, at which stage the question of 'enjoying' eternally a specific state did not arise at all.

Buddhism later split into two great schools—Mahāyān (or the Great Path) of prayer and meditation for the commoners and house-holders, and Hinyān, or Therāvād (School of elders), the Path of renunciation, for others. But, as man refuses for long to go on believing only in himself without any outside aid superior to, or beyond, himself, whose help he seeks in moments of distress or weakness, the Buddha himself was transformed into a God, and no founder of religion perhaps has so many of his images worshipped today as of the great Buddha himself. The Mahāyān doctrine also envisaged a Bodhisattva who, after attaining *Nirvān*, returns to the world to save mankind. The ideal of Hinyān is the *Arhat* whose objective in life is only self-culture. Zen Buddhism of Japan can hardly be distinguished today from the *Bhakti-mārg* of the Hindu faith. Even a *Tantric* cult has become popular, as in Tibet, which believes in the doctrine of the NAME, or the Word, whose magic power is considered so great that on its mere incessant repetition, one attains to *Nirvān*.

The Buddha gave alwavs lesser place to women in his order and even asked the monks to beware of them, though several women later played a noteworthy part in the spread of Buddhism.

But the PEACE that the Buddha's teachings brought to a war-torn mankind, (though it also led to the emaciation of a race and left it helpless against the incessant invasions that later came from the North-West) was something unique in the annals of man. And soon this great religion had travelled to Ceylon, Cambodia, Burma, Thailand, Afghanistan, China, Korea and Japan.

For historical reasons, Buddhism was driven out of India, not only because a militant Hinduism alone could counter the attacks of Islam from the North-West, but also because non-violence to living beings having been integrated with Hindu life and belief and the Buddha becoming a Hindu god, there was no longer any need for his special faith being accepted by the common mass. Wherever Buddhism travelled, it accepted various influences, as for instance, its integration, with the war-like Shinto religion of Japan, in which the King is worshipped as an incarnation, of God, and the *Tantric* cult as in Tibet, the householders' cult as in the case of Mahāyān, and the cult of self-centred, self-culture of Therāvād as prevailing now in Ceylon etc.

When Guru Nānak (1469-1526 A.D.), founder of the Sikh religion, came on the scene, he had to contend not only with the rising force of Islam, but also with the three main currents in the Hindu metaphysical thought. These three currents were : *Advaitism*, *Vaishnavism* and the *Yogic* cult. The doctrine of *Advaitism* popularised by Shankarāchārya postulated that while *Jiva* (soul), *Jagat* (world) and *Brahm* (God) were one in essence, they appeared distinct and individualised through MAYA (Illusion) and *Avidya* (Ignorance). If *Jiva* (or the individual soul) was to acpuire *Jnana* (knowledge of the Real) through suppression of the impressions or Desire (*Vāsnā*) by giving up all worldly activity, the identity of the three would be established. This creed was too intellectual for ordinary minds to grasp and required a discipline of life too hard to endure. And so, Shankara conceived of an *Ishwara*, or a personal God, for worship which, in the context of Shankara's philosophy, seems so unrealistic. If there is no distinction between the individual soul and *Ishwara*, to whom is one to pray except to oneself, believing as he does in "I AM He" (*Aham Brahmāsmi*) or "That are Thou" (*Tattwam Asi*) ?

With Vaishnavism, or the cult of Vishnu, popularly known as the school of *Bhakti*, in which love-worship of an incarnation of Vishnu, like Rama or Krishna, was enjoined to the exclusion of Shankar's *Jnana-mārg* (the way of knowledge), Sikhism had to contend as a very serious rival. For, the cult of *Bhakti*, popularised all over India by such well-known *Bhaktas* like Rāmānuj, Mādhavāchārya, Rāmānand, Kabir, Nimbārak, Vallabhāchārya, Chaitanya, Nāmdeva, Chandi Dās and Tukā Rām, who though differing here and there in their metaphysical beliefs (Rāmānuj, for instance, believed in qualified monism or *Vashisht Advaitvād*, and Nimbārak in *Dvait-Advaitism*, or dual non-dualism, Madhavāchāryā in dualism and Vallabha in pure non-dualism), they all believed that it was through love-worship of Vishnu in the form of any of his incarnations that deliverance from the cycle of *Karma* and transmigration could be achieved. The *Bhaktas*, however, did not repudiate either the authority of the Vedas, nor idol-worship except in individual cases like Kabir, nor renunciation of the world. Kabir approved of the life in the family as well, as even though the *Bhaktas* ridiculed the distinctions of caste, they set up a ritual so elaborate for worship that the priestly class could not be dispensed with.

The Nāth Yogis, to whom there are numerous references in the GURU-GRANTH, were ascetic nomads wearing a mendicant's garb and exploiting spiritual and physical discipline to perform miracles. Their creed being an amalgam of Shaivism, Buddhism, the Yoga of Pātanjali and Vedāntism, their popularity was, therefore, wide-spread[1]. They were supposed to live on air, fly like birds in the skies, bury themselves underground and yet keep alive through the control of the breath, become invisible, and so on, which not

---

1. The Kanpattās, according to J. N. Farquar (*Religious Literature of India*) derive their system from the Nāthas some of whom are still *Shākatas* (worshippers of *Shakti*). According to *Gorakh Bodh* and *Hath Yog Pradipkā* they believe in Shiva as Supreme God, and also that the world is suffering, that emancipation from worldly existence is the goal and that this is to be achieved in the form of union with Shiva the means for which is to practise *Hath Yoga* which may be described as follows : According to *Gorakh Bodh*, the vital air resides in the circle of the navel (*nābhi*) and is supported by the void (*Shunya*) which is spread everywhere. In its turn, the vital air vivifies the *Mānas* which resides in the heart. The *Mānas* is open to the influence of the moon (*Chandra*) which resides in the sky, and the vital air to the influence of the sun (*Surya*) and void to that of Time (*Kaala*). There is another element, the Word (*Shabd*), which resides in form (*Roop*). Before coming into existence of heart, navel, form and sky, the *Mānas* was contained in the void, the vital air was shapeless (*Nirākār*), the Word informed and the moon resided in the intermediate space between heaven and earth. The void is of four kinds : *Sahja*, *Anubhava*, *Prāna* and *Atit Shunya* and it is to it that vital spirit (*Prāna*) resorts in deep sleep or death.

unnaturally had a great fascination for the average mind[1]. Their blessings were, therefore, eagerly sought by the householders and their curse avoided at all costs.

Kabir, whose name was a household word, when Guru Nānak started preaching his Gospel, had indeed emphasized, before Nānak, some aspects of spiritual and moral life, which the Guru also did later. For instance, he fought the distinctions of caste with ruthlessness, as his Word testifies, preached the oneness of Hindus and Muslims, and even tolerated the life of the household. But then he remained a true Vaishnavite in other respects, a believer (though not wholly) in Vedic authority[2] and the mythology of the Purānas. He accepted the validity of the incarnation of God as Rāma, and regarded life as misery from which release could be attained only by repeating the name of Rāma.

Sikhism accepted some of the basic doctrines of Hinduism, enlargening and deepening their meaning, and rejected others which were out of harmony with an integrated view of life. The end of life remained, as with the Hindu, release from the bondage of 'coming and going[3]' or *Moksha* or *Nirvān*, but the meaning of these, as we shall see later, was transformed. The cause of this 'coming and going' was *Karma*, or deeds wrought in a previous birth, but the writ of *Karma* could be erased here in this one human life by the Grace of one Personal-Absolute God, which was to be invoked not merely through the way of Works (*Karma-mārg*) or the way of Knowledge (*Jnānā-mārg*) but through His love-worship by dwelling upon, and following, the WAY of the NAME (*Nām-Mārg*)[4], as enshrined in the Guru's Word[5]. Not through renunciation, but by actively participating in the activity of life yet not being attached to, or involved in it, was the culture of the NAME to be imbibed by man[6]. And this way was open to the woman as much as to man, for both were equal in the eyes of God. No particular language was sacred to Him but that which men learnt with the mother's milk ; no priest or intercessor was necessary to initiate one into the realms of God. In the Guru's Word itself was enshrined the WAY which, like the national highway (*gāddi-rāh*), was open to anyone who cared to tread it, irrespective of his caste, birth and station in life. The acceptance of the authority of the Vedas was no more relevant, for it was not the mental acceptance of Truth, but true living that led to one's release[7]. As our relationship with God was personal and intimate[8], there was no need for Him to be reincarnated in the human, or angelic, form ; hence the worship of any incarnation of Vishnu was superfluous and unrealistic.

Thus, it would be seen that the Sikh religion is strictly monotheistic, believing in nothing but the one Supreme God, Absolute yet All-pervading, the Eternal, the Creator, the Cause of causes, without enmity, without hate, both Immanent in His Creation and beyond it. It is no longer the God of one nation, or of one religion, and his distinguishing feature is that He is no more a jealous or merely a just God, but the GOD OF GRACE. That being so, He creates man not to punish him for his sins, but for the realization of his true purpose in the cosmos and to merge in from where he issued forth. The earth, therefore, becomes sanctified, being the "Abode of the True One", for how could that who is eternally true create something which is eternally false or illusory ? We see neither God, nor His Creation, in its true light, because we are enveloped by MAYA (the Great Illusion) which individualises our personality and gives us the feeling of 'I-amness.' But wherefrom has MAYA descended ? It, too, is the creation of the self-same Supreme GOD, for darkness is nothing but the other side of the light, and yet how could we distinguish between light and darkness without knowing, and coming to grips with, either ? And yet, when through the love-worship

1. "The *Saktic Yoga* is similar to *Hath Yoga* but is based on the principles of sound (*Shabd*). There are many channels of this *Shabd*, the scientific basis of which is the air in our nerves (*nāris*). Three such nerves have been mentioned in the Granth—*Irā*, *Pingalā*, *Sushmanā*. The last is the most important, being connected with the spinal cord. Connected with these channels, there are six centres or circles of occult force situated in the human trunk, one above the other. Each of these circles is described as the lotus. *Muldhārā*, the lowest and the most important of all, contains Brahma in the form of a *linga* and the Devi lies asleep, coiled 3½ times round the *linga* like a serpent. In this posture, she is called *Kundalini*, the coiled one. By *Saktic Yoga*, she may be waked and induced to ascend to the highest *chakra*. These channels and centres form the basis of all miracle-working powers which the initiate can achieve.

2. "*Bēd Katēb Kahō Mat Jhuthē, Jhuthā Jo Na Bichārē.*" (*Kabir*)

3. "Thou mountest then to the Lord's Castle within thyself and attainest Bliss spontaneously, and then there is no coming back (to the world) again. (*Gauri Poorbi, M. 5*)

4. "He who, by the Lord's Grace, is imbued with the Name, enters the Fourth State and attains Release." (*Sukhmani, M. 5*)

5. "The Guru's Word Pervades the world : from the Word one Realises the Name." (*Maru, M. 3*)

6. "Enveloped by Maya if one keeps one's mind in God, he finds the Way of (true) Yoga." (*Suhi, M. 1*)

7. "Truth is above everything, but higher still is true living." (*Sri Rag, M. 1*)

8. "Thou, O Lord, art our father and mother, we are thy children.
It is by Thy Grace that we find Bliss." (*Sukhmani, M. 5*).

of God, our Ego is merged in God's Will, our passions and cravings like lust, anger, greed, attachment, and pride vanish, the sense of duality between 'I' and 'He' is lost, and we work and move in the Lord's Being and accept joyously HIS WILL in whatever happens (for nothing happens which is not according to the eternal, universal laws of God) and so we merge in Him whose sparks we are. Man does not become God, only the spark of fire merges in the fire, as the wave merges in the expanse of the sea. As Ego is at the root of our separation from God, we are neither to work for personal salvation nor work it out single-handed, alone, like ascetics. In the first place, we work for it as householders and as men of the world, and on the other hand, we have to join the society of the saints (*Sādh Sangat*) so that even our honest living, or meditation, or service of the others, does not degenerate into another kind of ego.

The silencing of desire (or *Trishna*) seems an echo of Buddhism, as do the terms like *Nirvān* (*Nirbān* in the Guru's terminology) and *Sangat* (*Sangha*). But the Buddha himself, as we have seen, built his religion on the premises of Hindu metaphysics. However, in the Sikh faith, *Nirvān* is no longer extinction of one's personality, nor an endless Bliss in the high heavens, but it is submission of one's Ego to the God's cosmic Order (or Will, or *Hukum*), in order not that one may retire from the world's activity, but serve and share in a never-ending state of equipoise, no longer being led by the triple kind of activity in which the rest of the world is grossly involved. Similarly, the doctrines of *Karma*, the existence and transmigration of the soul and *Moksha*, the world's envelopment by Māyā and the three Modes, and the need for equipoise (*Sahja*) and entering into the *Turiya* or the 'Fourth State' seem to be derived from the Upnaishidic doctrines. The idea of the immanence of God is Aryan and of His Transcendence Semitic. The terms like *Panch Shabd, Anhad Shabd, Jog, Dasam Duār* (the tenth Door), etc., are Yogic in origin. The love-worship through the Name is an echo of the *Bhakti* cult. And the doctrine of Grace seems Christian in origin, though the Sufi and the Vaishnavite creeds also echo this idea.

But it is conveniently overlooked that Sikhism differs from other religious systems in its basic postulates. The postulates of both Hindu and Buddhist creeds are that the world is suffering and the highest end of life is to secure release from its snares ; and secondly, that this release can be secured through self-culture, abandonment of desire in one's own self rather than by flowing out of oneself to serve or save, or share one's Bliss with, others. As the law of *Karma* is inexorable and visits upon each person according to his deserts, there is no one outside of us, who can stand as our pledge, like the Christ through his own sacrifice ; it is in each one of us that the Christ has to be crucified before one is released into a blissful heaven from where there is no coming again. If, as in the case of the Vaishnavites, the Grace of Vishnu or his incarnations is invoked, it is again to salvage an individual soul rather than a corporate society.

As against this, the postulates of the Semitic religions are that life is born out of the FIRST SIN, and though this Sin can be redeemed and ought to be redeemed, it can be done only through belief in the God's own son who sacrificed himself in order that the mankind be rid of an eternal damnation ; or in the God's Prophet who, on the day of resurrection, will stand witness to the faithful being separated from the faithless, the faithful thereafter entering paradise and the others hell, two eternal verities from which there is no escape for anyone, as there is no birth after this birth according to these creeds.

The two basic postulates of Sikhism, on the other hand, are that life is not sinful in its origin, but having emanated from a pure source remains pure in its essence even in life[1]. If impurities gather round it on account of ignorance or MĀYĀ (delusion) these can also be be washed away and lo, one sparkles forth as pure as he was in his origin[2]. Secondly, the world is not suffering either, but the "Abode of the True One[3]" and "a Garden of flowers where life is ever in bloom". Undoubtedly, it is transitory for an individual, but then this is the only opportunity also for man, "to meet his God[4]" and to pull out all the weeds of evil, no matter where grown, in one's own consciousness or out of oneself, in one clime or another, in this race or that, and of whatever hue they are—social, moral, intellectual or political. A man thus becomes a conscious gardener to tend the nursery of God, a wrestler to fight the 'Five' within and as many without[5], a rider who rides to his God in healthful joy, singing the wedding song, like the bride who rides to his spouse's

1. "O mind, thou hast emanated from the Light of God ; Know thy essence." (*Āsā, M. 3*)
2. "O my body, when the Lord putteth His Light in thee, then thou comest into life." (*Rāmkali, M. 3*)
3. "This world is the Abode of the True One, in it the True One Abides". (*Rāmkali, M. 3*)
4. "Thou hast come into a man's body, this is thy only opportunity to meet thy God." (*Āsā, M. 5*)
5. "I am the wrestler of God ; meeting my Guru, the plume of my headgear flutters." (*Srī Rāg, M. 5*)

home[1]. For, the God that the human soul seeks is not merely a God of mercy, or even a distant beloved to be prayed to and supplicated before, but an all-too-human God, hungering to receive His youthful bride in His soothing arms[2]. Not for nothing is the analogy of the bride and the groom, of the Parents' home and the In-laws, employed over and over again to express the idea of the individual soul and the Over-soul, of this world and beyond.

Not only the whole of Sikh philosophy, but the whole of Sikh history and character, flows from these two postulates. Asceticism is naturally a taboo to this system, as much as the distinctions of caste, colour, race or sex. Life was given us to be wholly lived, not to be thrown away, and living is living in its fulness not in compartments. The same person is the devotee of the Supreme as well as a house-holder, a peacemaker as well as a wielder of the sword. May he be a farmer or a shopkeeper, an artisan or a prince, yet also he is a priest unto himself. He is no longer merely the disciple of his Guru, but also his mentor. After being initiated into the faith by the Master, he initiates him in turn into the order. No food is forbidden him, but that which creates in him evil or pain[3]. No dress is taboo to him but that which leads to sin and sorrow. No language is particularly his, or his God's, but that which men speak anywhere from the heart. No caste is high or low, nor no man a condemned sinner or a sanctified being, but he who is so adjudged in the Court of his Lord[4]. Who are we mortals to sit in judgment upon other mortals ? At no time in the history of the world have men suffered so much to protect the faith of 'others' nor accepted the validity of other faiths with that catholicity as the Sikh faith. No other faith has raised to the level of its own scriptures utterances of divinity by men of diverse creeds. Toleration of another view-point is different ; its integration with the spiritual life of a creed is a new experiment in the history of religion. And for the protection of no faith, men of other creeds fought so zealously as for the Sikh faith.

And the One Personal-Absolute God of Sikhism is also all-embracing and whole in His Activity and Being. He is transcendent and yet immanent. He is the God of all humankind, nay of the whole universe. He it is who created what He created, and how and when He Willed. He is the source of good as well as evil, for if he weren't so, he would not either be almighty or self-contained. This evil and good He created so that we choose good and dispel evil. But He Himself in His Essence is nothing but pure and good. And there is not a trace of jealousy, or fear, or anger, or intrigue or unjustness in Him. We, therefore, know what He is and what He intends us to become. We serve Him, not because of any fear of His unjust wrath nor to secure from Him any secular merit or benefit, but to be like Him, for that verily, as we know from the Guru's Word, is our etermal destiny :

"He the Lord is deathless, so I fear not death.
As He is destroyed not, so I fear not destruction.
Neither He is poor, nor I am hungry,
Neither He is in woe, nor I am in misery.
Neither He is bound, nor am I in bondage.
Neither He hath the toil, nor am I bound to struggle.
As is He spotless, so am I spot-free.
As He is in Bliss, so am I in ecstasy.
As He is worn not by care, so am I not in pain ;
As He is stained not, so am I free of stain.
Nānak : by the Guru's Grace, are my doubts and errors gone,
And He and I meeting together have become One". (*Asa M. 5*)

This God, as has been stated above, is not merely a distant, transcendent God. Verily, He is distant too, and unreachable, ineffable, unutterable, indefinable, unpierceable, without beginning, eternal and beyond time and space, indestructible, ever the same, unfathomable, unknowable, beyond the reach of

1. "The body is a mare created by the Lord ;
Riding it, I cross the impassable." (*Vadhans, M. 4*)
2. "I make myself the henna ;
And the Lord in His Grace Himself grinds it into a paste and applies it to His Hands." (*M. 3*)
3. "Brother, that food, that pleasure is vain,
Which leads the mind to sin and makes the body writhe in pain." (*Sri Rāg, M. 1*)
4. "Who's true, who's false is adjudged there in the Lord's Court,
For, he who goes there alone knows." (*Guru Nānak's Japu*)

senses, farthest of the far, highest of the high, without religion, race, caste or sex, attributeless, alone, Absolute, Self-contained, of Himself born, Invisible, known only but intuitively. And yet this is but only His one aspect. He is One, but also many at the same time. He is farthest of the far, yet nearest of the near. For, He is also immanent, the all-pervading light and soul, the in-dweller and inner-relisher and knower of all things, the filler. He is not goodness but good, not kindness but kind, not mercy but merciful. He is *Purusha*, the Being, the Presence, the Man, the only He, the eternal Groom of us all who are His brides, human, with moral, intellectual, emotional, and social attributes. He is not merely the Creator, but He also Wills, has a discriminating sense of values and judgment[1], is compassionate and just, loves and hugs with a warmth that drives out all our woes and doubts and sorrows. And being all-wise, he cannot be deceived.

"He is sweet like the ripe dates, like a rivulet of honey[2]." "Of beauteous eyes, and sparkling teeth, of sharp nose and luxurious hair, of golden body, of alluring gait and steps like a peacock's, eternally young, whose speech is ever-sweet", such is this God, according to Guru Nānak. Says he :

"Sweet is the Speech of my Friend and Beloved,
I've seen with care : bitter is never His Word." *[Suhi Chhant, M. 5]*

He verily is ever in joy, cool and seated in equipoise, holy and pure, above the three Modes. And, such a one not merely is our Lord and Master, as of the whole universe, but our groom, our beloved, our friend, our father, mother, sister and brother, even our son. He is our colourful Lord, ever-fresh, ever-green, like the earth after the rains. He is the ocean of Peace and Bliss. Seeing Him, one is instantaneously bewitched and lost in the sense of wonder. That is why, in the Sikh terminology, He is called "the Lord of Wonder" (*Vāhe-Guru*).

But as He is also the Master and we have to render our account to Him[3], even as we do to our father and friend howsoever generous and kind and forgiving, we have not to take Him for granted. His love is to be tinged, as is all honest love, with His Fear. For, no love is possible nor desirable in which the beloved can be dispensed with at will, and hugged only in times of woe, or occasional excitement, or effusion of emotion. Knowing that He craves us as much as we do Him, that He will forgive us and take us into His arms anytime we will seek Him out in honest faith, we have ever to keep awake in His remembrance "like a mother, babe in arm, involved in the household work, yet with the thought of the child ever in her mind; or, like a woman with a pitcher of water on her head talking to her mates, yet with her mind ever awake to the pitcher on the head lest it falls and breaks[4]." We are thus not to be afraid, but to be awake ever to the Ideal that is our God so that we walk straight in His way, and do not falter nor doubt, nor fall into error or sin, enveloped as we are by MĀYĀ (Delusion) and *Avidyā* (Ignorance) and act as we generally do within the bounds of the three Modes.

As God is not merely good and beneficent and compassionate and loving, but also the protector and the destroyer of evil, He is of strong limbs, mighty and brave, the wielder of weapons, a great rider and hunter, the destroyer of demons, the conscious upholder of the moral law (*Dharma*), who if He Wills, may turn the world upside down and annihilate it[5], or merge it in Himself, for He is almighty and powerful enough to do anything. He holds the earth in His Hands, and causes the sky to stand without a support. Nay, "The sky is His Cap and the seven underworlds His footwear". Everything that is, was created by His Will and works in accordance with that WILL, for that which doesn't, is destroyed. He is, therefore, the King of kings, the True King, whose rule is eternally true, the Man of majesty, of splendour and glory, over whose Head waves the canopy, whose Palace is most beauteously decked with diamonds and pearls and rubies and jewels, whose Treasure is inexhaustible, whose Court is true, whose Throne is everlasting and immovable, whose writ runs throughout the universe and is inscribed on all humankind's Forehead ; whose Banner is ever aloft, nay, who is all-steel, who first created the double-edged dagger and then the whole world[6].

---

1. "Nānak ; He acts as is His Will
   And with a sense of discrimination too." (*Āsā, M. 1*)
2. Shalokas of Farid.
3. "The Lord will ask thee to render thy account,
   He'll face thee with thy deeds." (*Vār Rāmkali, III : Shaloka M. 1*)
4. Nāmdev.
5. "In His Will are men high and low,
   As is His Will, so are dispensed Pleasure and Pain." (*Japu*)
6. Guru Gobind Singh, Vār Sri Bhagauti ji ki.

And yet, He having that much power, never uses it to the disadvantage of the poor, the meek, the lowly and the lost. For, He wields His Power always and for ever for their eternal good. He is the support of the supportless (*Nirdhārān-Ādhār*). He fills those that are empty, and raises high those that are laid low by man. He is the destroyer of sorrow and the giver of Peace and Bliss. He is the God of Grace (*Kripānidhi*) who gives so abundantly that the receiver says, "Enough, no more". He is the purifier of the sinners (*Patitpāvan*), the forgiving Lord, who makes us all swim across the Sea of life. He leads us on to His Path, and, even when we are misled, He instructs us in His Way. For, He is not merely the Beloved, but also a lover of those who love Him (*Bhagat-Vachhal*). He keeps our honour and no matter how vicious our past *Karma*, He wipes the past clean in an instant, if we go to Him in humility, with a sincere, feeling heart, prayerful, and seeking His forgiveness. The law of *Karma* is no longer inexorable ; one has only to wish to be transformed, and lo, there he is, the purest of the pure :

"Nānak : by His EYE OF GRACE, all are blest". (*Japu*)

What then is the Name of this God ? In the GURU-GRANTH, God is remembered by almost all the names known to Hindu mythology or scriptures and the Semitic religions, notably Islam. For instance, He is called *Rabb*, *Allāh*, *Khudā* and *Maulā* with all the attributes that the Quran endows the one Absolute God with. Similarly, almost all the names current in the Hindu religious lore, like Rām, Bhagwān, Damodar, Murāri, Gopāl, Gobind, Girdhāri, Gopināth, Shyām, Vāsudev, Nārāyan, Hari, Mādho, Keshav, Brahm, Pārbrahm, Mukand, Vishnu, Raghurai, Prabhu, Ishwar, Gosāin, Kāhn, Krishan, Govardhan, Bithal, Mohan, Murli Manohar, Jagannāth, Rikhikesh, Narhar, etc., are employed over and over again.

But, as has been stated above, the most common name that comes to a Sikh spontaneously being sanctified also by tradition is '*Wahe-Guru*' (The Wonderful Lord). It is thus more the sense of wonder that is awakened in us at the thought of such a wondrous Being than any other emotion.

How is such a God to be realised ? It has already been stated that why we realise Him is because it is our destiny to become like Him. And "as one thinks so one becomes", therefore, this God is to be dwelt upon every moment through the NAME. What then is the NAME ? It is the qualitative expression of God's personality. The Name is a symbol that treasures within itself all that God is, and is not. Nay, it is that all-pervading spirit, the Bright Essence which informs all life, all creation :

"The Name informs all creatures, all beings,
The Name informs all worlds, all universes." [*Gauri Sukhmani*, *M. 5*]

In this sense, the Name is the all-pervading Spirit which sustains, and gives meaning to, the whole creation. As Guru Nanak also says in the Japu : "As much as He has Created, that much is His Name." Once this Name, this all-pervading Spirit, is realised, one merges in the Being of God, becoming like Him. The Guru's Word shows the way to the Name, hence the Word is to be uttered, sung, heard and accepting its validity, to be dwelt upon and contemplated. The Name, however, is not a mere word to be uttered mechanically without its essence being realised :

"Everyone utters the Name of the Lord, but by mere utterance one Realises Him not :
When, through the Guru's Grace, the Lord is enshrined in the mind, one gathers the Fruit."
[*Gujri*, *M. 3*]

So that the ancient concept of certain specific words and formulas uttered in a special way leading to spiritual, or supra-natural, results is denounced by the Guru. Similarly, the Yogic way of concentrating on some concrete object without or within oneself in order ultimately to merge in one's own Self is rejected here out of hand. For, the Lord being formless, it is out of tune with the religious spirit to identify Him with a figure or form. It is, therefore, the meaning of the Word that the mind is to dwell upon, for this meaning is then to be realised in one's life. All kinds of renunciation and mendicants' garbs and austerity-foods and self-torture are therefore a taboo in such a life. For the higher Truth comes only the way of naturalness, or through balance and poise and not to the inverted, or perverted, soul.

And as mind has a strange fascination for music, the Guru's Word is to be sung to fire one's mind with an experience that sinks in the soul, and turning the usual, the habitual tide of the mind, makes the soul experience the nature of God within one's emotional self. And, then, this God-nature will outflow into secular activity as well, deflect man's mind from his immediate environs and personal pulls and passions, and yoke it to the service of the others in order that the Name, the all-pervading Spirit, is seen through all

creation, and, one ceases to act within the three Modes and the veil of Māyā is lifted from the mind's eye. Man repeats this process endlessly, every moment, so that the pulls of the Other do not deflect him from his Path even for a little while. He does not have to depend upon hearing the Yogi's 'unstruck music' (*Anhad-Nād*) in order to concentrate his mind. The Guru's Word sung to the accompaniment of music in the society of the saints transports him into the realms of equipoise which itself is the concentration on one point of the body, mind and soul.

The mere singing or uttering of the Word, however, does not lead to the spiritual realisation of the One-in-many or of the God-nature of the Self, so long as one's physical activity is not guided by a God-awakened mind. It is, therefore, essential for a man treading the Path to control, not suppress, his five desires (Lust, Anger, Greed, Infatuation and Ego), for the Sikh Path being the Path of life, has to grapple with life in all its manifold activity and it can neither dispense with the life of the household, nor altogether with the humours which constitute its very salt. As Guru Nānak has said :

"Ego is a chronic disease, but its cure is within it." (*Vār Āsā*)

For individuation, which is bad in one sense, is efficacious in another in that it is by being a being that one not only realises and experiences the Bliss of the Fourth State (the *Turiya*), but also it is through individuation that one gives it a secular purpose and physical expression. However, when the Sikh realises the Truth or the essence, he is conscious that it is through the Lord's Grace that he has been so blest and not through his individual effort. For, in the ultimate analysis, nothing that God doesn't do, happens, nor anything that he does, doesn't. One can become pure and pious and charitable and dedicated but if he does it all not in the name of God, and to invoke His Grace upon himself and others, he is only gratifying his own Ego, and has thus not attained to the Ideal that is God. And this Grace also comes the way of Grace, that is 'the natural way', and not by forcing either one's own will or God's. "It is the innocent and not the sharp-witted that God meeteth".

The Name, as has been explained above, is a realisation, the coming of God's Grace within oneself which obliterates the sense of the Other, and makes one not only BE HIMSELF, but be a portion and limb of God. Like the Vedantist, however, the Sikh does not believe that he ever becomes HE. Nor does he become a seer, or a witness, unto the play of life thereafter ; he plunges himself into life's activity, believing all the while that he is acting only as is the Will of the Lord.

In order to hold the mind, the Sikh does not have to control his breath ; he controls his passions by submitting his mind to the Guru's mind (as enshrined in the Word). The self-ward mind is only to be turned Godwards, and when that happens, one enters into the realm of Bliss, shedding all fears, overcoming the limitations of the physical vesture, becoming something other than himself, having died to his self, and becomes deathless he, for, life and death now seem to him but the two ends of the same beginning. For, merging into wherefrom one issued forth is certainly not death, but deathlessness :

"The ray has merged in the sun, the wave in the sea ;
The light has merged in the Light, and man is fulfilled."

It all happens thiswise, the natural spontaneous way, the way of *Sahja*, and that explains why transformation in Sikhism from man to superman is so very instantaneous. A *thug* hearkens to the Word, and is transformed ; the most detestable untouchable becomes worthy of worship ; he not only comes into his true Self, but also becomes the Guru, the teacher of men. The Throne of the Sikh Gurus passed thus on to the most worthy of the disciples who, for a major portion of their early lives, had never treaded the PATH themselves.

It is given in the GURU-GRANTH at innumerable places, however, that the Name cannot be realised without the Guru. It is he through whose Grace the Name is enshrined in the mind. But the Guru must be the True Guru, and "the True Guru is he who has realised the True One" (*Gauri Sukhmani. M. 5*). He, however, does not lead men to his own worship, but to the worship of the One and the only God. But the Guru is met, says the Word, only if it is so writ in our destiny and it is only the man whose destiny is awakened that, meeting the Guru, he realises the Name within himself.

Let us, therefore, pause here to elaborate this point, for it has led to much confusion in the minds of the seekers, and to the institution of Guruship being revived every now and then, and men abandoning the true Path, believing that it was not writ in their destiny, for were it not so, they would go the way they ought

to as is the eternal Will. A belief in the inexorable laws of destiny (*Karma*) is also thus embedded in **men's minds.**

If one studies the Word of the Guru-Granth carefully, and not casually or haphazardly, one finds that what is called the eternal Writ is the writ of eternal laws ingrained in the being of every man. Nothing is arbitrary in the world of the spirit, as it often is in the laws of man. But men, constituted as they are, determine the quality of all laws from their physical experiences and more often than not from their immediate environs. If an innocent man is convicted and the guilty one escapes, it is said to be the result of *Karma* or deeds of the past birth visiting upon him in this! So do men also interpret the laws of the soul. One man has attained to a state of Bliss and another hasn't, for such was the writ of *Karma* ! It is true that current religious terminology is employed extensively by the Gurus but they invariably give it a distinct meaning of their own. True, there is an eternal Writ, yet, it is not only eternal but also universal. It is written on the Forehead of every man, though only some realise it, while others do not. But for both the Writ was the same ; for it is ingrained in the being of man since beginningless time :

"Dwell thou on thy God who is ingrained in thy body and mind." *[Gauri, M. 5]*
"Follow thou the Lord's Will ingrained in thee." *[Guru Nānak, Japu]*
"Within thy home is the Treasure, there is nought without,
"By the Guru's Grace to it thou attainest and the Door opens unto thee." *[Āsā, M. 3, Ashtapadis]*.
"As fragrance abides in the flower,
As the reflection is within the mirror,
So does thy Lord Abide within thee,
Why search Him without ?" *[Todi, M. 9]*

So that all that is writ and all that is to be realised is within ourselves. The key is the Word, with it the Door unto the Self opens, and lo, the Soul is instantly illumined. That is the coming of the Name (the realisation of one's God-nature) into oneself, like the opening of the blind-folded bud unto the rays of light, the sudden awakening of the lower self to the higher Self.

It is nowhere stated in the Granth that there are some who are eternally condemned, and are forbidden to seek themselves and so their God, and that till the writ of their past deeds is washed off, there is no hope of redemption for them. It is true, there are occasional references to God "Himself waking up some from their slumber, while the others who are awake receive Him not", but that indeed is the tragedy of life. We do what we do knowingly, or by force of habit, sharpening our wits all the while not only to cheat our neighbours, but even our God through a show of piety. Others, seemingly asleep, yet innocent of mind and heart, accept the validity of God and surrender to His Will so spontaneously and instantly that it seems a miracle has been wrought in their case. In fact, the life of the spirit is a miracle in its every detail, for who would otherwise negate himself and yoke to the service of another, or withdraw himself from the seemingly alluring fruits and joys of life and even getting crucified or burnt at the stake or boiled in a kettle, except he who has seen something higher than what seems and yet is so superficial and transitory. So, the miracle does happen when a man's nature is turned into God's nature, for God, like man, also expresses Himself and makes His existence felt. But the Writ is the same for everyone, God being the same for everyone, but only *his* destiny is awakened on whom is His Grace, and His Grace comes to all who seek it, through service, humility, by dying to themselves, and yet living so that God's purpose in creating life be fulfilled. The fire is locked in the wood, one has only to light it to see. The butter is lying dormant in the curds ; churn these and gather. He who does not look into the mirror will never see his reflection. The deer runs a mad race after the fragrance of the musk, not knowing that the musk is within him. To know this is to become ; but becoming is not an end in itself in the Sikh faith. It must be yoked to a social purpose, for such is the Will or the eternal Writ of the Lord for us humans.

The theory of the doctrine of the Word, or the Name, can be explained in metaphysical terms thus. Not unlike the Christians, the Sikhs too believe that "in the beginning was the Word, and the Word was with God and the Word was God". According to ancient Hindu thinkers also, out of the five elements, namely, earth, fire, wind, water and aether, the only element that could express the all-pervading nature of God is aether. And what is aether, but sound, and sound is nothing but a means to convey the Word. Again, as is the Hindu belief, according to Mimānsa, the *Shabda* (Word, or verbal testimony) is the only infallible means

of acquiring knowledge of spiritual truths. (With Mimānsa, the Word is, however, employed to invoke the invisible effects of the Vedic ritual). For, the Word is self-sufficient and does not depend on any other means for its meaning. Being coeval with sound, the Word is, therefore also eternal. For, even before the Word is uttered, its sound pervades the aether, otherwise it would neither be utterable, nor hearable. And, to know of the eternal verities only the eternal means and premises can lead to tangible results. The authority of the Word is derived from its being uttered by those who were the direct witnesses of the Truth :

"Hear thou the True Gospel of the True Guru,
For, he speaketh what he see-eth."

The Word, again, can be uttered, sung, heard and conveyed, its meaning dwelt upon and practised, without any external aids, or garbs, or guidance which have degenerated religious life into ritual or made men recluses or established the soul as a church. But the Word is one's constant company, as guide when awake, as an image when asleep, sinking into our unconscious as much as guiding our activity at the conscious level. Being ever the same, the Word is eternally true. Being the same for all alike, its verities are universal, hence applicable to all, all over. As the Word has significance only in relation to its meaning, and not sound, languages in which it is uttered, or explained, are equally sacrosanct, for the Word does not depend for its meaning on any particular garb or verbal expression, being in essence nothing but an image of Truth which may be painted in any colours so long as its correspondence can be conveyed to another.

As the Name is revealed through the Word, the Word and the Name are interchangeable terms. To realise the Word is to realise the Name. And, as the True Word leads to the realisation of Truth which is God, the Name is also the expression of God being His symbol. As God is the God of Will, the Creator and Doer, He uses the Word, which in other words is His Will, to express Himself. Hence the Word also is the Will (*Hukum*). As there was a time, according to the Sikh creed, when there was no creation and all was enveloped in chaos, then even "His infinite Will was". And when He willed that there be creation, lo, there was the creation. And God being Infinite, His Will also is infinite and there is no knowing of it in finite terms. In other words, it can only be described in terms of wonder :

"To think of the beginning (of the universe) is to enter the realm of wonder,
For, even when there was nothing but void, God permeated that void." *[Sidh Gosht, Rāmkali, M. 1]*

Creating man out of such a spotless state, how could sin attach to him since beginningless time ?

"When the world of form was yet not born,
Where was sin and where was virtue then ?" *[Sukhmani, M. 5]*

So that when the Guru speaks of the eternal writ inscribed on the Forehead of man, he means nothing more than the writ of eternal, never-changing laws ever the same for everyone[1]. He thereby also refutes the theory of the original Sin or the doctrine of *Karma* which too implies that since the beginning of creation, man has been condemned to the Round for something he did in the past. But the Guru believes that there was a time when there was nothing but God seated in Himself, in the state of non-willing, non-doing, passive, but yet potential, endowed with a Will. That being so, the doctrine of the 'past' resulting in a 'future' stands self-condemened, for at one time there was no past, present or future. When God Willed, He created the universe and when such be His Will, He shall absorb it in Himself. Both these activities are not voluntary,

1. That a fatalistic interpretation of Sikhism based on a misreading of the Granthic terminology like *Karma* (ਕਰਮ), eternal writ (ਧੁਰ ਲੇਖ), etc., does violence to the Sikh credo is borne out by numerous references in the Guru-Granth, such as:

"That what thou dost is writ upon thy forehead.
For, from whom wouldst thou hide thy shame when the Lord See-eth all." (*Āsā M. 5, Chhant*)
"Good or bad that we do, we reap the reward thereof accordingly." (*Vār Āsā M. 1*)
"Why blamest thou others, blame thy deeds :
For, thou receivest the fruit of what thou sowest." (*Āsā M. 1, Patti*)
"The dream ended like a dream, but what I had attained (in life) kept my company in the yond." (*Bilāwal, M. 5*)
"The Lord's justice is upon thy deeds ; the rest is all vain prattle." (*Vār Sārang, M. 4*)
"The Lord driveth thee as is His Will, but His pen writeth as are thy deeds." (*Vār Sārang, M. 4, Shaloka M. 1*)

This also reveals that vicarious atonement of sin is not possible according to the Sikh doctrine and that though both good and evil emanate form the same source, *i.e.*, God's Will, it does not, therefore, lessen individual responsibility to practise virtue and fight evil. "Nanak : all the evils thou practisest are like chains round thy neck." (*Sorath, M. 1*)

And, as has been stated above, all that is unlike God — lust, wrath, greed, undue attachment, ego, etc., that lead one to oppression or cowardice, injustice or fear, sycophancy or blackmail, over-indulgence or renunciation, enmity or compromise of principles, is sin.

but the result of the Will of God, which is writ in eternal terms on the Foreheads of all (where destiny is supposed to be written, that being the most outstanding, conscious and expressive part of a human being).

Why does God exercise His Will to create a universe and in it the man, the 'ruler of the earth'? It is because He wanted to express Himself, His divinity, His prototype in finite terms. And He also created, by the same Will, the three Modes, Māyā, and the sense of 'I-amness,' resulting in evil, and correspondingly also the Word through which one realises the Name, or the essence of Reality, and, dispelling the spell of ignorance over him, becomes like Him whose essence he is. But that neither makes him look upon the world as false (though one's stay in it is transitory and illusory), nor drives him back into himself having resolved his Doubt. He lives in the world as a man of the world and acts now not according to his own will goaded by his self, but in accordance with the Lord's Will, as revealed to him through the Name, dying to one's self and living ever in the Presence of God.

The question is then asked, if that is so, where is the necessity of the Guru on which so much insistence has been placed in the GURU-GRANTH? But it is never realised that the Guru is not a person, or an incarnation of God, an intercessor or a prophet or pledge, but the Word :

"The Word is the Guru, the Guru is the Word,
For, all the Nectars are enshrined in the Word." *[Natt Ashtapadis, M. 4]*

The Guru only in this sense is the intercessor, who obliterates the evil of the human mind, and illumines it. For, "the True Guru is only he who has realised the True Person." Yea, it is in this sense that the Guru and the God are one :

"The Sublime, the Transcendent, the Yonder of the yond God,
That Guru hath Nanak met." *[Sorath M. 1]*

Says Guru Gobind Singh :

"He, who was the only one in the beginning and will be in the end,
That one is the Guru of me." *[Chaupai M. 10]*

The tenth Guru, while abolishing succession, said : "The Word is the embodiment of the Gurus. He who searcheth me, findeth me in the Word." For secular matters, however, the Guru is the whole community of the Khalsa-in-faith. The 'service' of the Guru is the yoking of the mind to the Word, and the mind is so yoked in order to flow out of the self so that the spell of the Other on one's mind is broken and one see-eth Him in all, and serveth all, thus merging in the One to whom belong all.

It is thus through the Word that on the Name, or the essence of Reality, being realised, one's individual *Karma*, which, being habit-forming, leads man instinctively to egotistic activity, and hence evil and sin, is washed off, and the pure one merges in the Pure one, and thus one realises one's destiny. But if, on the other hand, man chooses the way of self-hood which leads to the overpowering of the other creation, he carries along the load of sin in the form of craving (*Trishna*) and so comes and goes. This then becomes his 'lot' :

"That what thou practisest day and night hath been writ on thy Forehead,
For, from whom canst thou hide thy shame when He, the seer, see-eth all, within thee."
[Āsā M. 1]

Thus, in the Path of the Guru no one is eternally condemned nor eternally saved, neither low nor high, but in accordance with one's deeds is each rewarded or punished in the world of God, that is the Soul:

"The virtuous and the vicious are not mere echoes,
For, one carries along all that one does." *[Japu]*

The Chitra and Gupta, which are supposed to be writing out our deeds in an account-book are no others than the conscious (*Chit*) and unconscious (*Gupta*) parts of our mind. The Dharmarājā, or the Lord of Law, to whom we have to render the account is the God-nature (or the Soul) within us. If, therefore, occasionally we find references to the 'inexorable writ of *Karma*', it means only that the deeds (*Kirat*) that we have done in the past (*Poorab*) have become our *Karma* (destiny or lot) which cannot be erased and would lead to pleasure and pain, deliverance or transmigration except when one turns away from one's self with a conscious effort, led by the Guru's Word, with faith in God's Grace, when his old writ is washed off and one merges one's will in God's Will. In this state, there is no pain but all joy; no strife, but all tranquility and equipoise; no coming and going but an eternal, moveless state, and all that happens is good and true, for it is now He who moves and does, not me.

III

The Story of the Sikh Gurus

The word 'Sikh' is often interpreted to mean a disciple (from Sanskrit, *Shishya*), but in actual fact it derives its origin from Pāli and means the same as in the great Buddha's Dhammpad—the elect, or in Sikh parlance, chosen (by God), God's own. The nomenclature of 'Khālsā' which Guru Gobind Singh gave to the brotherhood of the Sikhs also means the same, being derived from the Persian term then current for King's own (lands). Viewed thus, the true purpose of founding the Sikh order not merely as a system of religion but also as a distinct, because all-embracing, social organism becomes manifest.

Guru Nānak, the founder of the Sikh faith, was born in an age af inquiry, not only into the realms of physical universe hitherto lying unexplored, but also into the inmost nature of man. Man was in search not only of what lay outside of him, but also in search of himself. Being the contemporary or near contemporary of Martin Luther, Columbus, Shakespeare, Vasco-de-Gama, Bābur, Kabir and Michaelangelo, Nānak not merely witnessed the birth of new empires and the discovery of new lands and sea-routes but also of protest against established dogma and social habits of man. Languages were contending for supremacy as much as ideas. Art and architecture, music and poetry, theatre and dance were finding new modes of expression along with tyranny and bloodshed becoming the spearheads of new conquering faiths. Thanks to the genius of Nānak, he contrary to the popular belief, did not merely stop short at reform in religious or social conduct of the individual, but planted the germs of a new people in whom the whole man could find his self-expression and fulfilment.

Were it not so, the spiritual and social objectives of Nānak would have ended with their enunciation by him, as in the case of Kabir. No Guru after him deviated essentially from the metaphysical or moral code laid down by him, but as students of history are aware, the nine Masters, who succeeded him, perfected, each in his turn, those aspects of life during a period of two centuries which not only gave a new nationality to the soul of the people, but also made them more broad of limb and mind, and laid the foundations besides of a secular empire on the ruins of a foreign imperial rule. If Panjab's earth is more productive, if its manhood is more manly, if its womanhood is more liberated, if its people are more catholic in dress and diet-habits, and far less superstitious, and roam the whole world for adventure as for livelihood, all this is thanks to great Nānak, whose faith works through living life and sustains, broadens and deepens it by giving it an earthly purpose as much as spiritual hope. A whole galaxy of saints and warriors, patriots and scholars, martyrs and men of charity was born. Before him, look into the books of history as well as you may, you do not find any name worthy of notice in the Panjab for centuries before him.

Nānak was born on April 15, 1469, in the light half of the month, though, according to later chroniclers, his birth took place on the full moon day of the month of *Kārtik*, of the same year, in a small neglected village called Talwandi (now Nankānā Sahib) in the present district of Sheikhupura, forty miles to the south-west of Lahore in what is now Pakistan. His father, Mehta Kālu, of the Vedi Khatri tribe, was a village *Patwāri* (record keeper). But notwithstanding his humble parentage, before Nānak breathed his last in 1539, his name had travelled not only throughout India's north, south, east and west but also far beyond into Arabia, Messopotamia, Ceylon, Afghanistan, Burma and Tibet. And all this because he had chosen to traverse for over thirty years of his life all these lands on foot, accompanied by one of his most devout followers, Mardānā, a Muslim, who played on the rebeck while Nānak sang to audiences of all creeds and climes.

Nānak was put to school at the early age of five, and he learnt besides Hindi & Panjabi both Persian and Sanskrit from the village Brahmin and the Maulvi. But, soon, he seems to have despaired of his studies, for his father asked him either to farm or tend cattle, or keep a shop. But, says the *Janam Sākhi*, while he obeyed his father to do all he wanted, he had his heart centred all the while on the One, Absolute God (*Nirankār*) and whenever he was asked what his name was, he would reply, "My Name is Nānak *Nirankāri* (Nānak who belongs to the one, Alsolute Lord)."

At a very early age, he seems to have acquired a questioning and an enquiring mind. When, for instance, he was asked to wear the sacred thread, as is the custom among Hindus, he refused to do so, saying, "I would rather wear the thread that breaks not, nor is soiled, nor burnt nor lost".

While out with the cattle one day, says the *Janam Sākhi*, he fell into a deep trance, and the cattle grazed the farm of another. Similarly, when he was sent to buy wares from the market nearby, he gave away all his money to the hungry, saying to himself there could be no truer trade than feeding the lowly and the lost. Not unnaturally, therefore, his father was furious with him and sent him to Sultānpur (in the district of Kapurthala) to be with Jairām, to whom Nānak's sister, Nānaki, was married. Jairām, using his influence with the local governor, Nawāb Daulat Khān Lodhi, got him employment of a storekeeper. But, it is said, as Nānak would weigh up the stores and reach at the number "Terā" (thirteen, which also means 'Thine'), he would go into a trance and go on repeating "I am Thine, Lord, I am Thine".

Jairām advised Kalu to marry Nānak off, so that he might thus be persuaded to attend to the affairs of the world with greater consideration. At the age of 18, Nānak was married and had two sons from this marriage, Sri Chand and Lakhmi Dās. But even while working to sustain his family, he devoted more and more of his time to discourses with the wandering *Faqirs* and *Sādhus*. It appears, these discussions went a long way in training the mind of Nānak in the intimate study of comparative religion of which one finds such abundant proof from his works.

Having served the Nawāb for about 9 years, one morning, as Nanak went to bathe at the river Baeen nearby, he went into a trance and, says the *Janam Sākhi*, did not come out of the water for three days. Here, he felt that he stood before the Throne of the Supreme Being who commanded him to enter upon his godly mission at once. Thereafter, when Nanak came home, he distributed all he had to the poor and whenever someone would ask him what he had found, he would answer :

"Nā Koi Hindu, Nā Musalmān".
(There is no Hindu, no Musalmān.)

His message created a sensation in the town. The Qāzi called him to his presence and said, "Thou sayest, there is neither a Hindu nor a Muslim, prove this thou to me, for I am a Muslim and a man of prayer, and I know that my faith is true. If thou doubtest, come and say thy prayers with me and see". Nānak readily agreed, and stood at the prayer amongst the faithful, led by the Qāzi. When the prayer was over, the Qāzi said to Nānak, "What sayest thou now ?" Nānak answered, "Thou sayest thou art a man of prayer. But thy prayer was unaccepted by God, for while thou wert praying, thy mind was in Kabul purchasing horses." The Qāzi was amazed at the intuition of Nanak. Then the Qāzi asked, "Who then is a true Muslim ?" The Guru answered :

"If compassion by thy mosque, faith thy prayer-mat,
and honest living thy Qurān,
And modesty thy circumcision, contentment thy fast,
then, verily, thou art a true Muslim.
Let good deeds be thy Kaabā, and Truth thy Prophet,
and let thy prayer be for God's Grace.
And thy rosary be of His Will, then,
God will keep thy Honour." *[Var of Majh, M. 1]*

The Qāzi was astonished at his vision and asked, "If there are no Hindus and no Musalmāns, what pray art thou ?"

Nānak answered :

"If I say I'm a Hindu, you are disappointed, but I am not a Muslim either. I am in fact a mere may made up of five elements."

From now on Nanak, now aged 27, entered upon his global mission to instruct and save the world. He took along with him a Muslim, Mardānā by name, and while Mardānā played on the rebeck, Nānak sang his heart-searching hymns to the people in a language which they spoke and understood.

For sometime, he went about in the Panjab converting Hindus and Muslims to his views and establishing missionary centres in the charge of his devout followers, many of whom belonged to the low castes and had practically nothing to call their own. At Saidpur, near Gujrānwālā, he put up at the house of a carpenter, Lālo by name, and thus invited the wrath of the high class Hindus. They said, "This man is

lowering the esteem of his father's faith by dining with a low-caste Hindu and keeping the constant company of a Muslim drummer." One of them, Malik Bhāgo, arranged a big feast in honour of his ancestors, and invited Nānak to partake of it. But Nānak refused to go. At last, the Malik, who was an official of the local Pathān army commander, asked his servants to bring Nānak to his presence by force. Nanak went to him and when Bhāgo said, "You come not to eat with me and eat with a *Shudra*, what kind of a man are you ?" Nanak replied, "In your bread is the blood of the poor, while the bread of Lālo, who earns by the sweat of his brow, is sweet like milk." At this, Bhāgo was all the more enraged and asked Nānak to demonstrate the truth of what he had said. Says the *Janam Sākhi*, when the Guru pressed in his hands the bread from either house, out of Lālo's oozed milk, and out of Bhāgo's, blood. Lālo was the first to be consecrated as a missionary of Nānak's faith.

From here, Nānak went to Tulambā, near Multān, where he came across a *Thug*, Sajjan by name. It was customary for Sajjan to sit outside his door on a prayer mat, rosary in hand, waiting for the wayfarers whom he would lodge in a temple if a Hindu, and in a mosque if a Muslim. At night, when the guest would be asleep, he would rob him of his belongings and cut his throat. Seeing Nānak, he said to his associates, "This man wears a very bright face. I believe, he is very rich." And so he extended to Nānak all the courtesies due to a man of substance. At night, when he asked Nānak to go to deep, Nānak said, "I would first recite a hymn in praise of God and then retire to bed." And when Nanak sang,

"How bright sparkles the bronze, rub it and it blackens your hand,
Wash it as well as you may, but its impurity goes not," *[Suhi, M. 1]*

Sajjan instantly realised that he had been discoverd, and so fell at the feet of the Master, and begged of him to grant him forgiveness. Nānak said, "Distribute all you have among the poor, and meditate upon the Name of God." Sajjan did so, and with him as the priest, Nānak established his first Gurudwārā (or temple) here.

Thereafter, Nanak, now famed as the Guru (or the enlightener) turned towards the east, and went to well-known places of Hindu pilgrimage—Kurukshetra, Hardwār, Banāras, Gaya and Patnā going as far as Dāccā and Āssām. At Kurukshetra, he arrived on the day of a solar eclipse, when millions of devout Hindus had come to have a dip in the holy tank. It is at Kurukshetra that the Hindu Bible, the Gita, was composed by Lord Krishna in the midst of a royal battle between the two contending clans, Kaurus and Pandvas, in ancient times. Here the Guru, contrary to the practice, cooked meat in a vessel and made it known that he had done so. The people swarmed in upon him in great rage that on such an auspicious day and at a place of pilgrimage he had cooked meat to eat ! But the Guru, instead of getting provoked, sang the following hymn :

"Of flesh are we born, within the flesh were we conceived : yea, we are the vessels of flesh.
They the Pundits know not, but pride on their wisdom and sharp wits."

This argument made the angry pilgrims speechless and they went away either converted to his views or left him alone as being lost.

At Hardwār, on the banks of the holy Gangā, he saw people throwing water towards the east. When asked what were they doing, they answered, "We are offering oblation to our ancestors in the other world." The Guru thereupon started throwing water towards the west. When asked what was he doing, he answered, "I am a farmer from Kartārpur to the west of here, and I am watering my fields over there." When people laughed at his innocence, he asked searchingly, "If your water can reach the other world, cannot mine reach even a corner of this world ?" The people were silenced at this unanswerable logic.

At Banāras, he converted a famed Pundit, Chaturdās, to his faith, leading him away from idol-worship and the worship of symbols, and inculcating in him devotion to the One and the only God by dwelling on His attributes and Praise. Chaturdās became an ardent missionary of the Sikh faith. At Gaya, the Guru converted a jeweller, Sālis Rāi, and appointed him a missionary of his order. In Kāmrup (Āssām), some beautiful women tried to entice him with their charm, but the Guru spurned their magical spell and made them believe that only that enjoyment was enjoyable which lasted eternally and that excessive indulgence in pleasures of the flesh which lasted but a brief moment, was a vain pursuit.

On his way, he was not well received in a village. This village he blest saying, "May ye flourish here". In another village, the courtesies shown to him knew no bounds. This village, he prayed, should scatter. When Mardānā questioned him about his strange utterances, he answered, "Those that received us not well, let them flourish and be where they are, so that they do not pollute others with their disgraceful conduct. But those who received us well if they scatter about, would by their example make others also virtuous and well-mannered."

On his way back, the Guru halted at Puri, wherein is installed the image of Jagan-nāth, Lord of the Universe. In the temple, the Hindus were performing *Ārti* before the image, going round and round it, carrying caskets in which burnt the earthen lamps, and showering flowers on the idol. The Guru stood silent and when asked why he was not participating in the service, answered : "This your homage is too small for a God as high as the Master of the Universe." And saying this, he sang a hymn in praise of the Supreme Being which, for the sweep of its imagination, is unrivalled in the whole gamut of Indian mystic poetry. Said he :

The sky is the salver ; the sun and the moon are the lamps,
The spheres of stars are studded in it as jewels ;
The chandan-scented winds from the Malai mountain wave
And scatter across the fragrance of myriads of flowers. *[1]*
(Thus) is Thy Worship performed,
O Thou Destroyer of fear !
Thy unstruck melody rings
And maketh music of the Word as if on the tender lips of a flute. *[1-Pause]*
Thousands are Thy eyes, yet hast Thou eyes ?
Thousands are Thy forms, yet hast Thou a form ?
Thousands are Thy lotus-feet, yet hast Thou feet ?
Thousands Thy noses to small, yet hast Thou a nose,
O Wonder of wonders ! *[2]*
Thou art the spirit that Pervadeth all.
It is Thy Light, that lights all hearts.
Through the Guru's wisdom doth Thy light burnish,
And that what pleaseth Thee becometh Thy Worship. *[3]*
(Like the black-bee) I crave day and night for the honey
Of Thy Lotus-feet.
Grant Nanak, the *Chātrik*, the Nectar of Thy Mercy, Lord,
That he Mergeth in Thy Name. *[4-3]* *[Dhanāsari, M. 1]*

For sometime thereafter, the Guru passed his days journeying in the Panjāb. During these days, his meetings with Sheikh Brahm, twelfth in the line of the great Muslim Sufi saint, Bābā Farid, are very significant. It was in these days that he founded the city of Kartārpur, or the Abode of the Creator-Lord, and built a house for his family to live there.

In his second tour to the south, the Guru went as far as Ceylon accompanied by Saido and Gheo and visited the Rājā of Jaffnā in this island who had been converted to his faith earlier by one of his merchant followers, Mansukh.

Next, he turned his attention to the north in order to discourse with the Yogis in the Himalayas whose impact was being felt in the Panjab for the last ten centuries. In this journey, he was accompanied by Hassu, a blacksmith, and Sihān, a washerman. He was robed in clothes of skin. He crossed Nepal and portions of western Tibet and mounted to the Kailāsh where he met the Yogi hermits and discoursed with them, on the frivolity of performing miracles and living like recluses, two planks on which the Yogis' order mainly rested. His discourse with them is preserved in the *Sidh Gosht*. *[See Rāg Rāmkali, M. 1]*

Guru Nānak travelled back to the plains of the Panjāb *via* Ladākh, Srinagar, Jammu and Sialkot. Accompanied by Mardānā, once again, the Guru set out upon his fourth journey to the west, and went, among

other places, to Mecca and Baghdad dressed, as his near contemporary, Bhai Gurdās, says, in blue, like a *Hāji*, ablution-pot in one hand, prayer-mat in another, and with a BOOK under his arm, as is the custom among the pious Muslims.

At Mecca, says the *Janam Sākhi*, he lay down being fatigued in a mosque with his feet towards the Kaabā. When the Mullah saw this act of sacrilege, he was infuriated and kicked him, saying, "Knowest thou not this is the House of God, and thou sleepest, thy feet towards the holy Kaabā". Unperturbed, the Guru quietly answered, "Turn my feet in whichever direction God's House is not." The Mullah was non-plussed, for he too believed, as was written in the Qurān, that God was everywhere, in the north as in the south, in the east as in the west.

Hearing that a strange man had crept into their company, people gathered round him and asked, "Who is greater of the two, a Hindu or a Musalmān?" The Guru replied, "Without good deeds, both will come to grief." Then they asked him, "Of what religion art thou?" The Guru answered, "I am a mere man, made up of five elements, a plaything in the hands of God."

In Baghdād, the Guru had a discussion with Shah Bahlol, a Muslim divine, and left him a great admirer of his, for Shah Bahlol built a memorial to mark this visit on which the following inscription still stands:

"In memory of the Guru, that is the Divine Master Bābā Nānak Fakir Aulia, this building has been raised anew, with the help of seven saints." It is dated 927 Hijri (1520-21 A.D.)

When the Guru returned to the Panjāb *via* Kabul, visiting Hasan Abdāl on the way, where to this day there is a shrine standing to his memory, called Panja Sahib (for there is a hand-mark inscribed in stone which is believed to be Bābā Nānak's), Bābur had invaded the Panjāb for the third time. The Guru was now at Saidpur staying with Bhai Lālo. A wholesale massacre of the inhabitants of the place ensued to which the Guru was an eye-witness. The Guru wrote some of the most patriotic and soul-stirring verses at this time and even asked his God,

"When there's so much of bloodshed and people groan,
O God, thou feelest no pain?
A deadly lion hath pounced upon a herd of cows,
and Thou, the Master, carest not?"

Here, the Guru was arrested, along with others and was made to grind the corn, but, says the *Janam Sākhi*, he was soon released with honour.

The Guru now settled at Kartārpur with his family as a farmer, where he was joined on also by several of his followers, including Bhai Lehnā (later called Angad), a worshipper of goddess Durgā who was converted to his views and stuck so faithfully to him and served him with such humility and grace that the Guru, breathing his last in 1539, anointed him as his successor, disinheriting his two sons. It is at Kartārpur that the institution of free kitchen was first established and whosoever came to see the Guru, partook of it irrespective of his caste, creed, sex or station in life. Not only the poor and the downtrodden of the land, but he also liberated the womankind to make woman an equal partner as much in social affairs as in spiritual hope. When Guru Nānak died, a quarrel ensued between Hindus and Muslims, each party claiming that the Guru belonged to it and so his last rites should be performed according to the tenets of its faith. But, says the *Janam Sākhi*, the wise of both the communities settled the dispute thiswise that both should place their flowers on the body of Bābā Nānak and whichever party's flowers would wither away last, would be entitled to claim his body. Next morning, the flowers of either party were as fresh as the night before, and so both decided to divide the sheet covering his body, the Hindus burning it and the Muslims burying it, for, says the *Janam Sākhi*, his body in the meantime had disappeared into the realm of God, carried by angels from the high heavens.

Nānak was thus not merely a Bhakta, or a detached devotee of God, but a man deeply involved with the affairs of the world. Not only a great poet, musician and philosopher, but also a city-builder, a social and political rebel, an integrator of warring creeds and the creator of the NEW MAN in the New world supported by a new morality and a God that not only punishes and rewards, but also reclaims and redeems both man and his society. For, it is Nānak who calls the earth the 'seat of Dharma' (or the Moral Law) and man the expression of God's highest Grace.

1. A Short History of the Sikhs, *Ganda Singh and Teja Singh.*

Guru Angad (1504-1552)

Born in Matte-di-Sarai in the Ferozepur district in a very poor family, he was 45 when he came to the Throne of Nānak.

He continued the work of Guru Nānak for thirteen years after him. His chief contribution to the Sikh movement was his insistence on absolute surrender to God, humility and dedicated service of humanity. It is recorded that it was he who gave vogue to the native script of Panjabi, Gurmukhi, and got the sayings and a biography of his Master written in this script, though the script was known and widely used even before him by the Khatris for keeping their accounts. Before him, Guru Nānak too had rejected Sanskrit, in preference to the indigenous spoken languages of the people, Panjabi and Hindi, as the great Buddha had done before by making Pāli, then the vernacular of North India, the vehicle of his message. This dealt a severe blow to the hereditary priestly class.

Guru Angad was a married householder before he was converted to the new faith, and had two daughters and two sons. After he ascended to the Throne of Nānak, his wife, Khivi, served in the community kitchen, he himself living on coarse bread earned by him by twisting *moonj*.

Along with his spiritual mission, he inculcated in his people the love of sports and organised wrestling bouts for the youngsters.

A man of great forbearance, he once reprimanded Amar Dās, his devout follower, for giving his approval to the violence the villagers indulged in against a monk who was very jealous of the Guru's repute and incited them to do violence to the person of the Guru. Guru Angad said to Amar Dās, "You should endure what is unendurable, suffer what is insufferable. You should have endurance like the earth, steadfastness in joy and sorrow like a mountain, and have pardon in the heart like the river."

Like Guru Nānak, he too put his sons to a severe test, but finding them wanting, he consecrated Amar Dās, his devout disciple, to be his successor.

Guru Amar Dās (1479-1574)

Born in Bāsarke, in the District of Amirtsar, Guru Amar Dās was a farmer-trader and a strong Vaishnavite before he met Guru Angad at a fairly advanced age. He used to visit the places of Hindu pilgrimage every year. He too was a householder, and had two sons and two daughters. Hearing once the Word of the Guru being recited, he expressed a desire to see the Guru and when he did so, he offered himself body and soul to the service of his Master. He would fetch water for the Guru from the nearby river each morning in spite of his old age, and served him so well that Guru Angad, leaving out his sons, appointed him to be his successor.

His contribution to the Sikh movement was manifold. He not only extended the institution of the community kitchen, but also fought against *Purdah* and *Sati*. He collected the works of his two predecessors and got them written out by his grandson, Sahsar Rām, in two volumes, which later formed the main source for the compilation of the Guru-Granth. He also added some of the sayings of the Hindu Bhaktas to these volumes, adding his comments wherever he differed from them.

Hearing his repute, even Akbar the Great came to visit him, and offered a handsome grant for the community kitchen, but the Guru declined the offer, saying, "The Guru's kitchen must depend on small voluntary offerings of the devotees and not on the imperial gifts". He had also to contend with hostility from Guru Angad's son, Dātu, and Guru Nānak's ascetic son, Sri Chand. People were being attracted, as they often are in India, to the asceticism of Bābā Sri Chand, to which the Guru was leading a strong opposition. But the hostility of Dātu became so pronounced, that the Guru had to sometimes to bear the unbearable. Once Dātu came to see him and kicked him off his seat, but the Guru was unprovoked, and started pressing the feet of the offender, saying, "I am old, my bones are dry and hard. Your tender feet must have been hurt by them".

Guru Amar Dās founded the city of Goindwāl and dug up a well here with 84 steps leading down to it. He visited the places of Hindu pilgrimage as a Guru and preached to large audiences the meaning of his new mission. His faith had now spread far and wide and to minister to its needs, he established 22 seats (*Manjis*) for missionary work and appointed one of his leading followers to be incharge of each. It was he

who initiated reform in the marriage and death ceremonies, making both these occasions for quiet recitation of the Name of God.

Guru Amar Dās's compositions in the Guru-Granth are known for their simplicity of language and idiom and for the thoroughness of interpretation of the metaphysical terminology used therein.

Guru Amar Dās also emphasised the need and sanctity of secular activity amongst his Sikhs. When Gango, a Khatri, came to see him and asked, "What shall I do to save myself," the Guru replied, "Go and open a bank at Delhi and dwell upon the Name of God."

Guru Rām Dās (1534-1581)

Scion of a humble family, Rām Dās (earlier called Jethā) was born at Lahore. He used to sell boiled and sweetened wheat to the pilgrims at Govindwāl outside the Guru's house. His spare time he would devote to the service of the Guru in the construction of a well (Baoli) in which the Guru was engaged in those days. Finding him young, handsome and obedient, the Guru married his eldest daughter, Bibi Bhāni, to him and finding his sons careless and impudent, he appointed him to be his successor. There is in his compositions, included in the Guru-Granth, such sincerity of emotion and beauty and freshness of rhythm, that one is in fact amazed at his poetic faculty.

Besides, he was a great builder, and founded the city of Rāmdāspur, now called Amritsar. In 1577, he obtained a grant of the site together with 500 bighās of land, from the Emperor Akbar, on payment of Rs. 700 Akbari to the Zamindars who owned the land. He invited traders from all over to come and settle here. Today, this is a most prosperous business centre of North India. The Sikhs now took more and more to business and trade, and even though they knew that secular activity in their faith went hand in hand with spiritual discipline, and they, therefore, not only kept the household, but also farmed or traded to make a living, they had, for the first time, found a centre of trade being established by their Guru, where they could congregate to be near him as well as create wealth.

The Guru asked his Sikhs to help each other in founding business houses and pray for their success.

The Sikhs from now on remained no longer small farmers or petty shopkeepers, but went as far as Kabul to buy and sell horses, and became jewellers, embroidery workers, carpenters and masons, bankers and wholesalers.

This shift, as we shall see later, stood the community in good stead in times of stress and tribulation.

Guru Arjun (1563-1606)

The youngest son of Guru Rām Dās, a poet of great excellence, a philosopher in his own right, a builder and great organiser, and the first martyr in Sikh history—this was Guru Arjun. Even in his early years, he showed signs of great promise, faithfulness to the ideals and a balanced mind towards his detractors, one of whom was his eldest brother, Prithi Chand, who did his worst to harm him in order to usurp the Throne, but who was paid back in nothing but forgiveness and charity. The other brother of Guru Arjun, Mahādev, was a recluse and was hence considered unfit to succeed his father.

Though Sikhs stood by Guru Arjun and sent in their offerings to him from far and near, these would hardly reach the Guru for they were intercepted on the way by Prithi Chand, even though the Guru had already assigned all income from the house property to his name and for himself and the community-kitchen, he depended only on the offerings of the faithful.

To safeguard against it, the Guru appointed some of his trusted Sikhs in various places to collect the offerings from the faithful, who were required from now on to set apart one-tenth of their incomes for communal purposes. These collections were to be offered to the Guru on the day of Baisākhi each year by the *Masands* (or Agents of the Guru).

In the heart of the city of Amritsar, Guru Arjun built a temple, now popularly known as the Golden Temple, open on four sides to signify that it was open to men of all the four castes and to men from all the four directions of the world. It is said, he asked a Muslim Sufi sain, Mian Mir, to lay its foundation-stone. Later, the Guru built the cities of Tarn Taaran and Kartārpur, now in the districts of Amritsar

and Jullundur respectively. Round the temples at all these places, the Guru dug up huge tanks for people to bathe, and keep themselves meticulously clean.

When in 1595, a son was born to Guru Arjun, Prithi Chand, who was hoping that, the Guru being childless, the Throne would pass on to him or to his son, started indulging in even viler intrigues. At first, he tried to poison the Guru's son, but failing in this he joined hands with a Muslim governor of Jullundur, Sulhi Khān, and incited him to attack him. But Sulhi died in most tragic circumstances much to the great chagrin of Prithi Chand. Similarly, when one of Akbar's ministers, Bir Bal, imposed a tax on the Khatris of Lahore, and they, led by the Guru, refused to pay it, Bir Bal threatened an armed attack. But it never matured, for Bir Bāl was killed in another expedition. The Guru now settled down to a life of comparative peace and compiled the GURU-GRANTH to make the Sikhs, men of the BOOK. He had already given them a central place of worship, the Golden Temple, organised *Sangats* (congregations) under the *Masands* more effectively than before, and made it obligatory for Sikhs to part with the tithe in favour of the whole community. This not only perfected the organisation of the faith in every way, but also gave Sikhs an idea of peoplehood.

Meanwhile, Jahāngir, the Moghal emperor of Delhi, was hearing reports of the growing influence of the Guru not only among the Hindus but also among the Muslims. Earlier, when a report was lodged with Akbar that the Guru had compiled a Book in which the Muslim faith had been reviled, he had asked the Book to be read out to him when he visited the Guru at Govindwāl in 1598, and when this was done, he was immensely pleased and satisfied that the Guru had a mission of synthesis rather than conflict and exclusiveness. But Jahāngir was made of a different texture.

In these days, his son, Khusrau, rebelled against him and in his flight towards Kabul, he called on the Guru, and, as is customary on such occasions the Guru blest him. But it was reported to Jahāngir that the Guru had offered him monetary assistance and even applied a saffron-mark on his forehead to bless him in his fight against the Emperor. So, Jahāngir believing in the report and also wanting to get rid of a person whose authority was growing, (as he himself admits in his autobiography, the Tuzak-i-Jahāngiri, p. 35) ordered that the Guru be arrested, his property confiscated to the State and he be made over to Murtaza Khān, his Kotwāl in Lahore, to be tortured to death.

The Emperor's orders were carried out and the Guru died a martyr at Lahore on May 30, 1606.

Guru Hargobind (1595-1644)

The martyrdom of Guru Arjun, it is commonly believed, turned the tide of Sikh history and made them warlike instead of the pacifists that they were earlier. It is true, that when Guru Hargobind came to the Throne, he was only eleven and yet he chose to wear two swords at the time of being anointed as the Guru by Bhai Budha, the devout Sikh, who had seen the Sikh movement evolve ever since the days of Guru Nānak. Indeed, he trained the new Guru in the art of horsemanship, marksmanship, swordsmanship, wrestling and hunting. The Guru was called Sachā Pādshāh (the True King), as was the custom ever since Guru Nānak's days, his audience-hall was known as Durbār as of old, and his accession to Guruship—the coming to the Throne. His was the Sachā Rāj (True dominion or rule). A fly-brush waved over his head, as in the case of the other Gurus. And he built a place for congregation for his Sikhs called the Akāl Takht or the Throne of the Immortal (opposite the Golden Temple in Amritsar), where besides spiritual matters, secular affairs affecting the community were also discussed. He built up a small fortification also, called Loh Garh (the fort of iron) and kept a small-sized cavalry and army. He also sent word to his Sikhs that thereafter the offerings to be made to the Guru should be in the shape of weapons and horses. Hunting expeditions were regularly held, as also symposia of martial music.

No wonder, in the eyes of the rulers, this was a departure from old pacifism. So it looked also in the eyes of the detractors of Sikhism. And yet when we read that the terminology used in Guru Hargobind's days was the same as in the days of Guru Nānak, that Nānak himself had protested against foreign rule, ways of life, dress, language and diet, and even courted imprisonment at the hands of Bābur, and that secular activity had always been an integral part of the Sikh faith, we do not see any essential difference in the outlook of Guru Hargobind from his predecessors' except perhaps in emphasis which was of course the need of the time.

But Jahāngir sensed danger in it for his rule and without being provoked by the Guru in any way, imprisoned him in the fort of Gwalior. According to some historians, he was in jail for twelve years, but it is likely that he was released much earlier. Seeing the simple life of the Guru in the fort and his single-minded devotion to God, Jahāngir not only remitted his sentence considerably, but even tried to befriend him. He would go out with him on hunting expeditions and paid a visit to him in Amritsar, even offering to complete the construction of the Akāl Takht at his own expense which the Guru declined to accept.

Guru Hargobind, like Guru Nānak before him, now travelled throughout the country and visited Kashmir where he converted many people to his faith. A Gurdwārā still stands to his memory here, and most of the Sikhs now residing in Kashmir derive their faith from those days. He also journeyed in the Uttar Pradesh and went to as far east as Pilibhit, building shrines to the memory of his predecessors and creating *Sangats*.

Meanwhile, Jahāngir died and his son, Shah Jahān, coming to the throne, prohibited the conversion of Muslims and ordered the demolition of many temples, including the Gurdwārā Baoli Sahib at Lahore which was razed to the ground and a mosque constructed in its place. But the Guru held his hand till Shah Jahān struck the first blow against him in 1628, over a mere trifle, that the Sikhs had captured a hawk that had strayed away from the King's party which was hunting near Amritsar and refused to part with it. The Guru's property was looted, but the loss of life, including the General's who led them, was all on the Moghal side.

The Guru, not wanting to prolong this struggle, retired to Kartārpur (in Jullundur district). But he did not want to be caught napping again and so kept his troops, which included Muslims, in good trim. For the sake of his Muslim troops, he built a mosque at Hargobindpur nearby.

Another battle ensued with the Moghals when two of the most precious horses that a Sikh had brought as an offering for the Guru were snatched from him on the way by the Moghal forces. The Guru deputed a robinhood type of a Sikh, Bidhi Chand, to rescue these horses which he did by a clever device. This resulted in a major conflict and the Guru was attacked by a strong contingent of the Moghal forces. More than a thousand Sikhs were killed in this battle as against many more on the other side, including the commanders.

One Painde Khān, who was a General in the Sikh camp, deserted to the Moghals on his dismissal from service and came with a Moghal detachment to attack the Guru at Kartārpur in 1634. But Painde Khān along with another Moghal General, Kāle Khān, was killed and the Moghal forces scattered leaving behind a considerable number of the dead.

The last ten years of his life the Guru passed in meditation, preaching the Gospel and living a very austere life so much so that he even gave up the use of the pillow. He insisted so much on simple virtues of life that he severely reprimanded his sons, Atal Raï and Bābā Gurdittā, for performing miracles. Both these sons died before him, as well as another son, Ani Rāi, and though he had two more, Suraj Mal and Tegh Bahādur, he appointed his grandson, Hari Rāi, to be his successor for his obvious saintliness and strength of character, for he found Surajmal to be much too involved in the world and Tegh Bahādur practically a recluse.

Guru Hari Rāi (1630-1661)

Though Guru Hari Rai kept a cavalry of 2200 Sikhs ready to defend the faith, and was himself a great hunter, his heart was so tender that he would capture, but never kill, a bird. Once, lost in his thoughts, he was passing through a garden and a flower fell from the stem struck by the flaps of his loose coat. He was so much filled with remorse that he pledged that thereafter he would always keep the loose folds assembled in his arm, and to this he stuck throughout his life.

And yet when Dārā Shikoh, a Sufi brother of Aurangzeb, losing the battle of succession, was fleeing towards the west, and came to Goindwāl to ask for the Guru's help, he arrayed his men along the river Beās and held the pursuing forces till Dārā had fled to security. Aurangzeb did not forgive this, and as soon as he came to the throne, he asked the Guru to present himself in his court. The Guru did not go himself but sent his son, Rām Rai, to see the Emperor. Aurangzeb received him well and said he only wanted to be assured that there was nothing derogatory to the Muslims in the Sikh Scripture, nor were the Sikhs poised against the imperial rule. Rām Rai with his vast spiritual background and cultured manners pleased the

Emperor much, but once misinterpreted the Word of Guru Nānak, carried off by his desire to give not the slightest offence to his host. The Sikhs of Delhi reported the matter to the Guru and the latter was so anguished that he called upon Rām Rai to leave the Emperor's court at once and go to wherever he wanted but never to see him again.

During his whole period, the Guru pursued missionary activities with great zeal and never for once either sought, or was given, an opportunity to clash with the Moghal rule. He died in 1661 handing over his charge to his tender son, Hari Krishan.

Guru Hari Krishan (1656-1664)

When Hari Krishan, the eighth Guru, came to the Throne, he was barely five years old. Rām Rai, his elder brother, saw in this a great opportunity to press his claim for Guruship before the Emperor, now his friend. He even installed himself as Guru at Dera Dun, and appointed a few missionaries to propagate his cause. The Emperor too was interested to pass on, if he could, the Throne of Nānak to a loyal, spineless friend of his, like Rām Rai. So he called both parties to his presence in Delhi. The Emperor put the young Guru's intelligence to test on several occasions, and he found him perfect and rejected the case of Rām Rai, more so because the Sikhs had felt greatly irritated at the Emperor's meddling in their religious affairs so blatantly.

Unfortunately for the Sikhs, however, the Guru got small-pox here and died at the age of eight, suggesting, as his end approached, that after him the Guru would be found at Bakālā (referring thereby to his grand uncle, Tegh Bahādur, who was leading a very pious and detached life there).

Guru Tegh Bahādur (1621-1675)

Hearing that the last Guru had referred to the new Guru being found at Bakālā, many claimants to the Throne set up their *gaddis* there and created much confusion in the minds of the Sikhs as to who in fact the Guru was. But devout Sikhs found out Tegh Bahādur and installed him as the Guru, at the age of 44.

One of his rivals, Dhirmal, grandson of Guru Hari Rāi, even tried to take his life and a shot was fired at him, and his house was ransacked. Tegh Bahādur escaped with minor injuries, but did not get provoked. However, the Sikhs attacked Dhirmal's house, and took possession of all his property, including the original copy of the Adi Granth which the Sikhs revered much and which Dhirmal had looted away. The Guru, however, not only returned the property to Dhirmal but, it is said, deposited the copy of the Adi Granth in a safe bed of the river Beās while he was on his way to Kiratpur and sent word to Dhirmal, against the wishes of his Sikhs, to recover it from there. This copy, now lying at Kartarpur with the descendants of Dhirmal, still shows signs at the borders of having been soiled by water.

With this, however, his troubles did not end, for elsewhere too he was facing hostility. He went to Amritsar to pay his homage at the Golden Temple, but the custodians shut its doors upon him. He left Bakālā to live at Kiratpur, but here too Dhirmal's followers caused much annoyance to him. The Guru thereupon purchased a piece of land in the Shivalik hills, and founded upon it the city of Ānandpur (now in the district of Hoshiarpur). Here too, he found no peace, and moved out in the Mālwā region, and from there to Hariānā, preaching his Gospel and digging up wells and tanks on way for use of the peasants of that arid land. His travels caused such a consternation in Aurangzeb's mind that he got him arrested. But due to the meditation of Raja Ram Singh, a Rajput General of Aurangzeb, the matter was amicably settled.

Thereafter, the Guru went towards the east, visiting on way the historic cities of Agra, Allāhābād, Banāras, Gayā and Patnā. Leaving his family at Patnā, he went to Dācca. Thus, the whole eastern region right upto Āssām was studded with Sikh shrines due to the missionary zeal of the Sikhs. While he was in Āssām, his friend, Rājā Rām Singh, came with an expeditionary force against Āssām and came to the Guru to seek his blessings. Many expeditions had been sent by Aurangzeb before too, but the Assamese were unbeaten. This time much more bloodshed would have ensued to ensure victory of the imperial forces but for the intervention of the Guru who negotiated a settlement between the two parties. A Sikh temple stands at this place, called Dhubri, in memory of this event.

Meanwhile, a son had been born to the Guru at Patnā, but the Guru, getting urgent summons from his followers in the Panjab, hastened back to his native land, taking good care that his son was brought up at Patnā according to the traditions of his House. In the Panjab and Kashmir he found the Hindus and

Sikhs greatly terrorised on account of the bigoted policies of Aurangzeb, and put heart into them to face the situation with calmness and courage. He invited his family also to join him at Ānandpur, but he soon left them again for a tour of the country right upto Agra. On the way, he was received with great ovation; people became his followers in large numbers and made offerings to him. The Emperor was receiving alarming reports that the Guru was gathering great strength and instilling a spirit of resistance against forcible conversions and exactions. When the Pundits of Kashmir had visited him at Anandpur earlier, seeking his help to save their faith, for they were being harassed into changing their religion, the Guru's reply to them was, "Don't be afraid, nor make others so. I shall much rather lay down my head than that any harm comes to you. You may tell Aurangzeb's governor that if he can convert me, you will also follow suit." Undoubtedly, he would have preached similarly to others as well, on his tour later.

Aurangzeb decided to take no chances and once again issued orders for his arrest. He was taken prisoner near Sirhind and kept prisoner there for about four months, before being shifted to Delhi in chains. He was asked either to accept Islam or death and he chose death. He refused to show a miracle to save his life. And in November, 1675, he too was beheaded in the Chandni Chowk of Delhi where stands a great monument, Sis Ganj, to his memory. His body lay writhing there with orders that no one would take it. However, a Sikh carter got hold of his body in the dark of night and cremated it with great respect burning his house along with it, to escape notice. His head was carried off by another low-caste Sikh who took it to Ānandpur where his son, Gobind, was. The head was cremated there with full honours, his son swearing at this time that he would now create a body of the Sikhs who would not be able to hide their identity as they had done at the time of Guru Tegh Bahādur's death, when no one had come forward in Delhi to claim his dead body, for fear of being identified and so persecuted by the Emperor.

Guru Gobind Singh (1666-1708)

Guru Gobind was only nine years of age when he was called upon to undertake the onerous responsibilities of Guruship in those times of tribulation and stress. Having passed his childhood at Patnā, he had picked up eastern Hindi and Sanskrit, and now he not only improved his knowledge in these languages but also learnt Persian and Gurmukhi characters. For some time, he retired to the Nahan State in the Himalayas in a place called Paontā and read much of the literature that had been composed before in Sanskrit and Braj. He learnt to write poetry. He now not only translated the whole gamut of heroic stories as found in the Rāmāyana, the Mahābhārata and the Purānas, to instil the virtues of heroism and chivalry in his people, but also employed 52 poets to undertake a similar task. In this literature, much of which has been lost and only some of which is preserved in his Book, the Dasam Granth, compiled after his death, the same old strain of the oneness of God and the whole humanity runs as in the works of his predecessors. All superstitions and taboos are decried in a humorous vein, and a spirit of go-getting and sacrifice for righteousness inculcated.

His spirit of optimism can be gauged from the reply he is said to have given his father when asked what the man should do when he became utterly helpless. Both the verses are the compositions of Guru Tegh Bahādur, in the form of, it appears, question and answer. Guru Tegh Bahādur's inquiry was :

"My strength is gone and I am in bondage,
and from it now there is no escape.
God alone is my support, and He alone will help
as he helps His Saints.

To this Gobind Singh's reported reply was :

"I have rallied my strength, my bonds are loosed,
there is every hope for me.
Says Nanak : everything is in the hands of the Lord,
Now help me, my God."

This, then, is the shift in emphasis that Guru Gobind Singh brought about in the Sikh movement. He has often been accused of his anti-Muslim bias, but there is not a trace of it in his works. Says he :

"The same are the temple and the mosque,
The same are the *Pooja* and the *Nimāz*,
All men are the same all over,
Though each a different appearance has."

And, as we shall see, the Guru in his unsought military campaigns fought with equal zeal with the Hindu hill chiefs who surrounded him, and the Moghal imperial forces, both Hindus and Muslims constituting his army and following, even in the worst days of crisis and struggle.

Like his grand-father, Guru Hargobind, he too was forced by circumstances to prepare himself for war, but he never for once acquired an inch of territory for himself. The first battle he fought was with Raja Fateh Chand of Sri Nagar (now in Himāchal Pradesh), who, jealous of his growing influence, attacked him unprovoked in 1686. The battle was fought at Bhangāni, near Paonta in the Nahan State, in which the Guru trounced his adversary, helped by a force of 700 Muslims who fought alongside of him under the leadership, it is said, of Pir Budhu Shāh, a great admirer of his. The Pir lost two of his sons in the battle.

The Guru had married twice meanwhile, and had one son Ajit Singh from his wife Sundari, and three sons, Jujhār Singh, Zorāwar Singh and Fateh Singh from his other wife, Jito, who died in 1701. The Guru's third wife, Sahib Kaur, was married to him in the same year, but he contracted this marriage on the assurance that she would remain a virgin all her life. She is, therefore, called the Mother of the Khālsā.

In these days, the Imperial Government of Delhi levied a tribute on the hill chiefs and when a demand was made on them, many of them, led by the Raja of Kahlur, refused to pay it and requested the Guru to assist them. Though the Guru had been earlier engaged in a battle with them he readily agreed and joined hands with them to resist the attack launched by the Governor of Jammu under orders from Delhi. In this battle again, the forces of the hill chiefs, led by the Guru, were victorious.

Alarmed at this, Aurangzeb sent his son, Muazzim (later called Bahādur Shāh) to put the affairs of the Panjāb in order. The Prince sent a force from Lahore to punish the hill chiefs and also the Guru. But while no harm came to Guru Gobind Singh, the hill chiefs suffered an ignominious defeat, for they got divided on the basis of caste. The Guru later tried to bring them together, but found the task impossible as superstitions, caste and mutual jealousies, which have been the bane of this country for centuries, stood in the way.

The Guru, therefore, decided to create a community which would not only be iconoclastic and fight against all shams and taboos of caste, dress, diet and status, but being worshippers of the One Supreme Being would look upon all humanity as one. Nay, they would be the spearhead of a world-wide movement for synthesis and dedicated service. Such a force was to wear a distinctive appearance as it often happens in almost every age and clime in respect of dedicated men and women. And such a force the Guru created in 1699 on the day of Baisākhi at Ānandpur.

Thousands of people from far and near had gathered on this auspicious day to pay homage to the Guru. The Guru, a naked sword in hand, came to the congregation and asked for the head of a Sikh for the cause of *Dharma*. There was great consternation in the Assembly, but one by one five of them came forward to present their heads to the Guru, four of them belonging to the lower castes. Them the Guru called his five beloveds (*Panj Pyārē*) and administered to them sugared water stirred with a steel dagger over which they had read the Word of the Guru. This was called Amrit or (nectar) and when the Gurn had administered it to them himself, he stood, with joined palms, before them, and said, "Now it is my turn to be baptised by you". And so they baptised him, their Guru, thus emphasising the democratic spirit of the faith. Truly has it been said of the Guru :

"Blessed is Gobind Singh who is the Guru
and the disciple rolled into one."

About 80,000 Sikhs were baptised in a similar way in a few days' time. Them the Guru asked to shed all superstitions of caste and birth, of idol-worship and belief in anything but the One God. They were told to keep ever-ready to defend the faith, not only theirs, but even of others as Guru Tegh Bahādur had done before, for humanity, preached the Guru, was one. They were to act as a unifying force in the world and live to work, work to share, and share to Believe. "My Sikhs shall obliterate the differences, between Hindus and Muslims, touchables and untouchables, high and low, man and woman and create one fraternity of man believing in the fatherhood of God."

The Sikhs were also asked to wear five K's, namely *Keshas* (unshorn hair) ; *Kangha*, the comb, to keep them clean ; *Karā*, the steel bangle, symbol of the omnipresence of God, *Kachhā* or drawers, symbol of chastity ; and *Kirpān* or the sword as symbol of sovereign authority and resistance to evil.

The Hindu hill chiefs were scared at this, and sought the help of Aurangzeb to fight the rising power of the Guru. The Moghal emperor sent orders to the Nawābs of Sirhind and Lahore to assist them which they did and the whole force marched upon Ānandpur in 1701. For three long years, they laid siege to the fort but the Guru did not capitulate, even though many of his followers died of hunger and thirst and many were slain on the field of battle. Forty Sikhs even disclaimed him and left for their homes in the thick of the night. But shamed by their womenfolk, they returned and died fighting later at Mukatsar. These are called the "Saved Ones" *(Muktās)*.

But the endurance of man has its limits. The Guru wanted to stick out here, but his followers persuaded him to leave the fort for some other place of safety. But as soon as they came out, they were pounced upon by the enemy. The Guru's family was separated from him, only two elder sons remaining with him. He now moved towards Chamkaur (in the present district of Ambālā), his mother, Gujri, with her two younger grandsons taking shelter with a Brahmin servant of theirs, named Gangu. Gangu, however, betrayed them to the Nawāb of Sirhind who got the two tender sons of Gobind bricked up alive. Mother Gujri died of shock. In the battle of Chamkaur which followed, the Guru lost his other two sons as well, and hard-pressed by the five Sikhs left with him in the improvised fortress, he escaped in disguise. Here, he was helped by two Pathāns, Nabi Khān and Ghani Khān, who declaring him to be a Muslim Pir escorted him to safety through the Moghal forces that were combing the countryside in search of the Guru. Crossing the forests of Machhiwārā, he came to Jatpura, where another Muslim, Rai Kalhā, offered him help. But as the imperial forces were pursuing him, the Guru left this place for Mukatsar in the Ferozepur district and collecting a small force pounced upon his adversaries. The Moghal forces were defeated, and the Guru now turned towards Talwandi Sabo, where he stayed for some time. It is now called Damdamā Sāhib, or the resting place, as well as the Guru's *Kāshi*. For, it is here that he re-edited the Adi Granth and fixed its form finally in which we find it today, expunging apocryphal writings, amending a few spellings, adding the four hymns in the beginning for evening prayers, but not adding any of his own compositions (except perhaps one couplet ascribed to him) and leaving the Granth as it was before in the days of Guru Arjun.

From a place called Dina, he sent a letter, written in Persian verse, calld Zafar Nāmeh (the letter of Victory) to Aurangzeb, saying that though he called himself a religious man, he acted most irreligiously. He also reminded him that although his sons and many of his followers were killed, he himself was yet alive. Justifying his use of the sword, he said :

"When the affairs were past any other remedy,
I thought it righteous to unsheath the sword."

Aurangzeb wrote back to him that he should come and see him. But before the Guru could do so, he heard that Aurangzeb had died. The Guru thereupon left immediately for Delhi and on Bahadur Shah seeking his help in the war of succession, the Guru helped him with a detachment. On being victorious, Bahadur Shah invited him to his court at Agra and offered him a robe of honour, a jewelled scarf and a cash offering of Rs. 60,000. Negotiations proceeded about settling the differences between the house of Nanak and the house of Babur. But nothing came of them and the Guru thereupon left for the south and settled at Nānded in the Deccan.

Here, he converted a Bairāgi, Madho Dās, who, born in Rajauri in the Poonchh district of Kashmir, had renounced the world and come to settle here on the banks of the Godāvari, leading the life of a recluse. He was renamed Bandā Singh, for he now called himself Bandā (or the slave of the Guru).

It is here that the Guru met his end at the hands of two Pathāns sent, it appears, by the Nawāb of Sirhind who, scared of the Guru's growing influence with the new Emperor, wanted to do him to death. The wound, inflicted by the Pathāns (who were also put to death there and then) was sewn up, according to some writers, but it burst open later when the Guru was trying a bow. On October 7, 1708, he breathed his last.

When the Sikhs asked him who their Guru would be in future, he said, "The Word is the spiritual Guru as contained in the Adi Granth : the secular Guru is the *Panth* or the whole Khālsā-in-faith." Thus was democracy forever established in the spiritual as well as the social domains by the tenth Master.

After Guru Gobind Singh

For about seven years after the death of Guru Gobind Singh, Bandā Singh *Bahādur* (he was so called on account of his unparalleled bravery) won resounding victories against the imperial Moghal forces and established his own rule in large tracts of land west of Delhi, ransacking Sirhind and killing the Nawāb. He also struck his own coin, but was captured at Gurdās Nangal near Gurdaspur and was put to death at Delhi along with seven hundred others. For fifty years thereafter, it was a battle of life and death for the Sikhs. Price was put on their heads and they were hounded out of town and country to seek refuge in the woods. But this also gave Sikhs an excellent opportunity for training in guerilla warfare by which they harassed the invading armies of Nādir Shāh and Ahmad Shāh Abdāli. They were now now divided into twelve *Misals* (or clans), but whenever they attacked a target, they did so jointly after passing a unanimous resolution (*Gurmattā*). And even before Ranjit Singh, lion of the Panjab, came to power and created an empire which included a greater portion of the present Panjabs, Jammu and Kashmir, the North-West Frontier Province, etc., the twelve *Misals* of the Sikhs had each created for itself an independent dominion. The erstwhile Sikh States of Patialā, Nābhā, Jind, Faridkot, Kalsia and Kapurthalā were established in these days.

After Ranjit Singh's death in 1839, confusion prevailed in the Sikh regime due to the intrigues of leadership for power. Meanwhile, the British, who were waiting for an opportunity to annex the Panjab, doorway to Afghanistan and Russia struck and, following two wars, the Sikh kingdom was integrated with British India.

During the early British days, several movements of reform ensued, including the Nāmdhāri movement, which not only propagated the Gospel of the Name, but also led an anti-British crusade. No Nāmdhāri was to study the ferangi's language, nor seek employment with him, nor use his post offices, nor any of the British products. The leader of the Nāmdhāri movement, Bābā Rām Singh, was imprisoned and died during his incarceration in Rangoon. Nāmdhāris, however, made a few departures in the original Path of the Guru and became strict vegetarians, discarded the sword in preference to the rosary and did not accept the GURU-GRANTH as Guru, as they continued to believe in a living Guru.

The Nirankāris (or believers in the One Formless Lord) of Rawalpindi led another reform movement in the first half of the nineteenth century, purging the community of all extraneous influences and insisting on the worship of the One Absolute Lord. The Nirmalās, or the pure ones, continued to be the interpreters of the *GRANTH* in the old Vedantist tradition, being well-versed in Sanskrit and the Hindu literature.

But the greatest upsurge for reform came with the Akāli movement which, beginning with the Singh Sabhā movement in the late nineteenth century and insisting on holding on to the orthodox faith of Guru Gobind, culminated in the movement for expulsion of corrupt hereditary priests from the Sikh temples and handing over their management to an elected body of the whole community, called the Shiromani Gurdwārā Parbandhak Committee (S.G.P.C. for short). This movement involved them in a tussel with the British Government as well, because Authority stood by the vested interests of the priests. The Sikhs, thereafter, participated actively in the movement for the country's liberation, though the British continued to recruit them in the imperial army in large numbers and grant the awards of land in the Canal-irrigated areas of the Panjab. During this period, many Sikhs travelled and settled abroad in U. K., Canada, Malaysia, E. Africa and California as farmers, lumbermen, factory and office workers, artisans, contractors, doctors, engineers teachers and lawyers. At home also they made tremendous progress in all spheres of activity, notably in engineering, small-scale industry, transport, and various other businesses. Their cream, however, still stays in the army or on the farmland. Punjab is now both the granary and the sword-arm of India.

After the Partition of the country, all that the Sikhs had created was ruined, but it gave them also the first opportunity to congregate in a compact piece of land which is now the Indian Panjab, where they constitute the majority people.

Though the Sikhs are barely fifteen million, mainly concentrated in the Pānjab, the Sikh faith is owned by many more people, notably the Sindhis who are Sikhs in belief and practice, except in form. A large number of the Hindus also believe in the tenets of the Sikh faith and look upon the Sikh Gurus as their very own.

By the Grace of the One Supreme Being,[1] The Eternal,[2] the All-pervading[3] Purusha,[4] The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated,[5] Self-existent, The Enlightener.[6]

Meditations

True in the Beginning, True in the Primeval age,
True He is and True He shall be. *[1]*

Thinking avails not, howso hard one thinks ;
Nor silence avails, howsoever one shrinks
Into oneself[7]. Nor Hunger goes
With the (Pleasure-) loads of the worlds.
Of a myriad clevernesses, not one works.
How then to be True ? How rend the Veil of sham, untruth ?
His Will[8] (forsooth)
Inborn in us, ingrained[9],
Thou follow.
(Thus is Truth attained). *[1]*

---

1. '*Onkār*' is the original word in the text. According to Swami Vivekananda, "*Onkār* is the most holy word of the Vedas". A symbolic word meaning the Supreme Being, the Ocean of Knowledge and Bliss Absolute". (*Rāja Yoga*). A fuller definition of this word is given in Mandukopanishad :

ओमित्येदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ माण्डूक्योपनिषद ॥१॥

"That which was, is, will be, is all *Onkār*. And that which triple time transcends is *Onkār* too." (*Verse* 1)

'*Onkār*' has also been used by the Sikh divine, Bhai Gurdas, in the meaning of Creator-Lord, which is that aspect of Godhead when He evolves out of His Absolute Self (*Nirankār* or the Formless aspect) to become a Creative Being : ਓਅੰਕਾਰ ਅਕਾਰ ਕਰ, ਪਵਣ, ਪਾਣੀ ਬੈਸੰਤਰ ਧਾਰੇ (ओअङ्कार अकार कर, पवण, पाणी, बैसंतर धारे) (*Var* 4). The figure 'one' appended to '*Onkār*' does not merely signify God's unity as against trinity, but also affirms His being a personality and not merely a *Shunya* (शून्य) or void. "Transcendent (ਓ, ओं)-Immanent (-ਕਾਰ,, कार)", suggests Kapur Singh.

2. *Sat* (सत्य), literally meaning Truth. Truth, in the Sikh credo, is that verity which is eternal.

3. The word in the text is *Nām*. Literally rendered, it would mean 'The Name', or spirit as opposed to *Roop* (Form). A full definition of the word can be found only in the Sikh Scripture itself, for its concept differs from the Vedic. It cannot be rendered merely as 'logos' (or the Word, the second person of Christian Trinity). Guru-Nanak himself explains this term in the *JAPU* : "*Jeta Keeta Teta Naon*". *i. e.*, "As much as He hath created that much is His Name". The term has also been used to denote God, Word and the discriminating Spirit (within). Etymologically, the word has a striking resemblance with the Greek '*neumena*' or the Bright Essence as opposed to phenomena. *Cf.* Sans. नामन् ।

4. '*Purkhu*' (*lit.* male person). In the Sankhya system of Hindu philosophy, *Purusha* (the Universal Spirit), eternal, indestructible, all-pervasive, is without activity or attribute, and it is left to *Prakriti* (primal nature), itself an uncaused cause, and an ultimate principle, to bring the phenomenal world into being. But the Sikh doctrine, while making use of the word, emphasises *Purusha* being Himself the only Creator. As in the Sufi and Vaishnavic lore, He is the only He, His creatures being females longing to go out and Unite with Him.

5. Sikhism rejects out of hand the theory of incarnation of God. The Guru-Saint thus is not God-incarnate, even though he has all the attributes of a living, human God and so identified with Him, as is his Word the (disembodied) embodiment of the Guru through which he reveals his God-nature.

6. By many Sikh, and following them European, translators the word '*Gur*' has been joined on to '*Prasād*' to mean, "By favour (or Grace) of the Guru (is He dwelt upon), etc." But here Guru Nanak is giving, in monosyllables, the attributes of God. The Guru here, therefore, is Guru-in-God whose Grace is invoked. As such, '*Guru*' can only be rendered as 'Enlightner' which is also its literal meaning in Sanskrit.

Dr. Mohan Singh has rendered the whole as follows :—

"By the Grace of the One, Logos-Creator, Truth-existence, Nāmer, Creator-integrator, sans fear, sans enmity, above time, Form-manifester, above birth, self-sufficient, self-dependent Being."

7. As the Yogi thinks, by going into a trance. For silence, according to Sikh thought, is not to be of the mouth, but of the individual mind and will so that the Universal Mind and Will are given full play.

8. Both words in the text—'*Hukum*' and '*Razā*'—are Arabic and occur in the Quran and mean respectively God's Cosmic Order and His Will.

9. The original '*Likhyā Nāl*' does not mean "as is set forth herewith". As we read in Guru Arjun : "Dwell thou on Govind who is ingrained in thy body and mind." (*Rāg Gauri*)

His Will it is that Creates the forms, though Will one cannot tell.
Through Will the stream of life doth flow :
Through Will is greatness won ; some high, some low.
In joy, in pain,
As His Will doth Ordain.
Some blest are by the Will of the Giver ;
Some lost in girdling the Cycle ever.
All, yea, all are subject to the Will ;
None, O none, beyond its pale.
And he, who knows the Will, doth feel
The 'I' in him no more, no more. *[2]*

The mighty sing of Thy Might,
And the Blessed of Thy Light ;
His Goodness, Greatness, Beauty :
Of Knowledge hard to classify.
Some sing Thou Makest, Givest the sack,
Thou Takest life and Givest it back.
Some sing that Thou art distant, far.
Some sing Thou See-est, Watchest all.
O, countless sing of countless things,
Thou Fillest all to overflowing.
Thou Givest more than hold can we,
Through ages, men have lived on Thee.
Thy Will on us Thou Dost Employ,
And Thou, the Care-free, Livest in Joy. *[3]*

True the Master, True His Name,
Infinite Love His astrolabe.
The seekers they all beg at His Door.
And the Giver He Gives but more and more.
What offer to make to See His Court ?
What words to utter to win His Support ?
Meditate thou, in the ambrosial morn, on the True Name,
His Greatness, Glory. For though a better frame
Of life is attained by Good Actions[1],
Salvation comes through Grace, Benediction.
Know thou this, Nanak, that He, the True One, is all in all :
(On Him, on Him, O let us call). *[4]*

Neither Appointed, nor Created[2],
Self-existent, Unconditioned.
He, who Serveth Him, is honoured.
Nanak : sing of Him, all-gifted.
Sing of Him, and of Him hear.
Love him, (He the Master dear).
Thou shalt shed Pain
And Joy will rain.
His Word is the (Yogi's) Wordless Harmony[3],
His Word is the Word of the Vedas' symphony.
In the Word doth He have His Being (The Law),
He's Shiva, He's Vishnu, He's Brahma[4].
—(None other)—
And He's Parvati[5] and Lakshmi[6], the Mother.

---

1. *'Karma'* of the original text is the principle of causality in moral experience. *Cf.* "As fruit of good deeds done, promising men much profit in new births for works of faith." *(Bhagvad Gita)*

2. The reference is to God being shaped into, and installed as, an idol.

3. *'Nāda'*, according to Swami Vivekananda, is the sound finer than is heard by our ears.

4. The Hindu Trinity.

5. The consort of Shiva.

6. The Hindu goddess of wealth. Also *Maya* in subtle conjunction with whom Brahma is supposed to have brought the creation into being.

His Knowledge is Unutterable even if I knew
I couldn't tell. The Guru did shew :
" 'Tis He who Giveth to each and all".
(On Him, On Him, O let us call). *[5]*

Bathing at the holies ? No use,
If the Lord His Pleasure were to refuse.
The Creation I see around,
Nothing without Destiny hath found.
The Gems, the Jewels, the Rubies are in the mind,
If one were to find
And hearken to the Guru's call :
" 'Tis He who Giveth to each and all".
(On Him, On Him, O let us call). *[6]*

If one were to live for Ages four,
Or ten times more,
Known in the nine divisions of the world,
Followed, honoured, famed, all,
If he were from His Grace to fall,
A worm among worms, a sinner among sinners[1].
Nanak : He Bestoweth Virtue on the non-virtuous,
Giveth Piety to the Pious.
But none can do him good in turn,
O none ! *[7]*

They, who hearken (to the Word of the Lord),
Know what *Siddhas*[2], *Peers*[3], high *Nathas*[4] art.
What (substance) the Sky, what (nature) the Earth, the Bull[5],
The Islands, the Spheres, the Underworlds :
Deathless become they who hearken to the Word.
Nanak : a Devotee is forever joyed,
And his Pain and Sin are destroyed. *[8]*

They, who hearken (to the Word of the Lord),
Know what Brahma, Shiva and Indra[6] are ;
And utter : 'Praise be to Him', the *Mantra*[7],
And know the secret of life, of Yoga,
Of Shastras, Smritis and the Vedas.
Nanak : a Devotee is forever joyed,
And his Pain and Sin are destroyed. *[9]*

P. 3

They, who hearken (to the Word of the Lord),
Gather Truth, Contentment, Knowledge and Reward
Of bathing at holies sixty eight. (And lo !)
They that hymn it, in Honour grow,
Their mind attaineth an even flow[8].
Nanak : a Devotee is forever joyed,
And his Pain and Sin are destroyed. *[10]*

They, who hearken (to the Word of the Lord),
Fathom the Deeps of Virtues all :
(Are glorious like) a king, a *Sheikh*[9], a *Peer* (divine).
Even the Blind will see the Path (Sublime).

---

1. Mani Singh, the Sikh divine, translates ; "Even the sinners will blame him".
2. The Yogic ascetics who have attained extra-psychic powers.
3. The Muslim divines.
4. The Yogic teachers.
5. Who is supposed, in Hindu mythology, to support the earth.
6. The god of gods, according to Rigveda.
7. '*Mand*' of the text is derived from '*Mant*' (Sans. मंत्रम्) and is thus inflected to suit the exigencies of rhyme. If we interpret '*Mand*' in its literal sense, the verse would mean : "On hearing, even the evil-doers begin to praise their Lord".
8. '*Sahj Dhyān*' of the text is a Yogic term, meaning meditation in a state of equipoise.
9. The Muslim chief.

And the Fathomless Deep
Cometh into their grasp.
Nanak : a Devotee is forever joyed,
And his Pain and Sin are destroyed. *[11]*

Those who Believe[1] are in a State Sublime,
Their virtues one cannot chime.
No paper, no pen, no scribe,
Can their State describe.
Such is the Word[2] Immaculate :
Were one to Believe with all one's heart ! *[12]*

Those who Believe,
Their minds awaken to Higher Consciousness,
To inner knowledge of all spheres.
For them no Blows, (no Sorrow's breath),
For them no longer the ways of Death.
Such is the Word Immaculate :
Were one to Believe with all one's heart ! *[13]*

How clear the Path of one who Believes,
He lives with Honour, with Honour leaves.
Walks straight on the Highways[3],
Not wanders in the byways,
(Nor takes the Round),
And is to *Dharma*, the Duty, bound.
Such is the Word Immaculate :
Were one to Believe with all one's heart ! *[14]*

Unto the Believer opens the Door of Salvation,
And he becomes the source of his kin's Benediction.
He himself Swims across and those that seek His Door,
He wanders in search of Alms no more.
Such is the Word Immaculate :
Were one to Believe with all one's heart ! *[15]*

They (who hear the Word, Believe) are the creation's cream[4],
They are the ones Approved, Supreme :
Are honoured in the Court (of God) such beings,
Look beauteous in the councils of kings.
They fix their minds on the One Master only.
They say and do what is thoughtful, holy.
And know that God's doings
Are beyond the count of us beings.
That the Bull is *Dharma*, the Law, born of Mercy,
Which, through Contentment, creates Harmony[5].
Else, one who knows must justify,
How great the load the Bull must carry.
There are worlds upon worlds, beneath, beyond.
Who is it that supports them ? ('Tis God).

---

1. '*Manana*', according to the Vedic thinkers, is logical reflection and immediately follows and precedes '*Shravan*' (hearing) and '*Nidhidyhōsan*' (disciplined meditation). I have, however, followed the Opanishadic connotation of the word, which is more in line with the Guru's thought. "Since He by neither word, nor mind, nor sight can ever be gained, how is He realised by anyone but by him who says "He is". (*Kathopanishad*, II, 3, 12).

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ कठोपनिषद् २।३।१२॥

See also stanza 21 of the 'Japu' in which the Guru names the three stages as hearing, believing and loving.

2. *Lit.* Name.

3. For '*Mag*', '*Panth*' and '*Dharma*' see Dhammapad'.

4. '*Panch*' of the original text can only mean "the elect". The word recurs, and bears the same meaning, in stanza 34.

5. That is to say, it is when men are content and compassionate that the world stands on an even keel. The Guru rejects here for that reason the Puranic belief that the earth is supported by the mythical Bull.

Whose Eternal Finger hath Writ the features,
And colour, kind, and form of all creatures.
O would one dare to write the account ?
How staggering the count ?
How great His Power, how striking His Beauty,
And of His Gifts, O who could tell with surety ?
One Word, and the whole Universe throbbed into being[1],
And myriads of rivers (of life) came gushing.
Powerless am I, O Lord, to describe what Thy Excellences be,
Sacrifice am I a myriad times unto Thee.
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. *[16]*

Countless the ways of Recitation,
Countless the ways of Devotion.
Countless the ways of Worship,
Countless the Austerities, their hardships.
Countless the Books, countless the reciters of Vedas ;
Countless the Yogis, in mind detached, *Udās.*
Countless Thy Votaries, Thy knowledge pursue,
Thy Virtues view.
Countless the men of Piety.
Countless the men of Mercy.
Countless the Devotees on Thee ruminate,
In silence Meditate.
Countless the heroes who face the steel.
How powerless I feel,
O Lord, to tell what Thy Excellences be.
Sacrifice am I myriad times unto Thee.
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. *[17]*

Countless the unwise, in black ignorance reel,
Countless the usurpers and those that steal.
Countless the rulers who force their way,
Countless the cut-throats whom violence doth sway.
Countless the sinners whom sin engages,
Countless the liars who wander in mazes.
Countless the wretches, have filth as fill,
Countless the slanderers carrying load of Evil.
Thus thinketh Nanak, the lowliest of the lowly[2],
Sacrifice am I unto Thee a myriad times, O Holy,
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. *[18]*

Countless Thy Names, Countless Thy Places, Lord,
Countless the Spheres, beyond all thought
O count there cannot be,
With words we name Thee, Hymn Thee.
With words all knowledge, all praise, all song,
With words all speech, all writing's vogue.
With words we tell of our Union with Thee,
But Thou aren't subject to the words Thou wrote,
'Tis we
Who receive what Thy Will be.
Thy Name extends to all Thou Createst,
No place but where Thou not pervadest.
What power have I to tell what Thy Excellences be,
Sacrifice am I a myriad times unto Thee.

---

1. *Cf.* Al Quran : "When He decreeth a thing He saith unto it only : Be, and it is." (*Surah II*, 117)
Bhai Mani Singh interprets the phrase '*Eko Kavao*, as, *One Onkar*'. *See also* the Bible (*St. John, I*) "In the beginning was the Word, and the Word was with God, aud the Word was God". The meaning, therefore, is that the creation came into being through God's Will (Word).
2. Guru Nanak while recounting the lowly and the lost includes himself amongst them.

That what Pleaseth Thee is the only thing done,
O Thou, the Eternal, the Formless One. *[19]*

When the hands, feet, body are soiled,
Water washes them pure.
When the clothes are spoiled,
Soap cleans them sure.
When the mind is polluted by Sin and Shame,
'Tis cleansed by the Love of the Name.
The virtuous and the vicious are not mere echoes,
One carries along all that one does.
That one soweth, one himself reapeth,
And cometh and goeth as He Ordaineth. *[20]*

Pilgrimages, Austerities, Mercy, Charity[1],
Bring but honour small and paltry[2].
One must Hear, Believe, Love the Name,
And Bathe at the sacred Fount within one's frame.
For Worship there cannot be till virtues shine.
So pray : "Thine art all the virtues, Thine.
O Primal Word, Maya, Brahma[3], Hail to Thee.
Thou that art Truth, Ever-Joy, Beauty[4]".
What the time, season, day, month of creation ?
Knows None[5].
Not the Pundits, even if it be in the text of a Purān ;
Nor the Qazi does who interprets the Qurān[6].
Nor Yogi knows the date, season, month, but the One
Who Created the Universe, Knoweth alone.
How to describe Him, Praise Him, speak of Him, Know Him best ?
Yea, say they all they know, one wiser than the rest.
Great is the Master, Great His Name.
All that is, proceeds from Him.
He, who thinks of himself much, is vain,
And will look small in God's Domain. *[21]*

Countless the worlds beneath, countless the worlds above,
No limit is found, nor the Vedas have.
Eighteen thousand, say the Semitic Texts[7].
('Tis not the last word.)
Yea, the Essence[8] alone is real.
He who counts doth fail in the deal.
Nanak : let us say, He is Great (He, the One),
And He alone Knows, yea, He alone. *[22]*

---

1. '*Datu*' (ਦਤੁ) as in Sanskrit दत्त means 'that which is given'.

2. *Cf.* "···तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्त्तन्ते···" ।। प्रश्नोपनिषद् १।९।।

"They who make their practice to consist of nothing else but sacrifice and public charity, win only for themselves the lunar world ; these then return again." (*Prashanopanishad, I*, 9).

3. '*Svasti*' (Greetings), '*Ath*' (Maya, in which sense it is also used in Guru Nanak's '*Dakhni Onkār*'), *Bāni* (Word), *Bormao* (*Brahma*), of the original, here have been translated as most modern Sikh scholars generally do. '*Svasti*' is a blessing meaning "Good be unto you" (*Rāja Yoga, Vivekānanda*). The idea here is that God Himself is the Primal Word and the Creator : there is no other word (*Om* or *Kun*, etc.), nor *Maya*, nor *Brahma* whose aid He seeks, He Himself being all in all. Kahn Singh in his "*Gur-Shabd Ratnākar Mahān Kosh*" interprets it to mean "Brahma's speech, beginning with the words '*Ath*' and '*Svasti*'," which conveys little sense.

4. *Cf.* "*Satayam, Shivam, Sundram*".

5. *Cf.* "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only". (St. *Mathews XXIV*, 36).

6. There is a reference to the age of the world in the Purānas, but the Guru dismisses it as of no significance. The Sikh scholars interpret the phrase "*Je Likhan Lekh Qurāṇ*" as "they who are the scribes of the Quran". But the Qazis only interpret it, not write it.

7. The word '*Kateb*' includes all semitic scriptures.

8. '*Dhāt*' (ਧਾਤੁ, धातु) is from Sans. धातु, meaning essence. At other places this term has been used to mean Maya, the outgoing (of mind), metal, element, *Atman*, quality, nature (habit), ignorance, senses etc.

They who Praise, **Him** know not how Great is He,
As the rivulets know not the expanse of the sea
Into which they merge. The king whose dominion
Is like an ocean,
And hath wealth like a mountain,
Equals not a worm in whose heart Dwells the Lord. *[23]*

Limitless His Praise,
Limitless its Ways.
Limitless His Workings,
Limitless His Givings.
Limitless the sounds, limitless the sights,
Limitless the mysteries of His Mind.
Limitless the Creation, limitless the Expanse,
O countless struggle to find, who can ?
The more one says,
The more is yet to say.
Great is the Lord, High, High His Mansion.
He hath the Most Exalted Station.
To know the Highest of the High,
One may try
If one be as high as He.
O He alone Knows how Great He be.
'Tis Grace that brings us Mercy. *[24]*

Great His Mercies, there is no telling :
He the Giver Gives, Himself covets nothing.
Warriors they all beg at His Door,
Yea, countless they, and countless more.
Some those His bounties win,
Still say, they don't.
Countless such fools, to feed **even them His Wont.**
Countless are afflicted with Pain and Hunger.
Even these, O Bountiful, are Thy Blessing, Thy **Honour.**
Liberation from Bondage is upon Thy Will,
None else can tell.
If one were so foolish as to say he knows.
'Tis he who gets the blows.
God alone Knows our needs and Gives.
Alas, how few will own even this.
He, whose heart He Filleth with Praise,
Nanak : he the King of kings is. *[25]*

Priceless His Virtues, priceless the Trade,
Priceless the Customers, priceless the Purchase,
Priceless the Dealers, priceless the Treasures,
Priceless the Weights, priceless the Measures.
Priceless the Devotion,
Priceless the Absorption.
Priceless the Law Divine,
Priceless the Master's Court—His Shrine.
Priceless the Approval, priceless the Bounties,
Priceless the Command, priceless His Mercies,
Priceless beyond word, beyond thought,
They who seek to tell grow mute, knowing it not.
The Vedas say and the Purānas say,
And the learned they read, interpreting **them as they may.**
Say the Brahmās, say the Indras,
Say the Gopis, say the Krishnas,
Say the Shivas, say the Siddhas,
Say the many, many Buddhas.

Say the demons, say the gods,
Say the seers, say the sages[1].
Some have said, some may say more,
Others have said and left the shores.
If as many more were to come and say,
Would they Fathom His Deeps? O nay.
As Great He is as Him it Pleaseth,
How Great is He, The True One alone Knoweth.
And he, who presumes and says he knows,
Is a fool among fools, as such he goes. *[26]*

What kind Thy Gate, what kind Thy abode, O Lord,
Where Sittest Thou and Supportest us all?
Countless the Harmonies, Countless Thy Minstrels,
Countless the Tunes, and Measures and Players.
O Sing to Thee Winds and Water and Fire,
And the *Dharmarājā*[2] too doth Thee Admire.
Sing Chitras, Sing Guptas, the Keepers of Record,
Which the *Dharmarājā* See-eth and giveth the Award.
Sings Shiva, Sings Brahma, Sings goddess Parvati,
Looking neat and pretty.
Sing Indras on their Thrones,
Sing the gods in their throngs.
Sing the *Siddhas* in meditation,
Sing the saints in ovation.
Sing the celibates, sing the zealots,
Sing the peaceful, sing the warriors.
Sing the *Pundits*, sing the *Rishis*,
Sing the Vedas, sing the Ages.
Sing the *Mohinis*[3] enchanting, beauteous,
Sing the earth, underworlds, heavens.
Sing the Jewels[4], Thy Creation,
Sing the sixty-eight (shrines) in ovation.
Sing the warriors, mighty, brave,
Sing the sources of life four[5].
Sing the universe, earth, spheres,
Thou Sustainest, Thy Creations.
Sing they all who Please but Thee,
Are steeped in Thee, Thy Devotees.
Sing countless more, one cannot tell;
Nor think, nor Nanak shall.
Thou the Eternal, True, The Master,
Who Is, Shall Be, ever hereafter.
Yea, He the One who Made the Universe
Of various species, orders, colours:
Who Watcheth all what He Createth,
And as and what His Pleasure Suiteth.
What He Wills, He Does and would;
No, none shall tell Him what He should.
The Highest of the high, the King of kings,
Nanak: His Will Works on all His beings. *[27]*

Thy ear-rings Contentment, Humility thy bowl, thy wallet,
'Intent on God'—the Ashes thou smear,
'And thought of Death,' the Coat thou wear.

---

1. '*Sur-nar*' and '*Muni-jan* literally mean angelic men and sages (or men of silence), respectively. '*Nara*' in Vishnu Purana is a creature with limbs of a horse and human body.

2. '*Dharmarājā*' or the lord of moral law, who awards punishment according to a human's deeds recorded by his two angels—Chitra (or *Chit*, conscious), and *Gupta* (unconscious). He is also called the lord of death.

3. '*Mohinis*' are the enchanting beauties of the heavenly (or Indra's) world.'

4. According to a Puranic lore, Vishnu churned the ocean to procure nectar for the gods slain in a battle with the demons. Fourteen jewels were found in the process.

5. The four sources of creation are: (1) Egg, (2) Foetus, (3) Sweat, (4) Earth.

Chastity thy Way and Faith, thy Staff[1].
And, if thou seekest the *Ayee's* path[2],
The One in each and all thou hast to See,
And conquer the self in thee.
The world then would thine be.
Hail, Hail to Him, All-Hail ;
The Primal Being, the Pure Light[3],
Sans Beginning, sans End[4], for ever alike. *[28]*

Knowledge thy food,
Compassion thy steward,
Divinity in thee, the horn thou blow.
He the Lord, all strung on Him, thou know.
To work miracles is vain, an empty show.
One Separated, another to Union attains :
We receive only what He Ordains[5].
Hail, Hail to Him, All-Hail ;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. *[29]*

P. 7

'Tis the Divine Mother (some say),
Who conceived in a mysterious way
The Deities Three, Approved :
One Creator, one Sustainer, one
Destroyer of the world.
But Nay ;
'Tis Will of the Lord that Sways
Us all, as He Ordains.
He See-eth all, none see-eth Him ;
A wonder of wonders that obtains.
Hail, Hail to Him, All-Hail ;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. *[30]*

Everywhere His Seat, everywhere His Stall.
He put what He Willed in it once for all.
He Doeth, Createth and See-eth our needs,
O True He is, True are His Deeds.
Hail, Hail to Him, All-Hail ;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. *[31]*

With a hundred thousand tongues, nay, many times more,
If one were His Name a million times to utter :
(Not enough it would be).
Many steps on the Path that leads to the Lord,
And Unites Him with His bard.
Though the talk of Heavens
Even stirs the worms,
His Grace it is that each one Saves :
All else is false. *[32]*

---

1. Obviously these verses are addressed to the *Yogis*.
2. ਆਈ (आई) : the highest—Ayee—order of the *Yogis*.
3. *'Aneel'* : (*Lit.* that which is not blue, *i.e.* is colourless). It also means countless, infinite.
4. *'Anāhat'* (*Lit.* that which cannot be ended). It should not be confused with *Anāhad* or Anhad (*Lit.* unstruck sound) or the lotus of the *Yogis* in the Unmana, opposite the heart.
5. Jodh Singh interprets it thus : "Souls are in a state of separation. They strive to unite with the Supreme Reality. This endeavour is the cause of evolution and the whole affair of the world is kept up by it. Every soul gets the portion determined by its effort". That this appears to be the correct sense is borne out by the *Shaloka* at the end of the Japu : "Our actions keep us far, or near Him draw".

No power to speak,
Or silence keep.
No power to beg, no power to give.
No power to die, no power to live.
No power to rule,
Or gather the soul.
No power to awaken the soul to Wisdom,
No power to find the way to Freedom[1].
He alone hath the Power, He alone hath the Way.
And, of ourselves which high, which low, O none can say[2]. *[33]*

Nights, Days, Seasons,
Air, Water, Fire, the Nether Regions :
In their midst is the Earth set,
As *Dharma's*, the Law's, seat.
Habitated by different peoples, beings, species,
Of various kinds, forms, qualities :
Are judged on what their Actions be,
By Him, the True One, Whose Court is True.
There sparkle the ones Approved, appointed,
And they, by His Grace, are Anointed.
There, O there, 'tis known who's True, who's false:
'Tis he who's there that knows. *[34]*

"In here, to *Dharma* men confine.
Pray, now the Domain of *Gyan* define[3]."
Many the elements of Water, Air, Fire ;
Many the Shivas, Krishnas, (Him admire).
Many the Brahmas who create the beings
Of various forms, colours, kinds.
Many the fields of Action,
Many the Mounts of gold,
Many the Dhruvas[4] receiving instruction
(At His Threshold).
Many the Indras, Suns, Moons,
Many the stellars, many the earthly regions :
Many the *Siddhas*, *Buddhas*, *Nathas*,
Many the goddesses of myriad kinds.
Many the gods, demons, sages,
Many the Jewels born of oceans.
Many the norms of life,
Many, the forms of speech ;
Many the devotees of spirit, many the kings of kings,
Many, O many, are the forms of beings. *[35]*

---

1. This cannot be interpreted to mean that individual responsibility is thereby cancelled or that Sikhism preaches a fatalistic outlook on life. It only suggests that as life and everything pertaining to it is directed by God's Will, which an individual will cannot force, it is best to find within oneself what God's Will is and to attune oneself to it in a state of equipoise (*Sahja*). (*See Introduction*).

2. Vir Singh translates it thus : "He who thinks he has the power to act, let him act and see its fruitlessness. For, one by oneself cannot make oneself either high or low". (*Santhya Guru Granth, p.* 161)

3. From moral living (*Dharma*,) one proceeds to spiritual knowledge (*Jnana*), or the knowledge of One-in-many ; from spiritual knowledge to un-knowledge, humility or self-surrender (*Saram*). Through self-surrender, one is ushered into the realm of Grace (*Karam Khanda*), yea, into the Lord's Presence (*Sach Khanda* or the Abode of Truth).

Cf. इन्द्रियेभ्य: परं मनो मनस: सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ कठोपनिषद् ॥२।३।७॥
अव्यक्तात्तु पर: पुरुषो व्यापकोऽलिंग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ कठोपनिषद् ॥२।३।८॥

"Beyond the senses is the mind, beyond the mind the highest essence (*budhi*) ; beyond the essence the Great Self ; beyond the Great Self, the Highest Increate ; beyond the Increate is verily the Man ; all comprehending He and far beyond distinction's power. Him if he knows the mortal is free and to deathlessness he goes." (*Kathopanishad* (2-3-7,8)).

4. **A Bhakta, identified, according to the popular belief, with the polar star.**

In the Domain of knowledge, knowing abounds.
Myriad kinds of joy there, sights, sounds.
But when the Domain of Surrender[1] doth one reach.
'Tis through Beauty's speech
That one can talk. Such wondrous is the creation here,
Not one can tell : 'Tis wonder sheer.
Here is inner Consciousness moulded,
And Reason fashioned,
And mind Illumined,
Understanding enlarged.
O here is the Vision of the godly trained. *[36]*

P. 8

And then is the Domain of Grace[2]
Which expressed through Power[3] is.
There are heroes brave and mighty,
Throbbing with the Spirit of the Almighty.
There are myriads of Sitas[4], rapt in glory,
Beyond words is their Beauty.
Death or guile can cheat them not,
Yea, they in whose hearts Dwells the Lord.
The Devotees from all the spheres are here,
Who the Lord in their hearts wear,
And rejoice.
In the Domain of Truth, the Formless Abides,
He Watcheth what He Createth with Bounteous Eyes.
In it are all the worlds, universes, spheres,
Of which no lin.it, no count, there is.
World upon worlds of creation, He Commands,
All act here as He Demands.
He, who sees this, contemplates, is filled with joyous zeal ;
O, who can tell, 'its hard as steel. *[37]*

Chastity the Smithy, Patience the Smith,
Understanding the Anvil, Knowledge the Tools,
Fire of Austerity, Bellows of Fear,
The Pot of devotion, in it melt thou Nectar.
The Word
In this True Mint is Coined.
They, on whom is His Grace, their way is this.
'Tis Grace that filleth the man with Bliss. *[38]*

---

1. "*Saram Khand*" has been interpreted by Jodh Singh and Teja Singh as the domain of spiritual effort (from Sans. (श्रम) and by Kapur Singh as introversion (as in the Sufi doctrine). Harnam Singh has translated it as humility, sense of shame, self-surrender. The word has been employed elsewhere in the scripture too in the same sense. Vir Singh interprets it as the "Domain of Bliss". (*Santhya p.* 164).

2. '*Karm*' in the text is used in its Persian sense, meaning Grace, and not in the Sanskritic sense, where it means (कर्म) *Karma*, or the law of cause and effect, or effort.

3. '*Jor*' has been interpreted as power by Jodh Singh, who also translates '*Karam Khand*' as the Domain of Grace. Teja Singh, however, interprets '*Karam Khand*' as the Domain of Practice and '*Saram Khand*' as the Domain of Spiritual Effort. The Guru, however, has emphasised throughout the Scripture that, in the ultimate analysis, it is Grace through which one attains unitive experience. The grouping of '*Sach Khand*' with '*Karm Khand*' in the same stanza also suggests the meaning given above. That the expression of Grace in life is power, is reinforced by other verses in the GURU-GRANTH :

"I am the wrestler of God :
Meeting my Guru, the plume of my headgear flutters." (*Sri Rag, M. 5*).

This is what distinguishes Sikhism from the Opnaishadic doctrine which leads the seeker to the pinnacle of self-sufficient Peace by realising the identity of the soul and the oversoul and leaves it at that. In the Sikh creed, the expression of realisation is Power, both spiritual and secular, for a Sikh's aim is not realised merely by an inner illumination unless it leads also to the saving or deliverance of many more. (*See the Shaloka at the end*).

4. '*Sito Sita*' has been translated by Harnam Singh as "inextricably knit', and '*jor*' as union.

Shaloka

Air the Guru, Water the Father,
Great[1] Earth the Mother :
Nurses—Night and Day.
In whose lap the world doth play.
Our deeds, good and bad,
Are read
In the Presence of the Lord of Law :
Our Actions keep us far, or near Him draw ;
They who Dwell on the Name, their Toil is o'er.
Glorious are their beings, Nānak, they save many more. *[1]*

So-Dar[2]. Rāg Āsā M.[3] 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

What kind is Thy Gate, what kind Thy Abode, O Lord,
Where Sittest Thou, and Supportest us all ?
There play to Thee myriads of players a myriad tunes,
And Sing to Thee myriads of heavenly Singers in a myriad measures.
Yea, Sing to Thee winds, water and fire,
And Sings also the Lord-justiciar sitting at Thy Door.
And Sing to Thee also Chitra and Gupta, the Scribes of men's deeds,
On which the King of *Dharma* bases his judgment of men.
And Sing to Thee Shiva and Brahma and Parvati
And so they look beauteous, being Blest by Thee.
To Thee, at Thy Door, Sing Indras seated on their thrones
Along with the throngs of other goddesses and gods,
And the *Siddhas* too, wrapt in contemplation, sing of Thee,
As do the seers who reflect on no other thought but Thine.
Of Thee sing the celibates and men of Truth and Contentment and warriors mighty aad brave, **P. 9**
And the Pundits too, and the holy *Rishis*,
Along with their Vedas through ages upon ages.
The enticing heavenly houris also Sing of Thee,
As also Sing the earth, the heavens and the underworlds.
And the Jewels too, created by Thee sing of Thee,
Along with the sixty-eight pilgrim-stations.
And, sing to Thee warriors and heroes of immeasurable prowess and power,
Along with the four sources of creation.
And the whole universe sings to Thee, and all its parts, and all the spheres,
For it is Thou who established them and kept them where they are.
(But), sing to Thee only those with whom Thou art Pleased and who are inebriated with the Essence of Thy Worship.
How many more do also sing to Thee, O Lord, whom I cannot even visualise.
Thou for ever art, for ever art Thou alone,
The True One, whose Name is Truth :
Thou art the Creator of all creation, who is, will be, and will go not ever,
Who Created the universe of various species, colours and kinds :
And Who Watches all what He Creates and as and what Suits His Glory and Pleasure.
The Lord Doth only what Pleaseth Him, and no one can command Him to do what He wouldn't,
For, He is the King of kings, and so Nānak liveth in His Will. *[1]*

1. "*Mahat*' in Sanskrit means stretched out, expansive, hence great. In Sankhya, it means Cosmic Intelligence, or the first product of the Cosmic Substance (*Prakriti*).

2. *So-Dar*" is the heading of the composition for the following Verse (which is also included in the Japu with minor modifications and which begins with these words). This and the succeeding eight verses are recited as the evening prayer by the devout.

3. The word in the text is *Mehla* (also pronounced as *Mohalla*), literally meaning the Lord's Bride. Mohalla, according to Dabistan-i-Mazahib, means he on whom has descended God. The figures 1, 2, etc., signify whether it is the composition of the Ist Master (Nānak), or the 2nd (Angad), the 3rd (Amar Dās), the 4th (Rām Dās), the 5th (Arjun), or the 9th Master (Tegh Bahādur). As would be seen, all the Gurus style themselves as 'Nanak'.

Āsā M. 1

They, who near of the Greatness of the Lord, say He is Great,
But he alone Knows who Sees (Him).
O Priceless, Indescribable Thou :
They who describe Thee Merge in Thee. *[1]*
O Great, O High, our Master,
Unfathomable, of Virtues Immeasurable,
No one knows how vast is Thy Expanse. *[1-Pause]*
The wise men of Intuition exercised their Wisdom and Intuition,
The Valuators put value on Thee ;
The Wise, the Seer, and men of Holiness and Piety
Could enunciate but little of Thy Worth. *[2]*
All Truth, all goodness, (the merit of) austerities,
All miracles, all merits of the adepts,
The intuitive powers—without Thee, no one has found.
He, on whom is Thy Grace, has them ; not another. *[3]*
Who, pray, is the utterer
That can utter the whole of Thy Treasureful Virtues ?
Him, on whom Thou Bestowest (Thy Mercy), cannot but bask in it.
Says Nānak, "The Truth alone Saves us, yea, the Truth alone". *[4-2]*

Āsā M. 1

I utter Thy Name and I live. I forget Thee and I die.
How hard it is to say Thy Name, O True One !
When one Hungers for Thy True Name, O Lord,
His Woes wither away. *[1]*
O mother, why should I forsake Him,
Who is True, whose Name is Truth ? *[1-Pause]*
The Greatness of the True Name
Many have uttered—but found not even a little of its True Worth.
Even if the whole universe rings
(With His Praise), He neither becomes any the greater, nor lesser. *[2]*
He neither dies, nor is there any to grieve for Him.
He Gives and His Giving knows no bounds.
This alone is His Virtue that He alone is :
Neither there was any other, nor will there ever be. *[3]*
He is as Great as is His Beneficence,
Yea, He who made the night to follow the day. **P. 10**
He, who forgets Him, is indeed a low-caste wretch :
Nānak : without the Lord's Name one is but a low worm[1]. *[4-3]*

Rāg Gujri M. 4

I beseech thee, O True Guru, the True being, God's own,
We, the humble and the lowly, have sought thy Refuge :
Take pity and awaken the Lord's Name within us. *[1]*
O my Friend, my Guru, Illumine my heart with the Lord's Name.
The Name Revealed to me by the Guru is the Friend of my life.
To Meditate upon Thee, O Lord, is my daily routine. *[1-Pause]*
They are Thy own, their Destiny is high, who Trust in Thee and are Athirst for Thee.
They are satiated only by Thy Name.
In the Society of the Holy, their virtues shine forth. *[2]*
They, who Tasted not the Name of the Lord, they the unfortunate ones,
Are handed over to the *Yama*.
They, who sought not the Shelter of the Guru, in the Society of the Holy, fie on them, O, fie is on their life to come[2]. *[3]*

---

1. ਸਨਾਤਿ (सनाति), ਕਮਜਾਤ : of low birth.
2. ਜੀਵਾਸਿ (जीयासि) : the life to come.

They, who were received in the sanctuary of the Guru, in the core of their beings it was so writ by God[1].
Blessed, blessed is the Society of the Holy where I Taste
The Essence of the Lord, and the Lord's Name is Revealed to me. *[4-4]*

Rāg Gujri M. 5

Why, thou mind, thinkest of a life of care-worn effort
When God Himself is Engaged in thy care[1] ?
Even the life created in the stone, its feed the Lord Provides. *[1]*
O Master of Maya, he, who joined the Society of the Saints,
Swam across (the Sea of Material Existence).
Through the Grace of God, he received the Highest Bliss ;
And the Dry Wood blossomed forth. *[1-Pause]*
Neither mother, nor father, nor friends, nor sons, nor wife
Are thy mainstay.
God Gives sustenance to all ; why, O life, then fear corrodes thy mind ? *[2]*
Thousands of miles the swallows travel, leaving their
Offspring behind :
Have you ever thought of this,
Who feeds them, takes them to their feed ?[2] ('Tis their mother) who keeps them ever in her mind. *[3]*
The (nine) treasures, the eighteen miracles, the Lord
Keeps in the Palms of His Hands.
Nānak, O Lord, is a Sacrifice unto Thee, ever and for evermore,
Whose Expanse he knows not. *[4-5]*

Rāg Āsā M. 4, So-Purukhu

O Thou, the Person on High, the Purest of the pure, Infinite, Unfathomable,
O Thou, the True Creator, on whom all Meditate,
O Thou, the Beneficent Lord, all belong to Thee.
O Saints, Meditate on Him that all your Woes may depart.
He Himself is the Master, He the one who Serves.
Who am I, but a mere man ? *[1]*
Thou, O Lord, art in the hearts of all, ingrained in their beings ; in Thee are all contained. **P. 11**
Some (seemingly) are the givers and others the seekers of their gifts,
(But) all this is Thy Own Wonderful Play.
(For), Thou art the Giver and Thou the Receiver,
I Know of no one other than Thee.
Thou, the Eternal, Endless, the Transcendent God, which of Thy Virtues shall I chime ?
O Lord, I am a Sacrifice unto those that Serve Thee. *[2]*
They, who Meditate on Thee, live in Peace ;
They are the ones Saved, and deathless have they become.
They, who Meditate on the Fearless Lord, all their fear goes.
They, who Serve their Master, Merge in the Being of God.
Blessed, Blessed are they : Nanak is a Sacrifice unto them. *[3]*
Countless are Thy Devotees, Lord, who recount Thy Merits.
Countless worship Thee, utter Thee, suffer penances for Thee.
Countless are the readers of the Smiritis, the Shastras,
And those doing six kinds of works[3], in accordance with their faith.
But, Blessed alone are the Devotees who are in Thy Pleasure, my Master. *]4]*
Thou art the Being Primeval, the Infinite, the Creator ; no one is as great as art Thou.
Through ages, Thou alone hast been for ever, the same, Moveless Creator.
That alone happens what Thou Willest ; that alone works.
Thou Created the whole universe :
And when Thou Willest, it will submerge (in Thee).
Nānak sings the Praises of the Lord who Knoweth all about all. *[5-1]*

---

1. Lit. on their forheads it was so written by God.
2. *Cf.* "Consider the ravens : for they neither sow nor reap; and God feedeth them: how much more are ye better than the fowls." (*St. Luke*, *XII*, 24).
3. According to Manusmriti, the six kinds of works are : reading, teaching, performing *yajna*, leading *yajna*, and giving and receiving of alms.

Āsā M. 4

O, Thou the Creator, the True, my Master,
That alone happens what Thou Willest,
And I get what Thou Givest me. *[1-Pause]*
All belong to Thee, O Lord, all Meditate on Thee.
They, on whom is Thy Mercy, obtain the Jewel of Thy Name.
The God-wards have attained (to Thee) :
The self-willed have lost Thee :
Thou Separated them Thyself ; and, it is Thou that United them again. *[1]*
Thou art the River, all Thy creatures abide in Thee.
None else is there without Thee, O Lord !
And all the Creation is Thy Miracle.
The ones United, Separate ; those Separated, Unite. *[2]*
And, he alone will Know Thee
To whom Thou wilt be Revealed.
He alone will utter Thy Praises for ever.
They, who Served Thee, lived in Peace.
And all-too-spontaneously, Merged in Thy Name. *[3]*
Thou art the Creator, from Thee all Doing flows.
But for Thee there is not another.
Thou alone Doest, See-est, Knowest, O Lord ! **P. 12**
Sayeth Nānak, "Thou art Revealed to the one who looketh Thy-wards alone". *[4-2]*

Āsā M. 1

In that (world's) pool does the man abide,
In which the Lord Puts the water of Fire[1],
And the Mud of attachment, into which the feet get stuck.
Many, O, many have I seen ensnared (by the Marsh). *[1]*
Mindest thou why not Him, O ignorant one,
Forsaking whom thy virtues wither away. *[1-Pause]*
Says Nānak: neither Chastity, nor Truth, nor Wisdom
Do I, the Ignorant wretch, have in life, O Lord.
I, therefore, seek humbly the refuge of those who forget Thee not. *[2-3]*

Āsā M. 5

Thou hast obtained from thy God a human's body,
Now alone is the time[2] to Attain to thy Lord.
Of no avail are thy other works :
Join the Society of the Holy and Utter nought but the Lord's Name. *[1]*
Dedicate[3] thyself to Swimming across the Sea (of Material Existence).
Thy life is being wasted away, contaminated by Maya. *[1-Pause]*
Thou hast not assembled thyself, nor taken to Meditation,
Nor to Penance, nor Religion,
Nor known what it is to Serve the Holy, and thy King, the Lord-God.
Says Nānak: "Impurities attach to my name :
But I surrender to Thee, O Lord, now cover my shame", *[2-4]*

Sohilā[4] : Rāg Gauri Deepaki, M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In whichever state (of mind) is God Dwelt upon, and (His Name) Recited,
Attain thou to that state, Meditate upon Him and sing His Praises. *[1]*
Sing the Praises of my Lord, the Fear-free,
I am a Sacrifice unto the Song that brings the mind home[5]. *[1-Pause]*

---

1. *i.e.* Desire.
2. ਬਰੀਆ (बरीआ) : ਬਾਰੀ (वारी = turn, opportunity).
3. ਸਰੰਜਾਮਿ (सरंजामि) is a Persian word meaning to fulfil, carry out, arrange for.
4. *Literally*, 'the Song of Praise'. It is generally recited before retiring to bed.
5. *Lit.* that which brings eternal peace.

He, who Protects us all, each day, and Watches us all,
He, whose Gifts cannot be evaluated ;
How shall we then evaluate the Giver ? *[2]*
The Day of my rendezvous is fixed :
Pour oil on the threshold, my mates[1],
And bless me that I Attain to the Union of my Lord. *[3]*
In homes all over the Courier[2] calls each day.
So forget not the One who calls :
For the Day must come for us all. *[4-1]*

Rāg Āsā M. 1

Six are the systems[3], six their teachers, of six kinds the ways they teach ;
But the Teacher of teachers is He, the Lord alone, though manifested as many. *[1]*
In whichever Way are His Praises sung,
That Way alone is worthy of thy praise. *[1-Pause]*
The second, the minute, the hour, the solar and the lunar day[4], the changing seasons,
Are all created by the same, lone sun :
(Thus) doth permeate through the many the God, the One alone. *[2-2]*

Rāg Dhanāsari M. 1

P. 13

The sky is the salver ; the sun and the moon are the lamps,
The spheres of stars are studded in it as jewels ;
The *chandan*-scented winds from the Malai mountain[5] wave
And scatter across the fragrance of myriads of flowers. *[1]*
(Thus) is Thy Worship performed,
O Thou Destroyer of fear.
The Unstruck Melody rings[6]
And maketh Music of the Word as if on the tender lips of a flute. *[1-Pause]*
Thousands are Thy eyes, yet hast Thou eyes ?
Thousands are Thy forms, yet hast Thou a form ?
Thousands are Thy lotus-feet, yet hast Thou feet ?
Thousands are Thy noses to smell, yet hast Thou a nose,
O Wonder of wonders ? *[2]*
Thou art the Spirit that Pervades all :
It is Thy Light, that lights all hearts.
Through the Guru's Wisdom does Thy Light burnish,
And that what Pleases Thee becomes Thy Worship. *[3]*
(Like the black-bee) I crave day and night for the honey
Of Thy Lotus-Feet.
Grant Nanak, the *Chatrik*, the Nectar of Thy Mercy, Lord,
That he Merges in Thy Name. *[4-3]*

Rāg Gauri Poorbi M. 4

Lust and anger infest the City (of the body) :
But when I meet with the Saints, I break through both.
I was Destined to meet with the Guru,
And, lo, I am filled with the Love of God's Domain. *[1]*
Salute, with joined palms, the Saints ; it is an act of great merit ;
Lie prostrate before them. *[1-Pause]*

---

1. According to the Hindu custom, mustard oil is poured over the threshold at the time of the bride's first arrival after marriage at her in-laws, as an auspicious omen. The date of marriage is fixed similarly by the family priest in accordance with the auspicious position of the stars that are supposed to guide men's destinies.
2. *Lit.* The message (of marriage, here death).
3. *Lit.* houses (*i.e.* schools of Hindu thought).
4. In the original text, Indian divisions of time, then current, are given.
5. ਮਲਯ (मलय) is a mountain in Madras, over which grows the scented chandanwood.
6. '*Anhad shabda*' or '*Nāda*' is the melody that is produced unstruck. Yoga describes it as an orchestral melody of ten instruments including a drum, cymbals, flute, conch, bells, *mridang*, the music of spheres and clouds, etc., which the *Yogi* hears on entering the Tenth Door, *i.e.*, the Self. The Guru denies its import to the Sikh who experiences the joy of that melody in the Guru's Word alone.

The worshippers of Maya do not relish the Taste of God,
For in their hearts is the thorn of I-amness :
And, as they walk along, it hurts them and they grieve and suffer the pangs of Death. *[2]*
Those, who are God's Own, are Merged in His Name :
They 've cast away the pangs of birth and death.
I've found God, the Deathless, whose Glory rings through all the worlds and universes. *[3]*
We, the meek and lowly, belong to Thee, O Lord,
Save us, O Save us, Thou Highest of the high !
Thy Name is Nanak's only Mainstay, and in Thy Name lies his Peace. *[4-4]*

Rāg Gauri Poorbi M. 5

Hark, O my friend, I beseech thee : *now* is the time for thee to Serve the Holy.
For if one earns Merit here, one lives in Bliss Hereafter. *[1]*
Thy life wears off each day, each night ;
Go, call on the Guru, and fulfil thy Destiny. *[1-Pause]*
Worthless is the world's sojourn if torn by Doubt,
Only the Wise-in-God are Saved.
He, whom God Awakens and Feeds on His Nectar,
He Realises the Mystery that is unutterable. *[2]*
Deal only in what thou camest here for,
And, through the Guru, God will enter into thy abode.
Thy mind will come home and find its seat in the Great Peace,
And thy Round will end. *[3]*
O Thou, the Knower of our inmost desires, the *Purusha*, the Creator,
Fulfil also the Desire of my mind.
Nanak, Thy Slave, wants no other happiness but this
That he becomes the Dust treaded over by Thy Saints. *[4-5]*

Sri Rāg M. 1

If my palace were raised of jewels and inlaid with rubies,
And pleasantly plastered with musk and saffron, and sandal-paste[1].
Would then I lose myself and forget the Lord's Name ? *[1]*
Let my body and soul burn without Thee.
There is no other abode for me but Thine, O Lord ! *[1-Pause]*
If the earth were to be of diamonds,
And my bedstead were strung with rubies,
And the dancing houri, her face sparkling like the shining bead, invited me with her gestures tender,
Would then I lose myself and forget the Lord's Name ? *[2]*
If I were an ascetic centred on the Self,
And possessed the power to perform miracles.
And could assume now a subtle, now a manifest body[2].
And the people had faith in me for this:
Would then I lose my head and forget Thy Name ? *[3]*
Even if I were a king, a gatherer of armies, and my seat were on a throne,
And I commanded people about and about,
All that would be vain.
If I forget Thee, O my Loved Lord ! *[4-1]*

Sri Rāg M. 1

If aeons were my age,
And air my food and drink[3] ;
And I caged myself in a cave where entered neither the sun nor the moon ;
And were I not to sleep even in dream,
I would still not be able to value Thee, nor Thy Name, O Lord. *[1]*
The True Lord hath His Seat in Himself.
I only hear of His Merits.
If He were to be Merciful, He would Create His craving[4] in me. *[1-Pause]*
If I were to be pressed like a reed-mat, ground like grain in a mill,
If I were to burn (alive) in fire,
And mix with the ashes,
I would still not be able to value Thee, nor Thy Name, O Lord. *[2]*
If I were a bird and trailed across a hundred skies,
And remained unseen, and ate nought, nor drank,
I would still not be able to value Thee, nor Thy Name, O Lord. *[3]* **P. 15**
If I read through millions of pages and knew their mysterious intent,
If I wrote with an ocean of ink with the speed of winds,
I would still be not able to value Thee, nor Thy Name, O Lord. *[4-2]*

Sri Rāg M. 1

Within limits do we speak, within limits do we eat ;
Within limits do we walk, within limits do we hear and see ;
Within limits do we breathe : why ask the wise for this ? *[1]*
Friend, by this world is man deluded through Māyā.
The Blind have forgotten the Lord's Name and are neither here nor there. *[1-Pause]*

---

1. *Lit. Chandan* brought from the Malai mountain.

2. According to *Yoga Sutra* of Patanjali "by *Sanyama* on the form of body, the power of comprehension being suspended and the connection between the light of the eye (of others) and of the form of the body being severed, there follows disappearance of the body." (III, 21)

कायरूपसंयमात्तदग्राह्यशक्तिस्तम्भे चक्षु : प्रकाशासम्प्रयोगेऽन्तर्द्धानम् ॥३।२१॥

3. ਅਪਿਆਉ (अपिआउ) (from Sans. ओप्याय=food). According to Yoga Sutra of Patanjali, "a *Yogi* who concentrates on the pit of the throat, there is in him cessation of hunger and thirst." (III, 30), "कण्ठकूपे क्षुत्पिपासानिवृत्तिः" ॥३।३०॥

4. ਤਮਾਇ (तमाइ) : (Arabic, ਤਮ੍ਹਾ), craving.

One is born to live for a while and then he dies :
But where one's Account is settled, there no one keeps one's company.
All those who cry for us, cry in vain. *[2]*
All say the Lord is the Greatest of the great,
But no one could find His True Worth. By our mere utterance of it, He rises no higher.
O Lord, Thou art the True Master, the entire universe overflows with Thy Creation. *[3]*
The lowliest of the lowly, the lowest of the low-born,
Nānak seeks their company. The friendship of the great is vain.
For, where the weak are cared for, there doth Thy Mercy rain. *[4-3]*

Sri Rāg M. 1

Avarice is (like) the (barking) dog, falsehood (like) the (unclean) sweeper, cheating (like) the eating of a carcass ;
Slander is the dirt that my tongue tastes :
And anger is the fire that burns me like a *Chandāl*[1].
I indulge[2] in nothing but self-esteem :
See, these are my doings, O Lord. *[1]*
Friend, speech is that which brings us honour,
And, Good are they who are judged Good at the Lord's Door.
The rest are evil-doers who are wont to cry. *[1-Pause]*
Possessed are we of the flavours of gold and silver and women and scents and horses and cushions and sweets and meats :
In which corner of the heart, then, is the Lord's Name to find its seat ? *[2]*
Speech is that which brings us honour.
To be sour-tongued is to destroy oneself, O foolish mind !
They alone are Good whom He Favours.
Why speak, or think, of the rest ? *[3]*
They alone have the Wisdom, the Honour, the means of life,
Who Wear the Lord in their hearts.
Their praise one cannot chime ; no one is beauteous without them.
Nānak : they, on whom His Grace is not, are devoted neither to Charity nor to the Lord's Name. *[4-4]*

Sri Rāg M. 1

Our God, the Giver, has Himself intoxicated our minds with the potion[3] of falsehood :
The egotists have forgotten Death and revelled for a while ;
The (true) *Sufis* have received the Truth and they keep to the Court of the Lord. *[1]*
Nānak : consider the True One alone to be True
Serving whom one attains Peace and finds Honour. *[1-Pause]*
Truth is the bitter wine[4] which is fermented not out of molasses but the (Lord's) True Name.
I am a Sacrifice unto those **P. 16**
Who hear the True Name and dilate upon it.
The mind is (truly) intoxicated only if it finds a Place in His Presence. *[2]*
They, who Bathe at the Fount of the Lord's Name
And saturate themselves with the fragrance of Charity,
Their faces Sparkle ; this is the gift of gifts.
Tell of thy Woes to Him who has the power to make thee care-free. *[3]*
Why forsake Him who has Given thee life and Soul ?
All that we eat and wear is impure without Him.
Nānak : all that is in His Will is sacred ; all else is vain. *[4-5]*

Sri Rāg M. 1

Burn thy avarice, and pounding it, prepare the ink,
And, make thy intelligence pure like paper to write on.
With the pen of Love let thy mind, the writer, write on it as the Guru instructs :
Write thou of His Praise, of the Lord's Name and of the Wisdom that He is Infinite. *[1]*

1. Those charged with burning dead bodies at the cremation ground.
2. ਰਸਕਸ (रसकस) : *Lit.* (six kinds of) taste (ਰਸ) like sour (ਕਸ), etc.
3. ਗਲੋਲਾ (गलोला) is a Persian word meaning a pill.
4. ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ (सचु सरा गुड़ बाहरा) : *Lit.* Truth (ਸਚ) is a wine (ਸਰਾ) without (ਬਾਹਰਾ) sugar (ਗੁੜ), *i.e.*, its taste seems bitter.

Friend, write out an account
Which when checked up (at the Court of the Lord) proves True. *[1-Pause]*
There, where one finds eternal Bliss and Honour,
His Face (alone) is Anointed whose mind is filled with the Lord's Name.
It is the Lord's Grace that blesses us with it ; all else is airy talk. *[2]*
One comes and another goes ; one calls oneself a leader (of men) ;
One is a beggar-born, another holds a huge court.
(But), 'tis when one goes into the yond, that one knows one's worth ; O, without the Lord's Name all else is vain. *[3]*
In Thy mighty Fear, O Lord, I wear myself out :
For even they that called themselves lords and kings, were reduced to dust,
For, when one passes out of life, all one's false attachments are snapped. *[4-6]*

Sri Rāg M. 1

To believe in (Thy Name) is to taste the sweets ;
To hear (Thy Name) is to taste the salty dishes ;
To utter (Thy Name) is to taste the sour foods,
To sing (Thy Name) is to taste the spicy fare !
To love single-mindedly is to taste thirty-six kinds of delicacies ;
But he, on whom is the Lord's Grace, his way is this. *[1]*
Friend, all other foods, all other pleasures, are vain,
For, they fill the mind with Evil and make the body writhe in Pain. *[1-Pause]*
To dye oneself in the Lord's Name is to wear red ;
To wear white is to practise Purity and Charity ;
To wear blue is to erase black spots (from the mind) ;
To wear robes of honour is to Meditate on the Lotus-Feet of the Lord.
Wear waist-band of Contentment and gather the Wealth and the Beauty of His Name. *[2]*
To wear all else is vain :
For it fills the mind with Evil and makes the body writhe in Pain. *[1-Pause]*
The horses, saddles and satchels of gold are contained in the Way that leads to Thy Knowledge, O Lord;
To run after Virtue is to wield a spear[2], sword, a bow and arrows :
The (kingly) drum and the flag are the Honour with which I am known (by Thee) ; my caste is Thy Pleasure. *[3]*
Any other ride is vain :
For it fills the mind with Evil and makes the body writhe in Pain. *[1-Pause]*
The pleasure of a house, a castle, I derive from Thy Name ;
Thy Grace is my family.
That command is good that Pleases Thee—the rest is fruitless prattle. **P. 17**
Nānak : the True King seeks no counsel (and Does what He Wills). *[4]*
The rest is all vain :
For, it fills the mind with Evil and makes the body writhe in Pain. *[1-Pause]* *[4-7]*

Sri Rāg M. 1

If one's body be of saffron, and the sharp tongue[3] of jewels, and one breathes in the scented breath of *chandan*,
If one has girdled and been anointed at the sixty-eight pilgrim-stations,
And in one's mind has burst the Light of knowledge,
One must Praise one's God, the Treasure of all Virtues. *[1]*
Friend, any other knowledge is false :
Practise it howsoever one may, one's effort will remain vain. *[1-Pause]*
If the people worship thee, and call thee a seer,
If thou hast a name and thou art considered a miracle man[4],
If thy honour be of no account to thy God, thy station is false. *[2]*

---

1. ਮਾਰਣ ਨਾਦ ਕੀਏ (मारण काद कीए) : *Lit.* to make music ਨਾਦ) is to taste the condiments (ਮਾਰਣ)
2. ਤਰਕਸ (तरकस) is quiver, ਸਾਂਗ (सांग) spear, ਤੇਗਬਦ (तेगबंद) sword-belt.
3. ਲਲਿਤਾ (ललिता) is a swift stream near Bilkeshwar. It signifies man's sharp tongue.
4. ਸਿਧ (सिद्ध) is not merely an ascetic, but also a miracle man. *See* Yoga Sutra of Patanjali : "There arise from mortification after the destruction of impurities occult powers of the body and the senses". (II, 43)
कायेन्द्रियसिद्धिर शुद्धिक्षयात्तपस: ॥२।४३॥

They whom the Guru has Appointed, them no one can degrade ;
(For), in their hearts they treasure the Lord's Name.
And through it are they known.
They Worship the Name, believe in nothing but the Lord's Name, which is the Eternal Truth. *[3]*
(And those that don't) their bodies return to dust.
What would then happen to their souls ?
For, all their cleverness is of no avail, and they depart, wailing.
Nānak : they, who forsake the Lord's Name, know not what becomes of them, in the Court of the Lord. *[4-8]*

Sri Rāg M. 1

The woman of Merit scatters Merit ; the one without Merit writhes in distress.
If she wants to seek her Lord, (let her know that) He wouldn't be Met through falsehood.
There is neither the boat, nor raft, about ; how will one go across the River where our Lord Abides ? *[1]*
My Perfect Master Sits on the Throne, *eternally* ;
And (only) if He so Wills, we find the Truth immeasurable. *[1-Pause]*
God is like a beautiful Temple in which are studded the Rubies and the Jewels,
And Pearls and pure Diamonds : He's the enticing Fortress of Gold.
How shall one mount up to Him without a ladder and See Him ?
Without Meditating upon Him, *who*, pray, is thy Enlightener ? *[2]*
To attain to His Name, the Guru is the ladder, Guru the boat, Guru the raft,
The ship, the place of pilgrimage, the river.
If He, the Lord, so Wills, I become Pure, and I go to Bathe in the Pool of Truth. *[3]*
All call Him Perfect, He Abides on His Throne.
All His seats are sacred ; eternally, through Him, the Perfect One,
One becomes Detached even when Attached.
Nānak : if one Meets with the Perfect One, one's virtues will shine forth forsooth. *[4-9]*

Sri Rāg M. 1

Come, dear sisters, limb of my limbs, come, clasp me in your embrace,
Come, let us as one recite the Gospel of our Lord, the Powerful.
He, the True Master, has all the Merit—we, all the demerit. *[1]*
O my Creator, all that is, is through Thy Power.
I rely only on this : that where Thou art, no one else may be sought. *[1-Pause]*
Ask the Bride for what Merit did she Enjoy her Spouse so well ?
(Says she :) "I was content with Him, was in Peace, was Bedecked beauteously, and spoke honey to Him."
He, the Joyous One, is Met only when one hearkens to the Guru's Word. *[2]* **P. 18**
How wonderful is Thy Nature, O Lord, how wonderful are Thy Gifts ?
How vast is Thy Creation that tells of Thy Merits ?
In what manifold colours, through high and low, Thou Manifestest Thyself ! *[3]*
When one Meets with the True One, the Truth is Revealed and in it one Merges.
When one receives the Guru's instruction, one begins to Fear one's Lord,
One's Intuition is Awakened and one receives Honour in His Court.
Nānak : the True King of Himself Unites thee with Himself, yea, He the Lord, thy God. *[4-10]*

Sri Rāg M. 1

How fortunate that I was Saved and the Ego in me[1] was stilled :
When I found my God's Trust, the Evil in me turned into Good.
I renounced my formative will[2] and the noise of reason, when I Met with my Master, the Care-free. *[1]*
O mind, one sheds one's fear only through the Lord's Truth.
How shall we become fearless if we do not Fear the Lord and Merge in His Word. *[1-Pause]*
How far can one tell of Him, for His Praise is limitless.
Many are the seekers ; He, the One, is the only Giver.
He, who Gave us life and soul, Gives us Peace when He Comes into us. *[2]*
The world is like a dream, like a play : in an instant the play is over.
Some attain to His Union, others depart in Separation.
All that is in His Will shall happen ; who else can do a thing ? *[3]*

1. ਘਰਾਹੁ (घराहु) : *Lit.* in my home.

2. ਕਲਪ (कलप) : dimunitive of ਸੰਕਲਪ, meaning formative will or the imaginative faculty that makes plans for the future.

The God-wards buy up, and Trade in, the True Merchandise.
They, who Deal in Truth, on them is the Pleasure of the Guru.
Nānak : he who Deals in the True Merchandise, will know what Truth is. *[4–11]*

Sri Rāg M. 1

As the metal merges in its kind, so does the man of prayer in His God.
He is deep-dyed in Red, the Colour of Truth.
Only those Content attain the Lord's Truth ; and they recite the Name of God single-mindedly. *[1]*
O brother, I am as dust before the Holy ;
In the Society of the Holy, one attains to the Guru, who is like the *Kama-dhenu*[1], the giver of Salvation. *[1–Pause]*
That beauteous seat is on High where stands the Castle of God.
By True actions do we find in ourselves[2] the Love of our Spouse.
The mind is Instructed in the Wisdom of the Guru, and the Soul through inner Knowledge[3]. *[2]*
Within our three-pronged[4] activity, our Doubts and Woes will remain.
How, without the Guru, can one be Released from the Triad[5] and find Peace and Equipoise ?
It is by realising God in our innerselves that He Blesses us with His Grace and Washes our Dirt off. *[3]*
Without God, there is no Home-coming, nor do our Sins depart.
If we Meditate only on the Word and look upto nothing else, (we are Saved).
Says Nānak, "I am a Sacrifice unto him,
Who himself Sees, and helps others to See, God." *[4–12]*

Sri Rāg M. 1

Accursed is the Bride who loves one other than her Lord.
She is like the wall of sand that wears off night and day.
Without the Word, one finds no Peace,
Nor the Woes depart without the Lord. *[1]*
Of no avail is the decking of the bride, if she has no spouse to go to.
She obtains no support here and Hereafter : she is treated as false and of no use. *[1–Pause]* **P. 19**
The true and wise farmer knows
That one sows the seed only after one has tilled the land and furrowed it.
So too does the Lord's Name grow, the Treasure of treasures, and one is Anointed[6] with the Lord's Grace. *[2]*
What use is the culture of the man who, having knowledge, Knows not the Guru ?
The egocentrics walk in Darkness and are blind to the Lord's Name.
Their comings and goings cease not, and they're born to die and be born again to be wasted away. *[3]*
If a woman uses the fragrant perfumes and with saffron fills the parting of the hair,
And applies *chandan*-scent to the body and sweetens her breath with the betel-leaf mixed with camphor,
If she is not accepted by her lord, all her flavourings are of no avail. *[4]*
And, all her enjoyment is vain, all her decorations are false.
Till one finds the Secret of the Word, one finds not a Place of Honour in the God's Court.
Nānak : Blessed, Blessed is the Bride who loves her Spouse. *[5–13]*

Sri Rāg M. 1

When the soul departs, dreadful is the empty carcass :
The fire of the body leaves and ceases the smoke of breath :
All one's five sense-organs[7] then cry that they were beguiled by Duality. *[1]*
O fool, gather nothing but Good, and Meditate on Rām.
Ego and Avarice are enticing ; so are all deceived. *[1–Pause]*
They, who have forgotten the Lord's Name and devoted themselves to another task,
They burn in the fire of Duality, and are burnt off by the Fire of Desire.
They alone, whom the Guru Saved, came up ; the rest were Drowned in the whirlpool of Strife. *[2]*

1. Indra's mythical cow which is believed to fulfil all one's wishes.
2. ਦਰੁ ਘਰੁ (दरु घरु) : *i.e.*, at the threshold of our own home.
3. ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ (आतम रामु बीचारि) : *Lit.* by dwelling on our Self.
4. ਤ੍ਰਿਬਿਧਿ (त्रिबिधि) : *Lit.* of three ways (ਬਿਧਿ), namely, ਸੰਚਿਤ (collected from the past), ਪ੍ਰਾਰਬਧ (that what has commenced), and ਕ੍ਰਿਯਾਮਾਣ (what is being done).
5. That is, three modes of action—*Satvik* (traditional piety), *Rajas* (Passion), and *Tamas* (Darkness).
6. ਨੀਸਾਣੁ (नीसाणु) : *Lit.* imprint, sign, pass-word, flag.
7. ਪੰਚੇ ਰੂੰਨੇ (पंचे रुंने) : *i.e.*, the five Jnanindriyas, namely, the Powers of hearing, touching, seeing, tasting and smelling.

Their avarice goes, goes their Attachment and envy,
Goes also their ego, their strife, their anger, and their love of the great Illusion,
On whom is the Grace of God : they attain to the Lord's Truth, their mind being ever in a State of Poise[1]. *[3]*
By True living they find the Truth and Receive the Wisdom of the Guru.
They are neither born, nor do they die ; their comings and goings are ended.
Nānak : they, the Blessed ones, are Honoured in the Lord's Court, and are offered the Robe of Honour (by God). *[4-14]*

Sri Rāg M. 1

My body is burnt to ashes ; my mind is rusted[2], being attached to Māyā.
To my demerits dance my steps ; falsehood calls the tune.
Without the Word, one is knocked about now this way, now that,
And, through Duality, are Drowned boat-loads of men. *[1]*
O my mind, you will Swim across (the Sea of Existence) only with the Raft of the Word.
They, who Realise not the Word through the Guru, they are born only to die : they come and go again and over again. *[1-Pause]*
Pure is the body wherein abides the (Lord's) True Name.
The one, who Fears the Lord and is filled with the Lord's Truth,
Whose tongue Tastes only the Truth,
On him is the Grace of the True One :
And he goes not through the Fire again. *[2]*
From the True One came the wind ; from the wind came the water ;
From the water sprang the three worlds ; and He, the Lord, Pervaded all.
Pray, how can the Pure one be soiled ? For he, that is dyed in the Pure Word, has Honour. *[3]*
When our mind is content with the Lord's Truth, God's Grace is upon us.
The body of five elements[3] is then filled with the Fear of the True One, and His True Presence fills our minds ; **P. 20**
And, Nānak, we forsake the path of Error : and the Guru saves our Honour. *[4-15]*

Sri Rāg M. 1

Nānak : the Boat of Truth Ferries us across, through the Wisdom of the Guru.
(Else), it is a (mere) coming-and-going for myriads of men full of ego.
The self-willed are Drowned, the God-wards are saved by Truth. *[1]*
How can one Swim Across, unaided by the Guru, and attain Peace ?
Keep me, O Lord, as Thou Willest, for I have no one else to go to but Thee. *[1-Pause]*
Here, the woods are on fire[4], and there the tender shoots sprout again[5].
All are Merged in Him whence they came ; for He, the True One, Pervades all.
He it is who Unites us with Himself in His True Court. *[2]*
Every moment I seek to Meditate on Thee, O Lord, and never never to forget Thee.
And the more Thou comest into me, the Guru's Word tastes Nectar-sweet.
Thine is the mind, Thine the body, Thou art my Master ; rid me of my Ego and Merge me in Thee, *[3]*
O Thou, who Created the universe made up of the thee worlds.
The Guru-wards bask in Thy Light : the self-willed fool gropes in Darkness.
He who sees the Light pervading all for ever, and Realises the Essence of the Guru's Way,
Realises the God in himself. *[4]*
Nānak : Blessed is he who is Merged in the True One and awakens in himself the attributes of Him :
Who contents himself with His Name and offers his body[6] and soul to the Lord. *[5-16]*

---

1. ਨਿਰੋਧੁ (निरोधु) : 'Nirodha is the transformation of mind at the moments of interception." (*Yoga Sutra, III, 9*)

निरोधक्षणचित्तान्वयो निरोधपरिणामः ।।३।६।।

It is a state of mind of the *Yogi* in unconscious trance (*Abij Samaadhi*), when he is distracted by nothing. According to the Guru, the mind of the wise-in-God (*Gurmukh*) is ever in this state without any external aid, etc.

2. ਮਨੂਰ (मनूर) : (Sans. मण्डूर) the impure matter that is separated on iron being melted.
3. ਪੰਚ ਭੂਤ (पंच भूत) : *i.e.* five *tanmātrās* or *mahābhutāni* (great beings) are the prototypes of Aether, fire, air, water and earth which combine to form the human body.
4. ਡਉ (डउ) : from Sans. दवः, the jungle fire.
5. *i.e.* Life dies only to be re-born. Or, if it is death here, there is birth elsewhere and so the world goes on.
6. ਪਿੰਡੁ (पिंडु) : from Sans. पिण्ड, that which is gathered, *i.e.*, the body.

Sri Rāg M. 1

Hark, my dear friend, Unite with thy Lord ;
Now, now, is the time.
The body remains only till it is in bloom and one breathes.
Without Merit, it is all vain, dust returning to the dust. *[1]*
O my mind, reap some Gain before thou goest Home.
Praise thy God's Name, by God's Grace, and quench thy Fire. *[1-Pause]*
We hear and weave stories and read and write and understand a huge load of knowledge,
But night and day our desires increase and we are plagued by vanity.
He, the Care-free, who is Unknowable, is Known truly through the Wisdom of the Guru. *[2]*
All our cleverness works not, nor our loving associations with myriads of men.
Without the Society of the Holy, quenches not thy thirst.
Without the (Lord's) Name, thy Woes burn thee down.
O my Soul, Meditate on the Lord and Know thyself that thou art Saved. *[3]*
I have sold out myself to the Guru, body and soul,
And Him, whom we sought in all the three worlds, we Saw.
Yea, Nanak, it is the Guru through whom we Attain to our Union with the Lord. *[4-17]*

Sri Rāg M. 1

I fear not death, nor do I crave for life :
I seek Thee who Supports us all and in whose Will we live and enjoy :
Thou, who Abidest in me through the Guru's Grace,
Thou, who Determinest my Destiny as Thou Willest. *[1]*
O my Soul, Meditate on God, and Believe in Him.
Thy inner Fire will be quenched and thou shalt be Wise in His Wisdom. *[1-Pause]*
Know thyself and Meet thy Teacher to cast thy Doubts away. **P. 21**
The Home that awaits thee hereafter, *that* thou reachest in this very life by stilling (thy ego).
The unbeaten Melody that thou seekest to hear, hear it thou in the instruction of the Guru : *[2]*
Yea, in His Word which burns thy ego down.
I am a Sacrifice unto him who Serves the Guru.
He is Honoured with the Robe at the Lord's Court in whose mouth Abides the Name of the Lord. *[3]*
Wherever I see, there is the union of spirit and energy[1] in the Creation, which our Lord, the God, Pervades.
Our body is bound down by the Three Modes ; whoever comes into the world plays within their limits.
The self-willed are Separated from the Lord and are in Anguish. *[4]*
If the wandering mind comes Home and Dyes itself Red in the Fear of the Lord,
And feeds itself on Higher Wisdom, it hungers no more.
Subdue thy Ego, therefore, O Nanak, and Unite with thy Lord that thou grievest no more *[5-18]*

Sri Rāg M. 1

My mind is unwise that it is lured away by Greed,
And is swayed not by the Word, and its evil makes me come and go.
If one meets with the Guru, the Seer, one finds the Treasure of Virtue. *[1]*
O my mind, give up thy 'I-amness',
Serve thou the Guru-God, the Pool (of immortality), to Receive Honour at the True Court. *[1-Pause]*
Utter the Name of the Lord, night and day, through the Grace of the Guru, and know thou that God is a Treasure.
If one learns Wisdom in the Society of the Holy, one gets Peace and enjoys all Pleasures.
Serve thy Master night and day, therefore, and Meditate on the Lord's Name that the Guru blest thee with. *[2]*
If one practises falsehood, his pastime is to deride his Teacher.
He wanders in Doubt and grieves, and the *Yama* beats him flat[2].
The self-willed are never at Peace as are the God-wards steeped in His Wonder[3]. *[3]*
Why then curse thyself with the ways of the world ?
For, thy Lord accepts nothing but the Truth.
Serve thy Guru, the Friend of the Lord, and submit to His Way,
And forget not His Name, O Nanak, and thou wilt be graced with His Approval. *[4-19]*

1. '*Shiv-Shakti*', has been employed in the text to denote conscious *Purusha* and the unconscious matter (*Prakriti*) ; God and Maya ; soul and ignorance ; dispassion and desire ; spirit and energy, etc.
2. ਖੁਲਹਾਨੁ (खुलहानु) : (from Persian *Khirman*) is the place where grain is threshed.
3. ਸੁਭਾਨੁ (सुभानु) : (Arabic) meaning wonderful, pure.

Sri Rāg M. 1

Even if one forgets one's Lord for an instant, it is a great affliction of the mind.
For, how can we attain Honour at the Lord's Court if He Abides not within us ?
When we meet with the Guru, we gather Peace and the Fire (of Desire) is quenched by reciting the Praises (of God). *[1]*
O my mind, utter the Praises of the Lord. night and day.
They, who forget not the Lord's Name even for an instant, rare, how rare, are they in the world ! *[1-Pause]*
If the Soul of man Merges in the Over-soul, and the mind is Attuned to the Higher Mind of the Guru,
Then the desire for violence, ego and the wander-lust of his mind depart ; so do our Doubts and Woes.
The God-man in whose mind Abides the Lord, the Guru Unites him with the Supreme. *[2]*
If we surrender our body like a woman (to our Master), He Enjoys it.
Love not then that which but is a passing show,
(But), by the Grace of the Guru, Enjoy like the Married ones the Bed of the Spouse. *[3]*
Quench thy Four Fires[1] with the God's cool Water.
In thyself will then the Lotus (of Wisdom) flower, and the (Lord's) Nectar will fill thee whole. **P. 22**
Nānak : if one makes friends with the Lord, one Attains the Lord's Truth in the Lord's Court. *[4-20]*

Sri Rāg M. 1

Recite the Name of the Lord through the Instruction of the Guru.
Apply thy mind to the Touchstone of Truth (and see) if thou weighest thy Weight.
No one has found its worth, the Jewel of thy heart is priceless. *[1]*
O Brother, the Lord, our Diamond, Resides in the Guru.
And the Guru one finds in the Sanctuary of the Holy who, night and day, recite, through the Word, the Glories of the Lord. *[1-Pause]*
Truth is my Capital-stock and the Merchandise ; I found it through the Light imparted by the Guru.
As fire is quenched with water, so are our desires quenched (by the Lord's Name).
The wild Courier of Death then touches us not, and we Swim across the Ocean (of Material Existence). *[2]*
The Guru-wards like not the Untruth and are Dyed in nothing else but the Truth.
The worshippers of power like not the God's Truth and build on false foundations.
If one loves Truth, one meets with the Guru, and one Merges oneself in the True One. *[3]*
In thy mind are the Jewels, the Rubies, the Pearls, the Diamonds[2].
The Lord's Name is the True Merchandise and the Capital ;
The Name that Pervades all hearts.
Nānak : if we find our Lord through the Guru, His Grace is upon us. *[4-21]*

Sri Rāg M. 1

If one wanders through the worlds, one's Fire of Doubt is extinguished not,
Nor is washed one's inner Dirt : O cursed be the life and the robe such a life wears.
One can worship not the Lord except through the Guru's Word. *[1]*
O my mind, quench thy Fire with the help of the Guru.
Fill thy mind with the Word and still thy Ego and Desire. *[1-Pause]*
The Jewel of the mind is priceless ; but through the Name of the Lord alone does it find cognition.
If we keep to the Society of the Holy, we Attain to God, and we Remember God through the Grace of the Guru.
One burns down one's Ego, and attains Peace and like water mingles with the Water[3]. *[2]*
They, who Remember not the Name of the Lord, they come and go without Merit.
He, who met not with the Guru, is caught up in the Whirlpool (of Desire).
Priceless is the Jewel of our mind, but see how it goes for a copper! *[3]*
They, on whom is the Pleasure of the Guru,
They are the ones fulfilled, and Wise.
With the help of the Guru, they Swim across the Sea of Existence and find Honour in the Lord's Court.
Nānak : Pure is their Repute, and in their minds is struck the Music of the Lord's Name. *[4-22]*

---

1. *i.e.* violence, attachment, wrath and greed. (*See* Vār Mājh M. 1)
2. ਹੀਰੁ (हीरु)=ਹੀਰਾ : diamond.
3. ਸਲਲ (सलल) : (Sans. सलिलम्), water.

Sri Rāg M. 1

O ye Traders, Trade in the True Merchandise,
Buy ye the Goods that last with ye.
The Buyer is All-wise ; let Him receive the Goods with Pleasure. *[1]*
Brother, utter the Name of thy Lord with thy whole mind.
If one takes along with him the Praise of the Lord, the Lord will View it with Joy. *[1-Pause]*
They, whose Merchandise is not Truth, how shall they find Peace ?
If we deal in Falsehood, our mind and body become False. **P. 23**
And, like the ensnared deer, one comes to great Grief and cries. *[2]*
The false Coins are not sent to the Treasury[1] ; they see not the Guru-God.
The False ones have no Station, nor Honour ; (for) no one wins through Falsehood.
They, who Trade in Falsehood, come and go without Honour. *[3]*
Nānak : Instruct thy mind, and Praise thy God through the Guru's Word.
They, who are Dyed in the Lord's Name, they are oppressed not (by Sin) nor Doubt.
Meditate, therefore, on God, and keep the Fearless Lord in thy heart : for in it lies thy Profit. *[4-23]*

Sri Rāg M. 1

Riches, beauty and flowers are but the guests of a few days.
Like the *Pabban*[2] leaves, they wither away[3] as they sprout. *[1]*
Enjoy thyself, my love, till thy beauty is green.
When thy brief days tire out, and thy coat wears off, *[1-Pause]*
Thou goest, O my dear, beauteous one, to sleep in the grave.
I, who am torn by Doubt, will also go the same way—who now cry for the departed ones in my sad, tender voice[4]. *[2]*
Hast thou heard not, O my beauty, the Call from the Yond with thy own ears,
That one goes to one's In-laws at last, and one's Parents can keep one not for ever ? *[3]*
If one sleeps in one's Parent's home (unmindful of one's True Destiny), one is robbed in the broad daylight[5].
Nānak : One thus scatters away the Flowers and gathers alone the Weeds. *[4-24]*

Sri Rāg M. 1

He, the Lord of Taste, is the Enjoyer ; He indeed is the Pleasure that He Enjoys.
He is the Bride[6], He also the Spouse in Bed with her. *[1]*
He it is who Pervades all ; He the Master who Sports. *[1-Pause]*
He's the fish, He the fisherman, He the net, He the river :
He the iron balls with the net ; He the ruby that one finds (in the mythical fish). *[2]*
He Lives and Sports in many ways ; yea, He the Sparkling Jewel.
He Enjoys those that are His, but look at me (the wretched one torn away from Him) ! *[3]*
Nānak prays, "Listen to my supplication,
O Thou, who art both the pool and the goose (in it) ;
And the lotus, and also the *kamina* flower[7] and the one who enjoys their sights and is pleased". *[4-25]*

Sri Rāg M. 1

Thy body is the farm, thy actions the seed ; it's watered by the Name of God in whose hands is the whole earth[8].
Thy mind is the farmer, and when the Tree sprouts in thy Soul, thou attainest to the State of *Nirvān*. *[1]*
Why pride thyself, O ignorant one, on Māyā, the great Illusion ?
Thy father, sons, wife and mother, keep not thy company in the end. *[Pause]*

---

1. ਪੋਤੈ (पोतै) : (From Persian *Poteh*), treasure.
2. Trumpp translates it as the lotus-plant, taking this to be its meaning in Sindhi. In Sindhi, however, it signifies another flower, *Nilofar*. If the word is derived from the Sanskrit word *Padmini* (पद्मिनी), then it would mean a small lotus.
3. ਜੁੰਮਣਹਾਰ (जुंमणहार) : (From Sindhi ਜੁੰਮਣ, meaning ਜਾਣਾ, to go.)
4. ਹੰਭੀ ਵੰਞਾ ਡੁੰਮਣੀ ਰੋਵਾਂ ਝੀਣੀ ਬਾਣਿ (हंभी वञा डुमणी रोवां झीणी बाणि) : I (ਹੰ) too (ਭੀ) would go (ਵੰਞਾ); I, of two minds (ਡੁ+ਮਣੀ), now grieving in low (ਝੀਣੀ) voice (ਬਾਣਿ).
5. ਵਿਰਤੀ (विरती) : early morn.
6. ਚੋਲੜਾ (चोलड़ा) : bridal dress.
7. The lotus flowers by day, the *kamina* by night. The verse would thus mean : He, who is the sun and also the moon.
8. **ਸਾਰਿੰਗਪਾਣੀ (सारिंगपाणी) : He who holds the earth (ਸਾਰੰਗ) in his hands (ਪਾਣੀ).**

Weed[1] thy evil desires out, and let thy Soul Meditate (on thy Lord);
And abstain from Sin and practise Contemplation and Austerity,
That Thy Lotus flowers and Honey drips into thee[2]. *[2]*
Gather thyself[3], and remember Death in all the three[4] stages of thy life.
And see nought but the Transcendent God in the ten directions and in the eighteen-fold wonder of nature, and lo, thou art Saved by the Lord. *[3-26]*

Sri Rāg M. 1

If Good actions be thy farm, and thy seed be the Word, watered by the Way of Truth, **P. 24**
The growth will then be of Faith which brings the knowledge of Heaven and Hell. *[1]*
Not by mere talk is He Attained, O fool,
In the pride of our possessions and the glamour of our beauty, we waste our life away. *[1-Pause]*
The mud of Sin sticks to us, we, act like a frog who knows not that he lives with the lotus.
The black-bee teaches us the lesson (of love) each day ; but we mind it not. *[2]*
Thy mind hears not, sees not like the wind, and clings to the great Illusion.
The Grace of God is on them and they alone are His who Meditate on Him single-mindedly. *[3]*
One keeps fast for thirty days and says his prayers five times in a day; but sees not that Satan[5] may wash away their Merits.
Says Nānak : "When one must go the way of death, why should one gather these goods which go not along with us." *[4-27]*

Sri Rāg M. 1

He is the Master[6]; by Him is the world kept in bloom.
O Blessed is He who has kept the seas and the earth together. *[1]*
Death must come to all, O Mullāh,
Why not then abide in the Fear of the Lord ? *[1-Pause]*
One is a Mullāh and a Qāzi only if one understands the Mystery of the Lord's Name.
Howsoever learned a person be, one remains not when his days are over[7]. *[2]*
He alone is the Qāzi who has abandoned his ego and has the Lord's Name as his Mainstay.
He, the True Creator, is, shall be, and will for ever remain. *[3]*
One recites the prayer five times and reads the Qurān and the semitic texts ;
(But) knows one not that when the grave calls, one's eats and drinks will to him be of no avail ? *[4-28]*

Sri Rāg M. 1

Within me is the Dog (of Avarice), and also[8] the Bitches (of Desire) :
They are wild each morn and bark and yelp.
My dagger is of Falsehood ; to deceive and eat the Carcass is my profession.
So wild[9] am I, O my God ! *[1]*
I listened not to the talk of Honour, nor did I care to do good Deeds.
And with dreadful habits do I keep company.
Thy Name alone helps the world Swim across (the Ocean of Existence).
This alone is my Hope ; this alone is my Mainstay. *[1-Pause]*
Night and day, I run others down ;
My eye is always on the other man's household.
Avarice and Anger abide with me like the *Chandāl* :
So evil am I, O my God ! *[2]*

---

1. ਕਿਰਖਾ (किरखा) : From Sans. कृष् to till, weed out.
2. ਮਧੁ ਆਸ੍ਰਮਾਈ (मधु आस्रमाई) : *Lit.* honey (ਮਧੁ) out-oozes (ਆਸ੍ਰਮਾਈ from Sans आस्राव:, to ooze out).
3. ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ, (बीस सपताहरो बासरो संगृहै), *i.e.* the body of twenty seven *tatvas* : five subtle, five manifest, five Jnanindriyas, five Karmindriyas, five life-winds, mind and reason. Sankhya believes in 25 *tatvas*, and Yoga in 26. The Verse would literally mean : "And who gathers (ਸੰਗ੍ਰਹੈ) the 27 (ਬੀਸ + ਸਪਤਾਹਰੋ) *tatvas* abiding (ਬਾਸਰੋ) in the body".
4. ਖੋੜਾ (खोड़ा) : (Marāthi), three.
5. ਸੈਤਾਨੁ (सैतानु) : *Satan* is an Ethiopic word. As source of evil, its idea originated with the Persians in the form of Ahriman. From them, it travelled into Judaism and Christianity, and from these into Islam. Sikhism does not believe in any such entity, God being recognised as the only source of good and evil.
6. ਮਉਲਾ (मउला) : (Arabic), He who delivers (of bondage). It is an attribute of God in the Qurān. Obviously, there is a pun on the word in this verse. ਮਉਲਿਆ, as verb, means that which is in bloom.
7. ਪਾਈ (पाई) : a measure of 25 seers for measuring grain, now out of use.
8. ਦੁਇ (दुइ) : *i.e.* secondly, also.
9. ਧਾਣਕ (धाणक) : (from Sans. धानुष्क, the bowman), living on hunting, etc., henee wild.

My wear is soft, but my heart is set on robbing the people.
I am a deceiver, my Lord, and deceive the whole world.
The more clever I am, the more load (of Sins) I carry.
Like mad, I live my Lord ! *[3]*
I, the ungrateful wretch, who has betrayed Thy salt, O Lord,
With what face shall I face Thee, a sinner, a sneak ?
Says Nānak, the lowly, after a great thought :
So wild am I, O my Lord ! *[4-29]*.

Sri Rāg M. 1

Throughout the creation, man is endowed with the same consciousness[1] (of Ego).
And, not one is without it.
And as is our consciousness, so is the way.
And on it is our account built and man comes and goes. *[1]* **P. 25**
Why practise cleverness, O life,
When He, the Lord above, can Give and Take away what He Gives, in a moment. *[1-Pause]*
Thine is all life, my Lord, Thou art its (Master),
Why art Thou then enraged, O Lord, with Thy men ?
If Thou in anger be,
Still they are Thine, Thou theirs. *[2]*
We bark out evil ; and Thou weighest (us) in the Balance of Thy Grace.
Where the Deeds are good, there is perfect mind too.
Without these, the mind is of less and less avail. *[3]*
Prays Nānak : "What kind is the man of Wisdom ?"
He who Knows himself, knows alone.
He who, graced by the Guru, Reflects (on the Word)
Is the wisest of the wise, and is Honoured at the Lord's Door. *[4-30]*

Sri Rāg M. 1

Thou art the River of Wisdom ; how can I, a mere fish, know Thy Expanse ?
I See Thee all around me : without Thee, I lose my life. *[1]*
I see not the fisherman[2], nor the net,
But when comes Pain, I call on Thee. *[1-Pause]*
Thou Pervadest all ; I thought Thou art far.
But whatever I do, I do in Thy Presence.
Thou See-est me ; I pretend that Thou See-est not.
Of no avail I am to Thee ; nor have I realised the Glory of Thy Name. *[2]*
Whatever Thou Givest, I eat.
There is no Door other than Thine ; whither else then shall I go ?
Prays Nānak : "My life and body are Thine. *[3]*
Thou art near, and far, and in the middle,
Thou See-est by Thyself, Hearest by Thyself, and Createst all by Thyself :
And, whatever Pleaseth Thy Will, that alone prevails." *[4-31]*

Sri Rāg M. 1

Of what can the created one be proud ?
For, the Creator alone has the Power to Give.
If He Willeth, He Giveth ; if not, He Giveth not.
What can the one created do by oneself ? *[1]*
True is He and Truth it is that He Loves.
The Blind one wanders about in the Darkness of Vanity. *[1-Pause]*

---

1. ਸੁਰਤਿ (सुरति) : Vir Singh's translation of this term as ego seems to be more reliable.
2. ਮੇਉ (मेउ) : Is it a corrupt form of the Persian *Mahi* (-*gir*) meaning the fisherman ?

He, whose plants are we : He, whose garden[1] is (this world),
Names He (also) the trees, according to their fruit[2].
So does a man flow as his mind be, and so does he get the Fruit, as is his Destiny.
What he sows, he also reaps. *[2]*
False is the wall (of life), false the mason,
If we taste the insipid taste only of our raw minds.
If the Lord so Wills, it comes right with us.
(But), without the Lord's Name, Nānak, we are of no account. *[3-32]*

Sri Rāg M. 1

Maya, the great Deceiver, deceives him not, nor the dagger (of lust) hurts him,
Who lives as God Wills.
But the man hungers and craves for more and more. *[1]*
Without oil, how will the lamp be lighted ? *[1-Pause]*
With the oil of Wisdom, gathered from the sacred books,
And wick of (the Lord's) Fear, light thy life's lamp with the torch of Truth : *[2]*
And thy Lord wilt thou Meet. *[1-Pause]*
If one devotes oneself to the Word[3],
And Serves one's Lord, one gathers Peace.
The world but comes and goes. *[3]*
He who dedicates himself to the service of others in the world,
He gets a Seat of Honour in the Lord's Court.
Says Nānak, "Thus alone one lives in Ever-joy[4]". *[4-33]*

Sri Rāg M. 3

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Serve thou the True Guru lovingly, and with single-minded Devotion ;
And, know thou that the True Guru is the holiest of the holy who fulfils all the Desires of thy mind.
(From him) one gathers the Blessing, the Fruit, as the heart longs.
Seek then the Lord's Name ; Meditate on it, and, through the Name, enter thou the Realm of Bliss. *[1]*
O my mind, taste the Essence of the Lord that thy Thirst departs.
Those men of God, who tasted it, Merged in Equipoise. *[1-Pause]*
They, who Served the True Guru, found the Treasure of the Lord's Name.
Into them came the Essence of God, and they lost the Ego of their minds.
Their Intuition flowered, like the lotus, and they attuned themselves to the Lord in the state of Equipoise.
Their minds became Pure and God Pervaded their beings,and they received Honour at His Court. *[2]*
Rare, O rare, are they who Serve the True Guru,
Who still their Ego and Avarice and wear the Lord in their hearts.
Sacrifice am I unto them, who Cherish the Lord's Name.
They alone are in Peace, through the four ages, who love the Infinite Name of the Lord. *[3]*
Meeting with the Guru, we receive the (Lord's) Name, and the Thirst of Attachment goes.
Our mind is satiated with God and we become Detached, even when attached (to the world).
I am a Sacrifice unto them who Tasted the Love of God.
(But), says Nānak, we receive the True Name, the Treasure of Good, only through the Grace of the Lord. *[4-1-34]*

Sri Rāg M. 3

If we wander about in the world, wearing all kinds of coats, while the mind commits Sin,
We mount not to the Castle of God, and die to be born again in the womb. *[1]*
O my mind, keep thyself Detached even in thy household.
If one practises the Truth, and holds his Desire and does good Deeds, his mind is Illumined by the Guru's Grace. *[1-Pause]*

---

1. ਆਰਾਉ (आराउ) : From Sans. आराम, garden.
2. ਧਾਤੁ (धातु) : *lit* essence.
3. ਬਾਣੀਆ (बाणीआ) *i.e.*, in *Bani* (*Vani*) or the Word.
4. ਬਾਹ ਲੁਡਾਈਐ (बाह लुडाईऐ) *lit*. swing the arms about (in joy).

Through the Word is the mind conquered ; and one attains Salvation and the state of Bliss in one's home.
Let us then recite the Name of God in the Society of the Holy. [2]
If we enjoy myriads of women and rule over the nine divisions of the world,
We Receive not the Lord's Grace without the True Guru, and are cast into the womb again and over again. [3]
They, who wear the Necklace of God, and fix their minds on the Feet of the Guru (are holy).
All miraculous powers and the nine treasures of the world follow their steps and lo, they care not. [4]
That what God Wills, happens ; none else can do a thing. **P. 27**
Nānak lives by the Lord's Name which He, the Master, Gave to him, the natural way. [5-2-35]

Sri Rāg M. 3

He, who has Engaged[1] us all in His Task, to Him belong all the creatures.
The God-wards practise what is good and holy, and Truth is Revealed to their hearts.
He, in whom abides Truth, his Repute is True.
They, who live with the Lord's Truth, forsake not the Lord and they enter into themselves[2]. [1]
My Lord, without Thee, I have no one to call upon.
Thou art the Truth, Purest of the pure, and Thee I meet through the Word. [1-Pause]
They, who Realised the Word, Met Thee ; on them was Thy Grace.
In Duality, no one met Thee, and such a one was cast into the womb again and over again.
In all is He ; He works through all.
On whomsoever is His Grace, he Merges in the Lord's Name. [2]
The Pandits and the astrologers argue and quibble,
But their minds are turned, their intellect is corrupted, for Avarice abides in their hearts.
They wander through myriads[3] of species, and in their wanderings are laid waste.
They earn only what is in their destiny, and no one can erase it. [3]
The Service of the Guru is hard, one does it only if one Surrenders one's head and loses one's self.
If one Realises the Word, one Meets with the Lord, and one's Service then avails.
If we touch the philosopher's stone, we become that, and our Light Merges in the All-Light.
They who are so Destined, them the True Guru meets. [4]
O my mind, wail not that thou art hungry, evermore hungry ;
For He, who Created myriads of species and is the Mainstay of all,
He, the Fearless One, Takes care of all.
Him, Nānak, Realise thou through the Guru, and so Enter the Door of Salvation. [5-3-36]

Sri Rāg M. 3

They, who Heard (the Name) and Believed in it,
They entered into the Realm of the Self :
Through the Instruction of the Guru, they praised the Lord's Truth, and they Attained to their God, the Treasure of Virtue.
I am a Sacrifice unto them who are Immersed in the Word of the Lord and are thus made Pure.
They, in whose heart is the Lord, See the Light in themselves. [1]
O my mind, Dwell on the Name of the Lord.
But they, in whose Destiny it was so Writ, they, the God-wards, alone were Attached to Him. [1-Pause]
O Seers, See that the Lord Abides so near and is All-pervasive.
They, who Realised Him, through the Guru's Word, they See His Presence.
They, who have the Merit, in their hearts abides the Lord ; He is far removed from men of evil intent.
The egocentrics are devoid of Merit ; without the Name they die frustrated. [2]
They, who Heard and Believed in the Word of the Guru, they Dwelt on the Lord in their minds.
Their minds and bodies became Pure, for night and day they Merged themselves in His Worship.
False is the colour of the world, like safflower's ; when it wears off, one grieves. **P. 28**
He, in whom is the Light of the Lord's Name, lives eternally. [3]

---

1. If we read ਸਿਰਕਾਰ ([illegible]) as one word, the verse would then mean : "He, who governs the Universe, to Him all belong".
2. ਨਿਜਘਰਿ (निजघरि) : *lit.* the abode of Self.
3. ਲਖ ਚਉਰਾਸੀਹ (लख चउरासीह) : According to the Hindu belief, the creation consists of eighty-four lakh *Jivas* (9 lakhs in water, 10 lakhs in the air, 20 lakhs upon trees and in vegetation, 11 lakhs of crawling insects, 30 lakhs of quadrupeds and 4 lakhs of humans). The Jainas have a different classification.

He, who receives the gift of life and dedicates himself not to the Name of the Lord,
A foot-slip and he is no more : he gets no Refuge Hereafter.
The time once lost returns not and one grieves when one passes away in the end.
He, on whom is the Lord's Grace, comes up and he Attunes his mind to the Lord. *[4]*
They all imitate (the ways of the Holy), but the self-willed Realise Him not.
The God-wards, whose hearts are Pure, their Dedication alone avails.
They Sing the Praises of the Lord, they Read of Him alone, and in the Song of Praise are they merged.
Their speech is Truth, for they are Attuned to the Name of the Lord. *[5-4-37]*

Sri Rāg M. 3

They, who Meditate on the Lord's Name single-mindedly and Dwell on the Word of the Guru,
Their faces look Pure in the True Court of the Lord.
They Drink the Lord's Nectar eternally and Love the True Name. *[1]*
Brother, the Guru-wards always receive Honour.
Call then on thy Lord and wash off the Dirt of thy ego. *[1-Pause]*
The self-willed know not the Lord's Name, without the Name they lose Honour.
They are torn by Duality and love not the Taste of the Word.
The worms of the Dirt seek and eat Dirt and abide in it. *[2]*
They, who walk in the Will of the True Guru, their life avails.
They Save their family : blessed is their mother.
But he alone Worships the Lord, on whom is His Grace. *[3]*
They, the God-wards, who Dwell on the Name and lose the pride of self,
They are Pure from within and without, and Merge in the Lord's Truth.
Nānak : they are the ones Approved by the Lord, who Dwell on Him through the Guru's Word. *[4-5-38]*

Sri Rāg M. 3

The Devotees of God have the Wealth of God alone with them, and they seek the advice of the Guru in their Trade.
They Praise the Lord for ever and ever, and their Capital-stock is the Support of the God's Name.
I Realised the Name of the Lord through the Perfect Guru : the Devotees of God have a limitless Treasure. *[1]*
O Brother, instruct thy mind,
That it idles not away its time and Meditates on the Lord's Name, through the Grace of the Guru. *[1-Pause]*
What is the Worship of the Lord ? It is His Love, and one Realises it if one Dwells on it, through the Guru's Grace.
Hypocrisy is not Worship ; in the talk of Duality is thy Death.
He, whose mind is Awakened by Inner Knowledge[1],
Him one can distinguish from the rest. *[2]*
He alone Serves Him who Wears the Lord in his heart.
He offers his body and soul to his Lord and stills the Ego in himself.
Blessed is he ; he is the one Approved and he loses not the (Battle of Life). *[3]*
Through [His] Grace is the Lord Attained ; in no wise else. **P. 29**
Life in its myriads of species craves for Him, but the Lord is Met with if He so Wills.
Through the Guru, Nānak Received the Lord, and he Merged in His Name for ever. *[4-6-39]*

Sri Rāg M. 3

The Lord's Name is the Ocean of Peace,
Through the Guru is the Lord Attained.
Dwell on Him day after day,
And Merge imperceptibly in the Lord's Name.
Into thyself, then, comes the True Lord
And, His Praise is on thy tongue. *[1]*
Brother, the world is in Woe, for it is engrossed in Duality.
If one seeks the Protection of the Guru, one attains peace and Meditates on the Lord's Name for ever. *[1-Pause]*
The True ones are not soiled in the mind, their Pure minds Dwell on the Lord alone.
Through the Guru, they Realise the Word, and they Immerse themselves in the Lord's Nectar-Name.
The Wisdom of the Guru burns bright in them and the Darkness of their Ignorance is dispelled. *[2]*

1. ਬਿਬੇਕ (विवेक) : (Sans. विवेकः), discrimination.

The self-willed are Impure, and are infected by the Disease of Desire.
Their Dirt is not washed off without the Lord and they are born to die like wretches.
They sport with the Illusion[1];
Neither they belong to this (world), nor to the next. *[3]*
The Guru-wards are devoted to Contemplation and Austerity and they hold their desires, for they Love the Lord's Name.
They Call on the Name of the Creator, the One alone.
Nānak : Dwell thou on the Name of God, for God alone is the Support of all. *[4-7-40]*

Sri Rāg M. 3

The Egocentric is engrossed in (his) Attachment (to the world); he can neither practise Detachment, nor Renunciation.
He Realises not the Word, and Grieves for ever and loses Honour in the Lord's Court.
The God-wards shed their Ego, for they are Merged in the Lord's Name and attain Peace. *[1]*
O my mind, Desire lures thee away night and day.
Serve thou the Guru and burn down[2] thy Attachment to attain the state of Detachedness in thy very home. *[1-Pause]*
The God-wards do good Deeds and Flower, for the Love of God is a Renunciation that brings on Bliss.
They Call on the Lord night and day, and, stilling their Ego, they become care-free.
By good Fortune, I got the companionship of the Holy, and I Attained to the Lord in the Bliss of Equipoise. *[2]*
He is the Saint, he the Renouncer of the world, in whose heart Dwells the Name of the Lord.
Anger touches not his core, for he has shed his self.
The Treasure of the Name is Revealed to him through the True Guru, and he Drinks-in the Essence of God and is satiated . *[3]*
Whosoever found it, found it in the Society of the Holy ; when one's Destiny is Awakened, one attains to Renunciation.
The self-willed wander aimlessly ; they Realise not the True Guru and they are attached to Ego.
They, who are Merged in the Word, are Dyed in the Lord's Name ; but, without the Fear of the Lord, how can He be Loved ? *[4-8-41]*

Sri Rāg M. 3

In thy 'home' is the Merchandise ; in thyself is the Capital, O Trader,
Hold fast to the Lord's Name at all times ; (but), only the God-wards Attain to it.
The Treasure of the Lord's Name is inexhaustible ; but only the men of Destiny come by it. *[1]*
O my mind, give up thy Ego and the evil of slander ;
And, call on God, the One, the Formless,, through the Grace of the Guru. *[1-Pause]* **P. 30**
The Faces of those turned God-wards are Pure, for they Reflect on the Guru's Word.
They get Peace both here and Hereafter, and Dwell in their hearts on the Lord,
In their 'home' they Attain to the Lord's Mansion, Reflecting on the Guru's Word. *[2]*
He, who turns his Face away from the Lord, has a black Forehead.
He writhes in Pain day and night and the Noose of Death is round[3] his neck.
He gets not Peace even in his dreams, and Anxiety tears at his heart. *[3]*
The Lord is the Giver of all ; He it is who Bestows Benediction.
One can say not on whom will be His Pleasure.
Nānak : we Attain to Him through the Guru, (not otherwise), and He alone Knows Himself. *[4-9-42]*

Sri Rāg M. 3

They, who Serve the True Lord, attain the Glory of Truth.
Through the Guru's Grace, He Comes into our minds and Removes our Ego.
This mind is held only if He, the Lord, in His Grace, so Wills. *[1]*
Brother, through the Guru, Meditate thou on the Name.
The Treasure of the Name is gathered in the mind, and one finds a Place in the Lord's Mansion. *[1-Pause]*
The self-willed are blind in body and mind and they find no Rest.
They enter the Cycle of birth-and-death and Wail like the crow in a ruin.
Through the Instruction of the Guru, we get the Light of the Lord ; through the Guru's Word, His Name. *[2]*

---

1. ਧਾਤੁਰਬਾਜੀ (धातुरबाजी) : *Lit* . ਧਤੂਰੇ ਬਾਜੀ, *i.e.* ਠਗਉਰੀ, the potion which the *thugs* administered to their victims to make them unconscious.
2. ਪਰਜਲੇ (परजले) : (Sans. प्रज्वाला), the flame of fire.
3. ਜੋਹੇ ਜਮ ਜਾਲੇ (जोहे जम जाले) : *lit.* searches or sees (ਜੋਹੇ) him the *Yama's* noose (ਜਾਲੇ).

One is enveloped by the haze of Maya and the Darkness of the Three Modes.
Men of avarice dwell on the Other, even though they advertise their reading of the Vedas.
By (the Fire of) Desire are they burnt, and they are neither here nor there. *[3]*
In their love of Māyā, they forget the Lord, their Father, who Supports us all.
Without the Guru, all are unconscious (of their Divinity), and are led astray by the Angel of Death.
Nānak : one comes up only through the Instruction of the Guru : so assemble thou the True Name (of the Lord). *[4-10-43]*

Sri Rāg M. 3

He, who remains trapped by the three Modes, attains not to the Fourth State (of Bliss)[1].
If He, the Lord, in His Mercy, Unites thee with Himself, in thy heart then Dwells His Name.
They, in whose treasure is Good, them the Lord Takes to the Society of the Holy. *[1]*
Brother, abide thou in Truth, through the Instruction of the Guru.
Practise Truth, Live Truth, and Unite with the True Word. *[1-Pause]*
I am a Sacrifice unto them who Realised the Lord's Name:
I'll shed my Ego and cling to their feet and walk in their Way.
One thus gets the Profit of the Lord's Name and one Merges imperceptibly in it. *[2]*
Without the Guru, one Mounts not to the Lord's Castle, nor Attains to His Name.
Find thou the True Guru from whom one Receives the Lord's Truth.
He kills the Devil in thee and Peace abides in thee, and whatever is His Will that thou accept. *[3]*
As is the intensity of one's Belief, so gathers one happiness.
No doubt there is in it but rare is the one who loves thus.
Nānak : though different in form, the Guru and God[2] have the same Essence, but through the Word is our Union (with the Guru). *[4-11-44]*

Sri Rāg M. 3

One gives up the (Lord's) Nectar and is lured away by Poison, and serves other than Him, the Lord. **P.31**
One gives up one's Faith, Realises not the Lord and passes one's nights and days in Woe.
The self-willed do not Dwell on the Lord's Name and are Drowned without cause. *[1]*
O my mind, ever Dwell on the Name and seek the Refuge of the Lord.
When the Guru's Word Enters into thee, thou forgettest not the Lord. *[1-Pause]*
This body is the plaything of Māyā, in it abides the evil of Ego.
The Egocentric comes and goes and is born to die, losing his Honour.
In the Service of the True Guru, one gets eternal Peace and one's Light is Merged in the All-Light. *[2]*
The Service of the True Guru is easy enough and one gets what one prays for.
(Through the Guru's Service one attains the merit of) Contemplation and Austerities and one attains the Lord's Truth, the body becomes Pure, and the Lord Comes to Reside in the heart :
One gets eternal Bliss and abides in Peace on Meeting with the Lord. *[3]*
I am a Sacrifice unto those who seek the Refuge of the Lord.
They Merge in Truth in a state of Equipoise and utter the Praise of the Lord at His Door.
Nānak : through His Grace is the Lord Attained, and through the Guru is one United with the Lord. *[4-12-45]*

Sri Rāg M. 3

The self-willed do works as a deserted woman decks herself.
But she enjoys not the bed with her lord and is thus wasted away (in fruitless wait).
She attains not to the mansion of the spouse, nor can she realise herself. *[1]*
Brother, single-mindedly then Call on Him, the Lord ;
In the Society of the Holy, one finds Him, and when one recites His Name one attains Peace. *[1-Pause]*
Through the Guru, one enjoys eternally the station of the Wedded Life, and one Wears the Lord in one's heart.
(For) he, who speaks sweetly, and is humble in his ways, enjoys the Bed of the Spouse.
That Bride alone is praiseworthy who loves her Lord intensely. *[2]*

---

1. ਚਉਥਾ ਪਦੁ (चउथा पदु), *i.e.* the Fourth State or *Turiya*, which follows the three states of waking (*Jāgrat*), dreaming (*Swapna*) and deep sleep (*Sushupta*). "Nor inwards conscious. nor outwards conscious, nor conscious both ways ; nor (yet) ingathered as to consciousness nor (even) conscious nor (yet) unconscious ; what none can see. nor grasp, nor comprehend, void of distinctive mark, unthinkable, past definition, naught but self-consciousness alone, that ends all going-out, peaceful, benign and secondless, this men think of as the Fourth State." (Mandukopanishad, 7)

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

2. *Lit.* two.

When one's Destiny awakens (O friend), one meets with the True Guru.
From him depart Doubt and Woe and he attains Peace.
(For) he, who walks in the Will of the Lord, grieves not. *[3]*
In the Will of the Lord lies Nectar, but through Equipoise is He Attained.
They, in whose Destiny it lies, they shed their Ego,
(And) Dwell on the Lord's Name, through the Guru's Grace, and (thus) attain to the Lord's Truth. *[4-13-46]*

Sri Rāg M. 3

Knowing He is thy (only) Lord, offer Him thy body and soul,
And do the Deeds of the True Bride.
Thou wilt then meet with Truth imperceptibly and receive the Glory of Truth. *[1]*
O Brother, without the Guru, there is no Worship :
No one can Worship without the Guru, even if one craves for it. *[1-Pause]*
Duality has made the Soul wander in endless transmigrations.
Without the Guru, there is no Sleep and one passes one's Night in Agony.
Without the Word, one finds not one's Spouse, and wastes away one's life in vain. *[2]*
Full of vanity, I wandered about in the whole world to gather wealth, **P. 32**
But wealth did not keep me company (in the other World).
The blind one did not Dwell on the Lord's Name and was netted by the *Yama*, the Angel of Death.
When one meets the True Guru, one gathers (the True) Wealth and Remembers the Lord in the heart. *[3]*
They, who are Merged in the Name, Dwell on the Lord's Name in their hearts :
They are the Purest of the pure, for they attain to the Poise of the Guru.
Their mind is Immersed in the Love of the Lord, and on their tongues is the Taste of the Lord's Name.
Nānak : know thou that the colour which the Lord Himself Bestows upon thee will wear not off. *[4-14-47]*

Sri Rāg M. 3

If the Guru in his Mercy so wills, one Calls on the Lord ; without the Guru, there is no Worship.
If the Guru Unites the seeker with himself, he Realises the Truth and becomes Pure.
God is Truth, True is His Word, and through the Word is one United with the Lord. *[1]*
Brother, why has one without Devotion come into being ?
He Serves not the Perfect Guru and wastes away his life in vain. *[1-Pause]*
He, the Lord, Himself is the Life of the world, He the Giver of Peace and Pleasure, and the One who Forgives and Unites us with Himself.
What are these creatures before Him ? What can they say ?
The Guru himself bestows Honour, himself he takes his Service. *[2]*
Seeing one's family, one falls in love with it, but it goes not along with us in the end.
By Serving the Guru, one Attains to the Lord, whose Value one cannot measure.
The Lord is my Friend : He alone is my Support in the end. *[3]*
One may say what one wills and make others too say, but, without the Guru one's Ego departs not.
The Lord is the Lover of the Devotees : if He Bestows His Grace, He Comes into our hearts.
Nānak : the Lord alone gives us the consciousness of His Praise and Bestows Honour of Himself, through the Guru. *[4-15-48]*

Sri Rāg M. 3

Blessed is the mother, blessed and foremost the father
Of one who seeks Peace by Serving the True Guru, and subdues his Ego.
The Holy men Serve at His Door and Attain to the Lord, the Treasure-house of Virtue. *[1]*
O my mind, Call on the Lord, through the Mercy of the Guru.
If the Word of the Guru abides in thee, thy body and mind become Pure. *[1-Pause]*
In His Grace the Lord Entered my Home of Himself and Met me.
If we Praise Him through the Guru's Word, He Dyes us in His Colour, the natural way,
And we become Pure, and Merge in the Pure One, and then there is no Separation from the True Lord. *[2]*
He alone Does what He Wills, and no one other than Him can do a thing.
The True Guru has United those for long Separated from their Lord and taken them into account[1].
He, the Lord, alone Moves the world ; no one other than Him can do (a thing). *[3]*
Thy mind and body are Imbued with the Lord's Ecstasy ; and one gives up one's Ego and Evil.
And in one's mind Dwells the Name of the Fearless and the Formless Lord.
Nānak : He Unites thee with Himself through the True Word, yea, He thy Infinite Lord. *[4-16-49]*

---

1. ਪੰਨੈ ਪਾਇ (पंनै पाइ) : *lit.* to register on the page (ਪੰਨੈ). In the language of Hindu accountancy, to take into account.

Sri Rāg M. 3

Thy Lord is the Treasure-house of Virtue : His Greatness one cannot measure.
By mere talk[1], one finds Him not : 'tis when one sheds one's Ego that one Attains to Him. **P. 33**
On meeting the True Guru, one fears the Lord, and then, of Himself, He Enters one's heart. *[1]*
Brother, not all can Realise their Lord.
Without Realising the Real, to work is to lose the Object of one's life. *[1-Pause]*
They, who Tasted the Lord's Name, Loved it, without it they wandered about in Doubt.
For, the True Name is the Nectar, one can say not its Praise.
He, who Drinks it, is Approved of by the Lord, and he Merges in the True Word. *[2]*
If He, the One, were to Give, we Receive ; what else can we receive ?
The Gift is in the hands of the Giver ; we receive it at the Guru's Door.
Whatever He Does, happens ; and one acts accordingly. *[3]*
Chastity, Truth, Continence, are all contained in the Lord's Name ;
Without the Name one becomes not Pure.
If it is in one's Destiny, the Name Comes into one's mind ; and one Attains to the Lord through the Word.
Nānak : he, who lives Loving[2] the Lord, his mind in Poise, he's gifted with the Praise of the Lord. *[4-17-50]*

Sri Rāg M. 3

He, who subdues his body and stands on the head[3] to Meditate, but sheds not his Ego,
Finds not the Lord's Name, even if he commits 'spiritual' deeds[4].
(But) if he Merges his life in the Guru's Word,
The Name of the Lord Comes into his heart. *[1]*
Hear, O my mind, seek the Refuge of the Lord.
(For), one is Saved by the Grace of the Lord, and Crosses the Ocean of Poison through the Guru's Word. *[1-Pause]*
All are engaged in the three-pronged activity (of the world), and are lost in the Sin of Duality.
The Pundit reads, but is attached to Avarice and Realises not the Lord in his love of Māyā.
When he meets the Guru, his three-fold activity ceases and he finds Release in the Fourth State (of Bliss). *[2]*
When we find the Way through the Guru, the Darkness of Attachment is dispelled.
When we are Merged[5] in the Word, we are Saved, and the Door of Deliverance is opened unto us.
And, through the Grace of the Lord, we find Him, yea, He, the Truth, the Creator, the Name. *[3]*
The mind is so powerful that it leaves no door for our escape :
It keeps us attached to Duality and leaves us to Grieve in Woe.
Nānak : they, who were Devoted to the Lord's Name, came up, and through the Word their Ego was stilled. *[4-18-51]*

Sri Rāg M. 3

Through His Grace, we find the Guru, and through the Guru is the Name Embedded in our hearts.
Not one has Attained to the Lord without the Guru ; and all have lost their lives in vain.
The self-willed go their own way and are punished at the Lord's Court. *[1]*
O my mind, cast thy Doubt away,
That the Lord Comes into thee and thou attain Peace through the Service of the Guru. *[Pause]*
If one Loves Truth, one Loves the True Word, for the True Word is the speech of Truth.
Let the Name of the Lord Abide in thy mind, that thou shed thy Ego and Anger.
If one Worships the Lord's Name, one reaches the Door of Salvation. *[2]*
The world is lost in "I-amness," and comes and goes in vain.
The self-willed Realise not the Word and they lose all their Esteem.
We Attain the Name through the Service of the Guru and Merge in (the Lord's) Truth. *[3]*

---

1. ਬਦਨੀ (बदनी) : (From Sans. वदनम्, mouth).
2. ਰੰਗਿ (रंगि) : (From Sans, अनुराग, meaning love). The word has also been used in its Persian sense to mean colour, and its other Sanskrit sense to imply joy, sport, etc.
3. ਉਰਧ ਤਪੁ (उरध तपु) : *Urdh* is from Sans. ऊर्ध्वं, that which faces upwards ; a *tapas* in which the arms are slung upwards. *Urdh* (*Oodha*) also occurs in the Scripture to mean 'downward bent'. This is derived from Sans. अधस्.
4. ਅਧਿਆਤਮ ਕਰਮ (अधिआतम करम) : *lit.* spiritual deeds ; here, spurious spiritual deeds.
5. *Lit.* have died.

If we Believe in the Word, we find the Guru and lose our Ego. **P. 34**
We Meditate on Him, the True Lord, night and day, and our mind is Attached to Him alone.
When the Treasure of the Lord's Name comes into our mind, Nānak, we Merge in Bliss[1]. *[4-19-52]*

Sri Rāg M. 3

Those that Served not their True Guru, they abided in Sorrow through the four ages.
They recognised not the Great Moon in their very homes, for they were lost in Ego.
They, who were cursed by the True Guru, received not the Benediction though they roamed the whole world through.
They Meditated not on the True Lord which is the Key to all Doors. *[1]*
O my mind, recognise the Presence of thy Lord for ever ; He is there before thee.
Thou wilt shed thy woes of birth and death and the Word will fill thy being. *[1-Pause]*
They alone are True who Praise the True One and whose Mainstay is the True Name.
They do only what is Holy and Love no one but their True Lord.
The Writ of the True Lord alone runs ; and no one can erase it.
The self-willed do not attain to His Castle ; for they are False and Falsehood cheats them. *[2]*
The world is engrossed by 'I-amness' ; and, without the Guru, stark Darkness fills the world.
We are attached to the Great Illusion and forsake the great Giver, the Dispenser of Peace.
We are Saved only if we Serve the True Lord and abide in Truth.
Through His Grace alone do we find the Lord and Reflect on the True Word. *[3]*
If one Serves the True Guru, one's mind becomes Pure and one sheds one's Ego and Evil.
Leave thou, thy Ego, and find thy life in thy Ego's death, and Reflect on the Guru's Word.
Thou wilt then attain Peace and will Love the Truth.
They, who are Merged in Truth, their Faces sparkle in the True Court. *[4]*
They, who accept not the True Guru and Love not the Word,
Their ablutions[2] and their charities avail them not, (for) they are torn by Doubt.
If the Lord Blesses one with His Mercy, one Loves the Lord's Name.
Nānak : gather thou then the (Lord's) Name through the infinite Love of the Guru. *[5-20-53]*

Sri Rāg M. 3

"Whom shall I Serve ?" "What shall I Meditate upon ?"
Ask thy True Guru, (thy God).
Submit to His Will and cast thy self away.
This alone is the Service of the Lord that His Name comes into thee.
From this alone one attains Peace, and through Meditation on the True Word, one looks Beauteous. *[1]*
O my mind, keep thyself Awake night and day, and Reflect on thy Lord.
Protect thy Farm, else the Swallows will eat thy Crop away. *[1-Pause]*
They, who are filled with the Word, all their Mind's desires are fulfilled.
In the Fear of the Lord, they Love Him, Meditate on Him,
And See the Lord's Presence before themselves.
With the True Word is their Mind filled, and their life's Doubt is cast away.
They attain to the Master, the Holiest of the holy, the True, the Treasure of Good[3]. *[2]*
Those who were Awake, were Saved ; those Asleep were Robbed.
For, they Realised not the True Word, and their life passed off like a dream.
Like the guest to a deserted home, one leaves off as one came :
The life of the Egocentric is wasted away ; with what face shall he face the Lord ? *[3]* **P. 35**
He, the Lord, is all-in-all ; we say not this for we have Ego.
Through the Guru's Word is He Realised and we cast away our self.
I pay obeisance to those who Serve their True Guru.
Nānak is a Sacrifice unto those who are found True in the Lord's Court. *[4-21-54]*

Sri Rāg M. 3

What time is the most auspicious for the Lord's Worship ?
('Tis that) when one's Mind is filled with the Lord's Name, and the True One is acclaimed as True.
When one forgets one's Love even for an instant, what kind is that worship ?
He, whose body and mind are comforted with the Lord's Truth, not one breath of his goes waste. *[1]*

---

1. ਸਹਜਿ (सहजि) : *lit.* equipoise.
2. *Lit.* bathings.
3. ਗੁਣੀਗਹੀਰੁ (गुणीगहीरु) : ਗਹੀਰੁ is from Sans. गम्भीर, meaning deep.

O my mind, Meditate on the Lord's Name.
For, True Worship is that alone by which the Lord Comes into thee. *[1-Pause]*
In Poise, if we Cultivate our Farm and Sow the Seed of the True Name,
The Crop is abundant, and the mind is satiated the natural way.
The Guru's Word is the Nectar ; quench thy Thirst with it.
Thy Mind then becomes True, for it is Attuned to, and Merges in, Truth. *[2]*
They who see and speak and utter as is testified by the Word,
Their Word rings through the four Ages, and Truth is what it proclaims.
Their Ego departs and the True One Merges them in Himself.
They live in the Presence of the Lord, being Attuned to God's Truth. *[3]*
We Meditate on the Lord's Name if His Grace be upon us ; but without True Destiny, no one has found Him.
He, who is so Destined, gets the Society of the Holy, and receives in his (mind's) arms the True Guru.
His Mind is filled with the (Lord's) Name for ever, and the Pain of Evil touches him not.
Nānak : the Word alone Unites us with the Lord, and through the Lord's Name we Merge in Him. *[4-22-55]*

Sri Rāg M. 3

They alone are filled with the Fear of the Lord who Reflect on the Guru's Word.
They Unite with the Society of the Holy, and the Merits of the True one are Revealed to them.
They cast off the Dirt of Doubt and wear the Lord in their hearts.
True is their speech, True their mind, and they love no one but the True One. *[1]*
O my mind, thou art smeared with the Dirt of Ego.
The Word of the Lord alone makes thee Pure and Beauteous. *[1-Pause]*
They, who Love the True Word, them the Lord Unites with Himself.
Their Soul is Merged in the Over-Soul and they are Immersed in the Lord's Name.
It is through Inner Light that God is Revealed to us and the Light comes from the True Guru.
They, who were so Destined, received the Guru in their arms. *[2]*
Without the Lord's Name, all Grieve and are torn by Duality.
I live not an instant without Him, and my Night passes in Grief.
He, who is cast in Doubt and Darkness, he comes and goes in vain.
He, on whom is His Grace, him He Unites with Himself. *[3]*
The Lord Sees of us everything, Hears of us everything ; how can we then deny His Presence ? **P. 36**
They, who commit Sin upon Sin, are washed away by Sin.
For, they See not their Lord, they are self-willed and Realise not the Lord.
But he alone Sees Him on whom is His Pleasure.
Nānak : it is through the Guru that one finds one's God. *[4-23-56]*

Sri Rāg M. 3

Without the Guru, the Painful Affliction of Ego goes not.
Through His Grace, He fills the Mind with Himself, and one Merges oneself in the Lord's Name.
Through the Word one Realises the Lord ; without the Word, one loses oneself in Doubt. *[1]*
O my mind, find thy Peace in thy True Self.
And Praise thy Lord that thou comest and goest no more. *[1-Pause]*
The One alone is the Giver and Operates all over ; no, no one other than Him.
If one Praises the Lord He Abides in the Mind and one attains Peace imperceptibly.
He Sees all, but Gives only to whomsoever He Wills. *[2]*
In Ego, we are lost in the count (of our own doings) and gather not Peace.
We deal in Evil and are Drowned (in the Sea of Māyā).
Without the Lord's Name, we find no Rest and suffer Pain in Hell, the domain of the *Yama*. *[3]*
The Lord's are the body and life ; He alone is their Mainstay.
If we realise this through the Grace of the Guru, we Attain to the Door of Salvation.
Nānak : Praise thou the Name of the Lord, whose expanse one knows not. *[4-24-57]*

Sri Rāg M. 3

They alone are in Peace and attain the state of Bliss, who lean on the True Name.
They receive the Truth through the Guru's Word, and he washes away their Woes.
They recite the Praise of, and Love, the True Name.
He, on whom is His Mercy, gathers the Treasure of Devotion. *[1]*

O my mind, Praise Him alone who for ever Abides in Bliss.
Through the True Word, one finds one's Lord and in Him one Merges. *[1-Pause]*
With True Worship the mind sparkles bright Red, and is Attuned to the Lord, the natural way.
He, whose mind is bewitched by the Guru's Word,
His tongue is Imbued with the True Word, and he Drinks the Nectar of the Lord's Praise.
But he alone attains this State on whom His Will it is to shower Grace. *[2]*
This world is an illusion ; in Sleep the Night passes.
(But), some He Delivers of His Own Will, and Unites them with Himself.
He Comes in the mind, of Himself, and Rids one of the love of Maya.
He Himself Blesses us with Glory, and this He Makes one Realise through the Guru. *[3]*
He, the Lord, is the only Giver ; those, who are in Error, He Corrects,
Some He has Himself made to lose the Way : they are attached to Duality.
And if the Lord is Attained, one's Soul Merges in the Over-Soul.
And he, who Dwells on the One Name for ever, Nānak, Merges in it, in the end. *[4-25-58]*

Sri Rāg M. 3

They, who attained the Lord's Truth did so through Merit ; they gave up their desire for Evil.
Their minds were Dyed in the Guru's Word, and on their tongue was Love.
Without the True Guru, no one found (the Word) : reflect on this in thy mind. **P. 37**
The Dirt of the self-willed goes not, if they love not the Lord's Word. *[1]*
O my mind, walk in the Way of the Lord,
To abide in thy real Home, and Drink the Lord's Nectar to attain Peace. *[1-Pause]*
The one without Merit bides not in the Presence of the Lord.
The self-willed know not the Word, and are removed far from the Lord.
They, who Realised the Lord's Truth, their hearts were filled with Truth.
With the Word, they pierced their mind through, and they were Received in the Lord's Presence. *[2]*
He Graces us as He Wills, and Unites us with Himself through the Word.
Our True Colour then fades not (from the mind) and we are Attuned to the (Lord's) Truth.
The Man of Ego wanders in all the four directions, but Realises Him not.
Him, whom the True Guru favours, he alone Meets with the Lord and is Merged in the True Word. *[3]*
I have made friends with many to see if they could end my Woes,
But my Woes were ended (only) on Meeting with the Beloved Lord.
If one has Truth as his Capital, he earns Truth too and True then is his Repute.
Nānak : they, who Realised the Truth, were Separated not from the Lord who is Attained through the Guru. *[4-26-59]*

Sri Rāg M. 3

The Lord Himself Creates and Himself Sees and Supports all.
He the One alone Pervades ; He the Unknowable.
When He showers His Grace, He Makes us Realise Him and Know Him well.
Through the Guru's Word, He Comes into our minds, and we are Attuned to His Truth. *[1]*
O man, submit to the Will of the Lord :
Thy mind and body will become Cool, and the Lord's Name will abide in thy Mind. *[1-Pause]*
The Lord, who Created the Universe, of Himself Supports it too.
We Realise Him through the Guru's Word, if He were to Bless us with His Grace.
They alone will look Beauteous in the True Court whom the Lord has United with Himself.
Through the Guru, they have become Imbued with the Love of the True Word. *[2]*
They Praise the True Word of whose Worth there is no limit.
In their hearts Dwells the Will of the Lord, and on it they Dwell.
Through the Word, they Praise Him and shed their Ego.
The soul without the Lord's Name is without Merit and Grieves. *[3]*
If I Praise my Lord, and keep myself attached to no one but the True One,
I am satiated with the Lord's True Name.
I Dwell on Good and I gather Good and all my Evil is washed away.
He it is who Unites us with Himself and then there is no Separation.
Nānak : Praise thy Teacher through whom one Attains to the Lord. *[4-27-60]*

Sri Rāg M. 3

Hear, O Woman[1] of lust, why wander you thus about, waving your arms in joy ?
You Realised not thy Lord, with what face then will you face Him ?
They, who knew well their Spouse, I take to their Feet.
Let me be like them : through the Society of the Holy, I Unite with the Lord. *[1]* **P. 38**

1. Woman here stands for the human soul.

O Woman, you have been cheated by Illusion :
The True and Beauteous Spouse is found by Dwelling on the Guru's Word. *[1–Pause]*
The self-willed do not Realise their Beloved ; how could they pass their Night (in Union) ?
Filled with Ego and burnt by Desire, they writhe in the Pain of Duality.
They who are Imbued with the Word, are the ones Wedded (to their Lord) :
They Enjoy their Spouse eternally and, losing their Ego, they pass their days in Peace. *[2]*
How can one find one's Love without Wisdom, when one is torn from the Beloved.
She, who is filled with the Darkness of Ignorance, her Hunger goes not without Seeing the Lord.
Come, my Friends, Unite me with my Lord.
When our Destiny is Awakened, we meet with the True Guru, and, finding the Truth, we Merge in our Lord. *[3]*
Those, on whom is His Grace, such my mates are Wedded to the Lord.
They Realise their Lord, and to Him they offer their body and mind.
They find their Lord in their very Homes, and their Ego departs.
Nānak : they are Immersed in the Lord's Praise, day and night, and they gather the Glory of the Wedded Life. *[4–28–61]*

Sri Rāg M. 3

Some there are who Enjoy their Spouse, but at whose Door shall I go to ask for my Love ?
Let me Serve my True Guru with Love, and knock at his Door, that he Unites me with the Lord.
The Lord has Created all, and Watches all ; some are near unto Him, while others are afar.
She, who Realises her Lord, Enjoys His Presence. *[1]*
O Woman, follow the Way of the Guru ;
And Enjoy thy Spouse and Merge imperceptibly in thy God's Truth. *[1–Pause]*
They alone are the True Brides who are Imbued and Decked with the True Word.
In themselves, they find their Lord through the Love of the Guru.
Their Bed is Beauteous ; they Revel in the ecstasy of their Lord's immeasurable Praise.
He, the Lord, is the Spouse whom I Cherish in my heart.
He who is the Support of all. *[2]*
I am a Sacrifice unto those who Praise their Lord.
I offer my body and mind to them and I take to their Feet :
They, who Realised the One and One alone, and shed their Duality,
Nānak, they Realised the Lord's Name, through the Guru, and they Merged in the Lord's Truth. *[3–29–62]*

Sri Rāg M. 3

Thou, O Lord, art the Truest of the true ; all are within Thy Bound[1].
Myriads of species are athirst for Thee ; but, without meeting the Holy Guru, they find Thee not.
If He, the Lord Favours and Forgives me, I find Peace in myself ;
And, through the Grace of the Guru, I Serve the True, Immeasurable Lord. *[1]*
O my mind, fill thyself with the Lord's Name and find Happiness.
Through the Word of the Guru, Praise the Lord's Name ; for there is none other than Him. *[1–Pause]*
The *Dharmarāja*, dispenser of the Lord's Law, has God's instruction to administer the Law.
But his dominion is over those evil souls who are torn by Duality.
The Holy man Meditates in his Mind on the Lord alone,
And him even the *Dharmarāja* Serves to get Glory. *[2]* **P. 39**
Shed the evils of thy mind, O man, and rid thyself of Ego and Attachment.
And Realise the Over-Soul within thyself, and Merge thyself imperceptibly in the Lord's Name.
Without the True Guru, the Egocentric finds not Salvation, and wanders about like mad.
He reflects not on the Word, and is engaged in his false prattle, enveloped by Māyā. *[3]*
He, the Lord, alone is ; there is no one other than Him.
I speak as and when He makes me speak.
The Guru's Word is Brahma (the utterer of the Veda), through the Word is one United with the Lord.
Assemble Nānak, the Lord's Name ; for in the Service of the Name lies thy Peace. *[4–30–63]*

1. ਜੋਰੈ (जोरै) : (Persian), meaning power, valour, etc.

Sri Rāg M. 3

The world is smeared with the dirt of Ego and Duality.
If one goes to wash it off at the holy places, the Impurity goes not.
If one practises the way of works, his Impurity sticks to him even more.
By knowledge alone, the Impurities leave one not ; ask thou any man of knowledge. *[1]*
O my mind, seek the Refuge of the Guru to become Pure.
The Egocentrics repeat the Name of the Lord endlessly, but their Dirt sticks to them. *[1-Pause]*
The Impure minds devote not to the Word and Receive not the Lord's Name.
Impure they live, Impure they die, and lose Honour as they depart.
If, through the Guru's Grace the Lord Comes into us, our vanity leaves us off.
As the light dispels darkness, so does the Divine Knowledge dispel Ignorance. *[2]*
"I did it, I'll do it," says the uncouth fool,
But he forgets the (real) Doer, for he's in love with Duality.
Wander one may the whole world through, one finds no Pain greater than that of Māyā ;
One finds Peace only in the Guru's Word ; Wear then the Name of the Lord in thy heart (through the Word). *[3]*
I am a Sacrifice unto those whom the Lord Unites with Himself.
When the Mind is Imbued with Devotion, through the True Word it finds itself.
In one's Mind then is the Lord, on his tongue is the Lord, and he sings the Praise of Lord, the God.
Says Nānak, "Forget not the Lord's Name, and Merge thyself in thy God". *[4-31-64]*

Sri Rāg M. 4

In my mind is the Pang of Separation from the Lord ; how shall He Come to Meet me in my 'Home' ?
When I See my Lord, all my Pain is ended.
I ask my (holy) Mates ; How is the Lord Met with and Received ? *[1]*
O my True Guru, without Thee, I lean on no one.
I am an Ignorant Wretch ; I seek Thy Refuge ; Take pity on me and Unite me with Thyself. *[1-Pause]*
Through the True Guru comes the Lord's Name and it is through the Grace of the Lord that one Meets with the Guru.
The True Guru has Realised the Lord : so no one equals the Guru.
I seek Refuge in the Guru's Sanctuary, and by His Grace, He Unites me with the Lord. *[2]*
By forcing the mind[1], one finds not the Lord : many have thiswise struggled in vain. **P. 40**
They tried a thousand clever tricks, but their Raw mind[2] did not accept the Colour of the Lord.
Through Falsehood and Deceit, one Attains not the Lord, for one eats what one sows. *[3]*
My Lord, Thou art the Hope of all ; Thine is the Treasure they have.
From Thy Door no one returns empty ; they, who come through the Guru, get Applause at Thy Court.
We are being Drowned in the Sea of Vice, Nānak prays Thee :
"Save me, O Save me, my Lord". *[4-1-65]*

Sri Rāg M. 4

When I Meet my Lord, my Mind is satiated ; without the Lord's Name, cursed is one's life.
If I meet with a Holy Mate, I ask him to Reveal to me the Lord, the Treasure of Virtue.
I am a Sacrifice every bit unto him who lights in me the Light of the Lord's Name. *[1]*
O my Love, I live by Thy Name.
Without Thy Name, life is of no avail : O my True Guru, Reveal to me the Secret of Thy Name. *[1-Pause]*
Thy Name is the priceless Jewel that the Perfect Guru has.
If one dedicates oneself to the Service of the True Guru, he lights in one's heart the Light of Wisdom and the Lord's Name is then Revealed.
Blessed is the fortunate one who goes to Meet his Guru ! *[2]*
They, who did not Meet their Spouse, the Guru, they, the Unfortunate ones, become the playthings of Time.
They take the Round ; they are as dreadful worms licking dirt.
Touch them not[3]. for they abide with Anger, the *Chandāl*. *[3]*
The Guru is the Pool of Nectar ; the Fortunate ones Bathe in it.
The Dirt of all their births is washed off, and they Dwell on the Lord's Immaculate Name.
Nānak is in the Supreme State (of Bliss), for he is Attuned to the Guru-God. *[4-2-66]*

---

1. ਮਨਹਠਿ (मनहठि) : *lit.* by forcing (ਹਠਿ) the mind (ਮਨ), as the *Hath-Yogi* does.
2. ਕੋਰੈ ਰੰਗੁ ਨ ਹੋਇ (कोरै रंगु न होई) : *i.e.* As colour does not stick (ਨ ਹੋਇ) to the raw, uncultured (ਕੋਰੈ) cloth. The implication is that unless the mind is disciplined, it cannot suck-in the essence of Truth.
3. ਦੁਆਸਿ ਨ ਭਿਟੀਐ (दुआसि न भिटीऐ) : *i.e.*, meet them not (ਭਿਟੀਐ, from Sans. भेंट) again (ਦੁਆਸਿ, from Sans. द्विस).

Sri Rāg M. 4

I sing the Praises of the Lord : His Praises I Dwell upon[1] ;
I speak of them alone.
The Holy ones are merciful : Associating with them, one sings the Praises of the Lord.
The (Guru-)Diamond has pierced through the 'diamond' (of my mind) and I Bathe in the glorious red of the *Lalla* flower. *[1]*
O Thou Support of the earth, when I sing Thy Praises, my mind is satiated.
When one is athirst for the Lord's Name, the Guru is Merciful and Unites him with the Lord. *[1-Pause]*
O my fortunate mates, Dye your minds in His Colour ; the Guru is Pleased (with ye) in His Mercy.
The Guru has Revealed the Name to my mind with Love ; O, I am a Sacrifice unto Him.
Without the True Guru, one finds not the Lord's Name, even if one does a million acts (of piety). *[2]*
Without Destiny, we find not the Guru, even though we sit daily near unto him in his temple.
For in us is the Darkness of Ignorance and Doubt, and this screen us off from Him.
One becomes not Gold without the True Guru.
One is heavy at heart, like iron, and as one takes not the Refuge of the Boat, one is Sunk. *[3]*
The True Guru's Boat is the Lord's Name, but how to Board it, O dear ?
He, who walks in the Way of His Will, finds himself Ferried across.
Nānak : fortunate is he whom the Guru Unites with the Lord. *[4-3-67]*

Sri Rāg M. 4

I stand on the Wayside ever and ask the Wayfarers : "Pray tell me the Way to my Lord". **P. 41**
I follow the footsteps of those who have Enjoyed the Love of my God.
I beseech them, pray to them, "Dears, I seek to Meet my Love." *[1]*
O my brothers, take me to my Master ;
Sacrifice am I unto my True Guru who Revealed my Lord to me. *[1-Pause]*
In utter humility, I fall at the Door of the Perfect Guru.
He honours the humble and strokes their backs.
I tire not from Praising my Guru who Unites me with the Lord. *[2]*
Everyone in the world is athirst for the Guru,
But without Destiny, He meets one not, and one grieves.
All that is in God's Will shall come to pass ; the Writ of Eternity no one can erase. *[3]*
He is the Guru, He the Lord ; He, of Himself, Unites thee with Himself.
Through His Grace, He Unites thee with Himself and Takes thee to the Guru.
He is the world, He the Supporter of the world ; when He, Nānak, Unites another with Himself it is like the (river-)water flowing into the waters (of the sea). *[4-4-68]*

Sri Rāg M. 4

The Taste of the Lord's Name is like Nectar ; but how shall I Taste it ?
Let me ask the (Lord's) Brides, "How did ye come across your Spouse ?"
They, the care-free ones, speak not their minds out : I Wash their Feet (to earn their Pleasure). *[1]*
O brother, meet with thy Friend and Dwell on the Merits of the Lord.
Thy Friend, thy Spouse, is the True Guru, who rids thy mind of Ego. *[1-Pause]*
The God-wards Enjoy the Nuptial Love ; their heart is full of Compassion.
The Word of the True Guru is the Jewel ; he, who accepts its validity, Tastes the Essence of the Lord.
They are the men of Destiny, Beloved of Him, who Tasted the Essence of the Lord, through the Grace of the Guru. *[2]*
The Essence of the Lord pervades the whole universe ; but those without Destiny Taste it not.
Without the True Guru, nothing avails ; the self-willed wail in vain.
They bow not before the Guru, for in their hearts is the goblin of Anger. *[3]*
He, the Lord, is the Essence, He the Name.
He, in His Grace, Gives, and, through the Guru, one Receives the Nectar of the Name.
"And then," says Nānak, "one's body and mind are in Bloom, and into one Comes the Lord of Love". *[4-5-69]*

Sri Rāg M. 4

The day rises and then it dies into the night and then the night passes.
The age[2] thus wears off, but the man knows not that the mouse (of Time) is tearing at the Rope (of life).
He is attached like a fly to the sweet of Māyā, and thus wastes his life away[3]. *[1]*

---

1. ਵਿਥਰਾ (विथरा) : (Sans. विस्तरः), detailed description.
2. ਆਵ (आंव) : (Sans. आयुस्), age.
3. ਪਚੈ ਪਚਾਇ (पचै पचाइ) : (Sans. पच्), meaning cooking, also fire. As verb, it means to digest, hence to waste away.

O brother, thy Lord is thy only Friend ;
Thy attachment to thy wife[1] and thy sons is false ; for they keep not thy company in the end. *[1-Pause]*
Through the Guru's Word, one Dwells on the Lord and is Emancipated : **P. 42**
They, who sought their Refuge in the Lord, Māyā contaminated them not.
They kept death always before their eyes and equipped themselves with the Lord's Name ; and so they received Honour.
They were Robed in the Lord's Court and the Lord took them in His Embrace. *[2]*
They, who walk in His Way which they know well, for them there is no obstacle on the Way to His Door.
They Praise the Lord's Name, Believe in it, and are attached to it eternally,
They are Blest at the Lord's True Court with Honour, and the Unstruck Music rings (to Receive them) at the Lord's Gate. *[3]*
They, who Praise the Lord's Name, them everyone blesses.
Bless me with their company, O Lord : this is the prayer of Thy seeker.
Says Nānak, "Fortune smiles on them to whom the Light of the Word is Revealed". *[4-33-31-6-70]*

Sri Rāg M. 5

Why, O why, are you mad after your son and your bedecked wife ?
You enjoy pleasures of many many sorts, and are in ecstasy.
You give command and act in a haughty way.
(But) you remember not the Creator, O you self-deceived purblind fool ! *[1]*
O my mind, the Lord is the only Giver of Peace.
One finds the Lord through the Guru's Grace ; the Guru is met with if it be in one's Destiny. *[1-Pause]*
One is bedecked with fine clothes, but knows not that all one's gold and silver are as dust.
One keeps good horses and elephants[2] and rides about in his 'untiring'[3] carriages ;
And remembers nought else and forgets even his near ones :
One Dwells not on the Creator ; but without the Lord's Name, all his possessions are unholy. *[2]*
As one gathers wealth, one is accursed.
For one satisfies those who, like him remain not.
He is proud and is engaged as his will engages him.
He goes the wrong way, for such is the Lord's Will, and so has neither Recognition nor Honour. *[3]*
I have Met my only Lord, the *Purusha*, through the True Guru.
He, the one, is our (only) Support ; why then one cries out, stung by Ego ?
That what the God's man wishes, that alone God does ; and such a one no one can turn from His Door.
Nānak : he who is Imbued with the Essence of the Lord, his Light Pervades the whole universe. *[4-1-71]*

Sri Rāg M. 5

If a man's mind is engrossed in pleasures and he enjoys in many ways and has revelries that stagger the sight ;
If he rules over the world and the canopy waves over his head—all this throws one in Doubt. *[1]*
O brother, one gathers Peace only in the Society of the Holy.
He, who Wrote thy Destiny, the Person, who Created thee, if He so Wills, thy Doubt is cast away. *[1-Pause]*
I have wandered through all the places.
The rich, the owners of vast spaces, wasted their life wailing, "this is mine, this is mine". *[2]*
They gave command without Fear, and acted in Ego.
They subdued all, but without the Lord's Name, they too returned to dust. *[3]*
Even if one has command over thirty-three crores[4] of angels, and the miracle-men and ascetics stand at his door,
If he is a man of such as high station[5] and vast dominions, these too become in the end but a dream. *[4-2-72]*

Sri Rāg M. 5

Each day we bedeck our bodies ; but without the knowledge of the Real, we are as ignorant stones. **P. 43**
He, who Remembers not the Lord, his body shall be cast to the wastes[6].
(But), he who Dwells on the Lord, enjoys Bliss for ever. *[1]*

---

1. ਕਲਤੁ (कलतु) : (Sans. कलत्रं), wife.
2. ਹੈਵਰ ਗੈਵਰ (हैवर गैवर) : from Sans. हय, horse ; वर, beautiful ; गज, elephant.
3. ਅ-ਥਾਕ (अ-थाक) : untiring.
4. A crore is equal to ten million.
5. ਗਿਰੰਬਾਰੀ (गिरंबारी) : (Persian ਗਿਰਾਂਬਾਰੀ), state of affluence.
6. ਬੇਬਾਣਿ (बेबाणि) : (Persian ਬੀਆਬਾਨ), forest.

O man, you came here to earn merit,
But how vainly are you engaged, while the Night of life passes away. *[1–Pause]*
The animals and the birds revel and play[1], for they see not death.
Like them is also the man who is ensnared by Māyā.
They alone are the Saved ones who Contemplate the Lord's True Name. *[2]*
The home that one has to abandon, one loves,
And where he has to go and be, for that he cares not!
They, who took to the Feet of the Guru, were Released from Māyā's Snare. *[3]*
No one can Save thee without the Guru ; no one else is there for thee to seek.
I have searched the four corners of the world and have sought Thy Refuge, O Lord, in the end.
Says Nānak, "The True King, my God, has Saved me while I was being Drowned in the sea (of Material Existence)". *[4-3-73]*

Sri Rāg M. 5

The man was a guest for a brief moment to this earth to fulfil his Destined end :
But he was lost in Māyā and lust and Realised not his Destiny.
Repentance came to him when he left the world, and he was delivered unto the *Yama*[2]. *[1]*
The Blind one sits on the (treacherous) bank of the River (and may soon be washed away).
If only it be in his Destiny, he shall Dwell on the Guru's Word. *[1–Pause]*
One knows not, if the Crop (of life) shall be reaped only when ripe, half-ripe[3] or tender.
(The Angel of Death) reaches with his Scythe and Croppers.
When the Master Gives the Word, they Reap the Farm and measure the Grain[4]. *[2]*
One's first 'watch' of the Night (of life) passes in fruitless work, the second 'watch' in deep sleep ;
In the third 'watch' one wastes oneself away (in Sin) and in the fourth 'watch', the day (of death) breaks.
One Remembers not the One who Gave him body and life. *[3]*
I am a Sacrifice from my soul unto the Society of the saints
Who made me Realise (the Self) and United me with my Wise Lord,
And, I saw Him always in my company, yea, He who Knows the inmost Essence (of things). *[4-4-74]*

Sri Rāg M. 5

Let me forsake everything but not my Lord.
The Guru has delivered me of all my embroilments and made me Taste the Lord's True Name.
O man, give up all thy hopes, and lean only on the one Hope (of thy Lord). *[1]*
They, who Served the True Guru got a Place in the Yonder world. *[1]*
Praise, O my mind, the Creator.
Give up all thy cleverness and fall at the Feet of the Guru. *[1–Pause]*
One suffers neither Pain nor Hunger, if the Giver of Peace Comes into his mind.
One loses in nothing when the True One Abides in the heart.
He, O Lord, whom Thou Givest Thy Hand, him no one can vanquish.
Praise, Praise, be to the Lord, the Giver of Peace, who rids us of all our Sins. *[2]*
Thy Servant, O Lord, seeks to Serve those who are Blest with Thy Service.
We get the companionship of the Holy and Serve them if the Lord's Grace be upon us. **P. 44**
For everything is in the Hands of the Master, and He, of Himself, Does everything.
I am a Sacrifice unto the True Lord who Fulfils all my hopes. *[3]*
One and One alone, is our Friend, Brother and Life-mate :
To Him belong all the elements and He is the Dispenser of the Law.
When thy mind is Imbued with the One alone, it attains Peace ;
Thy eatings then become sacred, O Nānak, so also thy wears, for thou then hast the support only of (the Lord's) Truth. *[4-5-75[*

Sri Rāg M. 5

I receive all the Joys (of life), if Him I Receive.
And my life, His precious Gift, becomes Blessed if 1 Recite the True Word.
He, who is so destined, Enters the Lord's Castle, through the Guru's Grace. *[1]*

---

1. ਕੁਦਮ (कुदम)=ਕੁਦਣ, to play.
2. ਜੰਦਾਰ (जंदार) : (Persian, ਜੰਦਾਲ), wild (*Yama*).
3. ਡਡੁਰੀ (डडुरी) : half-ripe.
4. ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ (लुणि मिणिआ खेतारु) : cutting (ਲੁਣਿ) the crop (ਖੇਤਾਰੁ), they measured it (ਮਿਣਿਆ).

Mind thou, O my mind, the One and One alone.
Without Him all else is waste, illusion, Māyā and false love. *[1-Pause]*
One enjoys myriads of joys, nay one is a king, if the Lord's Grace be upon him.
If He Blesses with His Name even for an instant, our mind and body become Cool.
They who were so Destined, Embraced the Feet of the Lord. *[2]*
That time, that hour, is Blessed when one Loves one's Lord.
He suffers not Pain nor Woe, whose Support is the Lord's Name.
Him the Guru Saves and he Swims across (the Sea of Material Existence). *[3]*
That place is Blessed, where the Saints gather.
He alone gets an Anchor who (is Met with by) the True Guru.
And so, Nānak, he builds his 'home' on firm ground, where there is no ageing, no birth and no death. *[4-6-76]*

Sri Rāg M. 5

Dwell on Him alone, O my mind, who is the King of kings.
Rest thy hope on Him alone who is the Hope of all.
Shed all thy cleverness and take to the Feet of the Guru. *[1]*
Meditate, O my mind, on the Lord's Name, in Peace and Joy.
Day and night call on thy God and utter His Praises for ever. *[1-Pause]*
Seek His Refuge, O my mind, whom no one can equal ;
Meditating on whom one gathers Peace, and Pain and Woe touch one not .
So, Serve thou thy Lord, thy True Master, ever and for evermore. *[2]*
If we join the Society of the Holy, we become Pure, and the Noose of the *Yama* is loosed.
Pray to thy Lord, the Giver of Joy, therefore : He is the Destroyer of fear.
On whomsoever God Looks with Mercy, all his deeds come right. *[3]*
For, He is the Greatest of the great ; His Place is the Highest of the high.
He is beyond colour, beyond sign, beyond value.
Have Mercy on Nānak, O Lord, and Bless him with Thy True Name. *[4-7-77]*

Sri Rāg M. 5

He, who Meditates on the Lord's Name, is in Peace ; his Face Sparkles.
(When) one Receives the Lord's Name from the Perfect Guru, one is Acclaimed the world over.
The Lord Resides in the Society of the Saints, yea, He the One, the True. *[1]*
Contemplate, O my mind, the Lord's Name.
For, the Lord's Name keeps thee constant company and Saves thee Hereafter. *[1-Pause]* **P. 45**
Of what avail is the world's glory ?
The colour of Māyā fades away in the end.
He, in whose heart is the Lord, is the Perfect one, the First among men. *[2]*
Be thou the Dust of the Saint's Feet and shed thy Ego.
Shed all thy cleverness, thy tricks and take to the Feet of the Guru.
(But) he alone Receives this Jewel in whose Lot it is so Writ, *[3]*
And upon whom the Lord bestows it, of Himself.
He alone Serves the True Guru, who is rid of the Affliction of Ego.
Nānak has Met with the Guru, and so all his Afflictions are past. *[4-8-78]*

Sri Rāg M. 5

He, thy God, is the Knower of thy Self ; He is the One who Saves :
He is the mind's Support, He the Mainstay of life.
In His Refuge is All-Peace ; He is the Creator, thy Transcendent Lord. *[1]*
Shed all other efforts, O my mind,
And call each day on the Perfect Guru, Attuning thy mind to the One alone. *[1-Pause]*
He, the One, is the Brother ; He the Father and the Mother,
He alone is our Refuge, who Gave us the body and the soul.
Forget not the Lord, therefore, who Holds all in His Hands. *[2]*
He is in thy very Home ; He alone is Infinite and beyond all places ;
He is the Creator of all ; so call on Him night and day.
If one is Imbued with the One, one Grieves not. *[3]*
The Lord is the One alone : who else is there to seek ?
His are the body and the Soul ; that what happens is in His Will.
Contemplating the True One, through the Perfect Guru, O Nānak, one becomes Perfect too. *[4-9-79]*

Sri Rāg M. 5

They, who call on the True Guru, are the Perfect ones.
They, on whom is His Grace, in their mind flowers Wisdom.
They, in whose Lot it is so Writ, Receive the Lord's Name. *[1]*
Meditate on the One Name, O my mind,
That thou art Blest with Equipoise and Robed with Honour at the Lord's Court. *[1-Pause]*
Man loses the fear of birth and death in the Love of the Lord,
And becomes Pure in the Society of the Guru ; him the Lord Sustains ;
The Dirt of his life is washed off and he is Saved by the Sight of the Guru. *[2]*
He Pervades all places, the space, the inter-space, He, the One Lord.
He is the Giver ; none else can be ; nay, none.
One is Saved in His Sanctuary, for that what He Wills, happens. *[3]*
He, in whose mind is the Perfect Lord, is the Perfect one, the First among men.
Pure is his Repute and he is Acclaimed the world over.
Nānak is a Sacrifice unto him who Meditates upon the Lord. *[4-10-80]*

Sri Rāg M. 5

Meeting with the True Guru, all my Afflictions are over and the Lord's Joy has come into my Mind. **P. 46**
My Mind is Illumined ; I Call on no one but Him.
On Meeting the Saints, my Face becomes Holy and I receive what is Writ in my Lot.
And I sing ever the Praise of the Lord, through the True and Pure Word. *[1]*
O my Mind, one is Blest with Peace through the Guru's Word.
He, who is in the Service of the Perfect Guru, fulfils himself. *[1-Pause]*
The mind's desires are fulfilled when one finds the Treasure of the Lord's Name.
He is the Knower of thy inner Self, thy Companion ; so ever Realise thy Creator.
By the Guru's Grace, if one Meditates on the Lord's Name and gives away all he has in charity—that, indeed, is the Holy Bath.
His Lust, Anger and Avarice depart, so also his Ego. *[2]*
And he reaps the Profit of the Lord's Name and is fulfilled.
He, by His Grace, Unites us with Himself and Grants us the Glory of His Name.
Our comings and goings then cease and His Mercy is upon us.
One Attains to the True Home by Realising the Guru's Word. *[3]*
He Protects His Devotees by His Grace.
Their faces are Pure, both here and Hereafter[1] ; for they Dwell on the Truth of the True One.
They are Imbued with His immense Love ; and remember the Good of the True Lord.
Says Nānak, "The Lord is the Ocean of Peace and I am a Sacrifice unto Him." *[4-11-81]*

Sri Rāg M. 5

If we meet with the Perfect Guru, we Receive the Treasure of the Lord's Name.
And, through the Lord's Grace, upon it we Dwell.
The pain of birth and death ceases and our mind is fixed upon Him, in Equipoise. *[1]*
O my mind, seek the Refuge of thy Lord.
(For), Without Him there is no one else ; Call thou on Him alone. *[1-Pause]*
How can one value Him—the vast, deep Ocean of Good.
Go, thou, O Fortunate one, to the Holy Congregation, and put trust in the True Word.
And Serve the Ocean of Peace, the King of kings. *[2]*
I have the Support of the Lotus-Feet of the Lord : nought else is my support.
I lean on Thee, my God ; I live, for Thou art at my back.
Thou art the pride of the lowly : I seek to Merge in Thee. *[3]*
Night and day I Call on Him, the Supporter of the earth.
Yea, He who in His Mercy Saves our body, life, riches and Soul ; for the Lord in His Mercy is for ever Forgiving. *[4-12-82]*

Sri Rāg M. 5

I Love the True One, who is neither born, nor dies,
Who's separated never from me and Pervades all,
Who Cures the Affliction of the meek and Greets them with Honour[2].
Wondrous is the Form of the Formless One ; O mother, I Met Him through the Guru. *[1]*

---

1. ਹਲਤਿ ਪਲਤਿ (हलति पलति) : (Sans. इतस्तत:), here and there.
2. ਸਤਭਾਇ (सतभाइ) = (ਸਦ ਭਾਵ ਨਾਲ): with good will.

O brother, make thy Lord thy Friend.
Cursed is the love of Māyā, with it not one is joyed. *[1-Pause]*
He alone is Wise, Beneficent, of Tender Heart, of Pure Form, and Vast,
Thy Friend, the Protector, Highest of the high.
He is neither young nor old ; His Court is Eternal.
We gather from Him what we seek : He is the Shelter of the shelterless. *[2]*
Seeing Him, our Sins depart and our body and mind rest in Peace.
Remember Him, the One alone, with a single mind, and cast thy Doubts[1] away.
He, who is the Treasure of Good, the Ever-fresh Being, whose Gift is perfect,
Call on Him for ever, night and day. *[3]*
He, in whose Lot it is so Writ, his Friend is the Lord.
I make an offering to Him of my body, mind and Soul.
He forever Sees all, Listens to all and Pervades all hearts.
He even Sustains the ungrateful wretches, (for) He, Nānak, is the most Beneficient Lord of Mercy. *[4-13-83]*

Sri Rāg M. 5

The Lord, who Gave us mind, body and the riches and has Bedecked us the natural way[2],
And has Blest us with all power and has Illumined us from within with His Infinite Light[3],
Remember thou Him for ever and keep His Company in thy mind. *[1]*
O my mind, there is no one other than thy Lord.
Seek ever the Refuge of thy Lord that thou art no more in Sorrow. *[1-Pause]*
Thy precious stones, thy pearls, gold and silver are as dust :
Thy mother, father, sons and kins, are all falsely related to thee.
Why then Remember not thy Creator, O selfish, impious quadruped ? *[2]*
He, who Pervades thy inside, and is all over, Him thou considerest far !
Thou cravest to fulfil thy desires, and within thee are Ego and Falsehood.
Without Worship of the Lord's Name, one comes and goes, like the crowd, in vain. *[3]*
Save Thou them all, my Lord, in Thy Mercy.
For, without Thee, there is no one to Protect them from the Tyranny of the *Yama*.
Let Nānak not forsake Thy Name ; have Thy Mercy on him, O Lord ! *[4-14-84]*

Sri Rāg M. 5

I may have a beauteous body and riches and dominion over lands,
And have sons and wife and many mistresses, and I may revel in a myriad ways,
But if I Remember not the Lord's Name, they are all in vain. *[1]*
O my mind, Meditate on God's Name.
And, associating with the Saints, Attune thy mind to the Feet of the Guru. *[1-Pause]*
I gather the Treasure of the Lord's Name if it be in my Destiny.
Then alone I am fulfilled and I hug the Feet of the Guru.
The ague of Ego goes, and cease my comings and goings[4]. *[2]*
Keep thou the Society of the Saints ; in the Lord's Name is the merit of pilgrimage to the holies sixty-eight.
Thy soul and body and mind flower ; this is the true end of thy life.
Thou art blest with Glory here and findest a Place in the Lord's Court. *[3]* **P. 48**
Thy Lord Does everything ; everything is in His Hands.
He, the One, Gives life to the dead ; and is with thee within and without.
Nānak seeks the Refuge of the Lord, the God, who is the Master of every heart. *[4-[illegible]5]*

Sri Rāg M. 5

I seek the Refuge of my Lord by the Guru's Grace.
Through the Instruction of the Guru, all my involvement is past.
The Lord's Name has stuck in my mind and His Ambrosial Sight has Saved me. *[1]*

---

1. ਭਰਾਂਤਿ (भरांति) : (Sans. भ्रांति), wanderings ; doubt.
2. ਰਖਿਆ ਸਹਿਜ ਸਵਾਰਿ (रखिआ सहजि सवारि) : bedecked the natural way.
3. ਜੋਤਿ ਅਪਾਰ (जोति अपार) : *i.e.* the soul which has emanated from the Supreme Being, hence infinite.
4. ਜਾਗੁ (जागु) : (from गम्, to go) is inflected thus due to exigency of rhyme.

O my mind, take to the Service of the True Guru,
That the Lord bestows Mercy upon thee and thou forgettest Him not even for a moment. *[Pause]*
Praise thou thy Lord that thy Sins are eradicated.
Without the Name, we find no Peace ; I found it not in the manifold activity of life.
He, who single-mindedly Praises Him, the Lord, he Swims across the Sea of Existence. *[2]*
The merits of pilgrimage, fasting and a myriad disciplines of the senses, one finds in the Dust of the Saint's Feet.
From whom does one hide one's shame ? For He, the Lord, Sees it all in His Presence.
He Fills all places, the space and the inter-space. *[3]*
True is His Kingdom, True is His Command, True is His Seat.
True is the Nature which He Created, True the world He built.
Repeat thou, Nānak, then the True Name : and be a Sacrifice unto thy Lord. *[4-16-86]*

Sri Rāg M. 5

Make an effort to Dedicate thyself to thy Lord : earn, O thou Fortunate one, the Lord's Name.
In the Society of the Holy, Call thou on thy Lord and the Dirt of all thy births is washed away. *[1]*
O my mind, Meditate on God's Name :
And, gather the Fruit of thy heart's desire and let thy Sickness and Sorrow depart. *[Pause]*
See thou the Lord ever with thee, to seek whom thou camest into being :
Yea He, who Fills and Sanctifies the water, the earth and the space with His Grace. *[2]*
Our body and mind become Pure if we Love the Lord's Truth.
He, who Serves the Feet of the Lord, he alone has Meditated truly and practised true Austerities. *[3]*
The Lord's Name is the Nectar, the Jewel, the Ruby and the Pearl.
Get thy Peace, Nānak, in His Bliss, by singing the Praises of thy Lord. *[4-17-87]*

Sri Rāg M. 5

This is the Essence of the *Shastras*, this the only good omen[1] : repeat thou the Lord's Name.
The Guru Blesses thee with the Wealth of his Lotus-Feet ; and the shelterless from him attain a Shelter.
This is one's True Capital-stock ; this the True Discipline, that one sings the Lord's Praises day and night.
By His Grace is the Lord Met and our in-comings into the world of Desire cease. *[1]*
O my mind, Meditate on the Lord with thy whole mind :
Yea, He, who Fills all hearts and ever Keeps thee company. *[1-Pause]*
I cannot measure my Ecstasy when I Call on the Lord.
He, who Tasted God, was sated ; he alone Knows the Taste. **P. 49**
In the Society of the Saints the Lord Comes into our minds :
Yea, He the Beloved, the Forgiving God.
He, who Dwelt on his Lord is the king of kings. *[2]*
The time, when one says the Praises of the Lord, brings the merit of a myriad ablutions.
If the meritorious tongue utters the Lord's Praise, it is the greatest boon.
By His Grace, the Lord Comes into thy body and mind, yea, He the Merciful, the Beneficent One.
His are my body and Soul—I am for ever a Sacrifice unto Him. *[3]*
He is Separated by no one whom the Lord Unites with Himself.
The True Creator Cuts off the Fetters of His Servants :
And them, who have strayed away from Him, He Shows the Path, Viewing not their merit, demerit.
Nānak seeks the Refuge of Him, who is the Support of all hearts. *[4-18-88]*

Sri Rāg M. 5

Repeat thou the True Name with thy tongue that thy body and mind become Pure.
Of thy mother, father and all thy many kins, not one avails without Him.
If the Lord Takes Pity, one forsakes Him not even for an instant. *[1]*
O my mind, Serve thou the True One till thou hast life ;
For without the True One, all else will vanish away in the end. *[1-Pause]*
My Master is the Pure One, without Him one lives not.
In me is a strong urge (to See Him), would some one, O my mother, make me See Him ?
I have searched the four corners of the earth ; without His, there is no place to go to. *[2]*

1. ਸਉਣੁ (सउणु)=(Sans. शकुन :), an auspicious omen.

I pray to the Guru that He Unites me with the Lord.
The True Guru is the Dispenser of the (Lord's) Name; His Treasure is Brimful.
Praise thou Him always whose Expanse one cannot measure. *[3]*
Let us Praise our Sustainer ; Wondrous and Manifold is His Play.
Call on Him—this alone is True Wisdom.
Nānak : the Lord seems sweet to Him in whose Lot it is so Writ. *[4-19-89]*

Sri Rāg M. 5

O brothers, meet ye the Lord's Saints and from them gather the Name of the Lord.
Gather ye for the Journey the Food which goes with ye in the Yond.
Ye Attain to Him through the True Guru, and He Saves ye with His Grace.
His Grace it is that Unites ye with Him—and on him is the Grace on whom is His Pleasure. *[1]*
O my mind, there is no one to equal thy Lord.
I know not of another ; it is the Guru that Unites thee with the True One. *[1-Pause]*
He gathers all the things he seeks who goes to See the Guru.
He is the Fortunate one whose mind is set on the Guru's Feet.
The Guru is all-Powerful, all-Mercy, and He Pervades all :
For He is the God, our Transcendent Lord, who Saves the Drowning creatures. *[2]*
How shall we Praise the Guru, the All-powerful Cause of causes[1] ?
Constant is the Star of his Destiny on whose Forehead is the Guru's Hand.
The Guru brings to us the Nectar-Name and gives us Release from our births and deaths.
He, who Serves the Guru and the God, his Fear and Pain are dispelled. *[3]*
The True Guru is the deep and vast Ocean of Peace, the Destroyer of Sin. **P. 50**
He, who Serves the Guru, for him there is no Punishment of the *Yama*.
No one equals the Guru : I have searched the whole world through.
Says Nānak : "The True Guru has given me the Treasure of the Lord's Name, and my mind is filled with[2] Gladness". *[4-20-90]*

Sri Rāg M. 5

That what seemed sweet turned out to be sour in taste :
The brothers and bosom-friends turned out to be a vain illusion in the end.
For nothing stays[3] : and without the Lord's Wondrous Name, the unreal seems as real[4]. *[1]*
O my mind, yoke thy self to the Service of the True Guru :
All that seems will pass away—follow then not thy mind's lead. *[1-Pause]*
Like the mad dog, thy mind wanders in all directions.
The avaricious know not and eat even the uneatable.
They are in the grip of Lust, Anger and Ego and are cast eternally into the womb. *[2]*
Māyā has cast its Net wide and in it is the Bait,
The Bird of Desire walks into it and can find no Release.
He who forgets the Creator, comes and goes for ever. *[3]*
The world is enticed away in a myriad ways (by Māyā),
And he alone is Saved whom the Almighty Lord Protects.
The Servants of God are Saved by Calling on their Lord ; Nānak is a Sacrifice unto them. *[4-21-91]*

Sri Rāg M. 5

Like a herdsman one comes to the Pasture-land[5] : In vain one seeks to stay long.
For, when one's time is over, one has to leave ; assemble then thy goods, O dear ! *[1]*
Sing thou the Praises of the Lord and Serve the Guru with Love.
Why art thou proud of the little vanities of life ? *[1-Pause]*
Like the night guest, one must depart in the morn.
Why then art thou enticed away by thy household ? Thy pleasure-garden will not stay for ever. *[2]*

---

1. ਕਰਣ ਕਾਰਣ (करण कारण) : the cause (ਕਰਣ) of causes (ਕਾਰਣ).
2. ਮੰਡੁ (मंडु) : (Sans. मण्डनम्), to bedeck, *lit.* to wear.
3. ਬਿਲਮ (बिलम) : (Sans. विलंब), delay.
4. ਵਿਣੁ ਨਾਵੈ ਬਿਸਮਾਦੁ (विणु नावै बिसमादु) : *lit.* without the Name, everything looks so mysterious (that is, divorced from reality).
5. ਗੋਇਲਿ (गोइलि) : (Marathi), pasture-land, *i.e.*, a temporary halt.

Why thou sayest : " 'tis mine, mine" ? Seek thou Him who Gave thee life.
Forsure thou shalt leave behind all they millions. [3]
Thou wandered through myriads of births to get a man's precious vesture ;
Nānak : remember thou then the Lord's Name ; for the day of death is near at hand. [4-22-92]

Sri Rāg M. 5

O my body, you live only till there's life in you,
When life departs, you return to the dust. [1]
My mind craves longingly[1] to See Thee, my Lord,
Blessed, Blessed, is Thy (eternal) Place. [1-Pause]
O Bride, when the Groom[2] is with you, all give you honour,
But when He Departs, then no one cares for you. [2]
In your Parents' home, you are blest as at your In-laws',
And, if you learn the right Way, you are never in Pain. [3]
All will go one day to the In-laws ; all will be given away in Marriage[3].
So, blessed is the Bride, Nānak, who loves her (ever-lasting) Spouse. [4-23-93] **P. 51**

Sri Rāg M. 5

He alone is the Creator who Created all forms,
Meditate then on Him who is the Support of all. [1]
Meditate in thy mind on the Guru's Feet.
Shed all thy cleverness and Attune thyself to the True Word. [1-Pause]
One gets not Pain if the Guru's Word be in one's heart :
Millions have tried ; without the Guru not one was Saved. [2]
In His Sight, the mind gets all the Support it needs, and all our Sins hasten away.
I am a Sacrifice unto them who take to the Guru's Feet. [3]
In the Sanctuary of the Saints, the True Name of the Lord comes into the mind.
Fortunate are they, Nānak, who Cherish the Love of the Lord in their hearts. [4-24-94]

Sri Rāg M. 5

Gather thou the Wealth of the Lord's Name ; Worship the True Guru and shed thy Sins.
Remember Him who Created thee and thou shalt be Saved. [1]
Meditate, O my mind, on the One Great Name
Who Gave thee body, mind and Soul, and is the Support of thy heart. [1-Pause]
The world is enticed away by Lust, Anger and Ego ;
Seek thou the Feet of the Saints to shed the Darkness of Pain. [2]
Holy is the practice of Truth, Contentment and Compassion :
(But), he alone gives up his Ego and becomes like the Dust for all on whom is the Mercy of the Lord. [3]
All that seems is filled with His Light.
The Lord has Dispelled the Doubt of Nānak and he Sees Him and Him alone, all over. [4-25-95]

Sri Rāg M. 5

The world is engrossed in seeking the merit of deeds, good and bad[4].
Above both is the Devotee of the Lord ; but one knows him not. [1]
The Lord Pervades all.
What shall I say ; hear Thou, my Master, Thou art the Great All-wise. [1-Pause]
Thy True Servant cares not for honour, dishonour.
The Seer of the Essence[5], O Saints, is rare—one among millions, who looks upon all alike [2]
Many but talk about Him and consider this to be the Way of the Lord's Praise,
But rare indeed is the God-man, who seeks Him above speech. [3]
Nānak has received Benediction from the Dust of the Saint's Feet,
And for him the distinction of the delivered and the bound[6] is no more. [4-26-96]

1. ਬੈਰਾਗੁ (वैरागु) : (Sans. वैराग्य) *lit.* Withdrawal, detachment (from the world) ; hence intense longing for the Real.
2. Woman here denotes the body, husband the life in it.
3. ਮੁਕਲਾਵਣਹਾਰ (मुकलावणहार) : ਮੁਕਲਾਵਾ is a ceremony after marriage when the bride leaves for her in-laws.
4. ਦੁ-ਕ੍ਰਿਤ (दु-कृत), bad deed ; ਸੁ-ਕ੍ਰਿਤ (सु-कृत) good deed.
5. ਤਤ ਸਮਦਰਸੀ (तत समदरसी) : ਤਤ-ਦਰਸੀ (the knower of quintessence)+ਸਮਦਰਸੀ (who looks upon all alike).
6. ਗਤਿ ਅਵਿਗਤਿ (गति अविगति) : also manifest, unmanifest.

Sri Rāg M. 5

Hopeful of Thy Mercy, O Dear, I indulged in pleasures :
I forsook Thy Path ; but I am Thy child, O Thou, my Father and Mother ! *[1]*
Easy it is to say and utter,
But far harder to accept Thy Will. *[1–Pause]*
I pride on Thee for I know Thou art mine.
Thou art within all and yet beyond all, our Father, who is dependent on no one. *[2]*
Father, I know not which is Thy Way ?
O Saints, through Him is the Release from Bondage and our Ego departs. *[3]* **P. 52**
The Master in His Mercy has Ended my comings and goings,
And, on meeting with the Guru, Nānak has Realised his Lord. *[4–27–97]*

Sri Rāg M. 5

They, who met with the Saints, knew no Death.
Into them Came the True Master, the Lord, the Merciful.
They Met the Perfect Guru, and ended all their involvements. *[1]*
O my True Guru, I offer myself to Thee.
Blessed, Blessed is Thy Sight ; in Thy Mercy[1], Thou Blest me with Thy Nectar-Name. *[1–Pause]*
They, who Served Thee with Love, are the persons Wise.
They, who Treasure Thy Name, Delivered the others too of (Bondage).
No, no one is thy benefactor equal to the Guru, who gave thee the gift of the Soul[2]. *[2]*
Blessed are they, whom the Guru received with Love[3].
Imbued with his Love, one gets a Seat in the Lord's Court.
All Glory is in God's Hands ; one gets it if it was so Writ by God. *[3]*
True is the Creator, True the Cause ; True the Master's Support :
Utter thou the Truth, for through Truth does one get Light for the intellect.
Nānak lives by the Remembrance of Him who Pervades all, all over. *[4–28–98]*

Sri Rāg M. 5

Worship thy Guru, thy God, with Love in thy body and mind.
Thy True Guru is the Bestower of Bliss ; He is the Mainstay of all.
Practise thou the Word of the True Guru—this, indeed, is the True philosophy.
Without the Society of the Holy, all attachment to Māyā is as dust. *[1]*
O my friend, gather-in the Name of the Lord.
Thy mind will rest in Peace in the Assembly of the Holy, and thou shalt be Fulfilled. *[1–Pause]*
All-powerful and Infinite is the Guru ; Fortunate is the one who seeks His Sight.
Incomprehensible[4], Immaculate and Pure is He ; no one can equal the Guru.
He is the Creator and the Cause ; through Him is all Glory.
Without the Guru, there is no one ; and all that happens is in His Will. *[2]*
The Guru is the Place of Pilgrimage ; the Guru the *kalpa*-tree[5] ; the Guru the fulfiller of our mind's Desire.
The Guru is the Giver of the Name, wherewith the whole world is Saved.
All-powerful is He, the Formless One on High, Unknowable and Vast ;
Ineffable is His Praise ; what can a sayer say ? *[3]*
All the Rewards our mind seeks are in the Guru's Hands ;
If it were so Writ in one's Destiny, He Blesses one with the Treasure of the True Name.
If one seeks the Refuge of the True Guru, one dies not again.
Nānak forgets not the Lord who has Blest him with life and a Soul. *[4–29–99]*

Sri Rāg M. 5

Listen ye, brother Saints, your Release is through the True Name.
Worship ye the Guru's Feet and know ye that the Lord's Name is the only Place of Pilgrimage.
In the other world, ye are accepted and find a Place in the Lord's Court. *[1]* **P. 52**

1. ਤੁਸਿ (तुसि)=ਤੁਠਿ, compassion, mercy.
2. ਆਤਮ ਦਾਨੁ (आतमदानु) : the gift of Atman (or super-consciousness).
3. ਸੁਭਾਇ (सुभाइ)=ਸੁ+ਭਾਇ : with kind consideration.
4. ਅਗੋਚਰੁ (अगोचरु) : (Sans. अगोचर) : *lit.* imperceptible by the senses.
5. ਪਾਰਜਾਤੁ (पारजातु) : the coral tree, one of the five wish fulfilling trees of heaven.

O brother, the Service of the Guru alone is True.
When the Guru is Merciful, we find the Perfect Lord, the All-filling, Unknowable He. *[1-Pause]*
I offer myself to the Guru who Blest me with the True Name.
And I Sing the Praises of the True One, day and night.
I wear the Truth, eat the Truth ; and have the True Name in my heart. *[2]*
Forget not Him, therefore, in life and in joy ; yea, He who is of Perfect Form.
Dwell on Him, night and day, for there is no one to equal Him.
We receive the True Name, the Treasure of Good, if His Grace be upon us. *[3]*
The Guru and the God are one: God Pervades all, everywhere.
They, for whom it was so Writ, Dwelt on the Lord's Name.
Nānak seeks the Refuge of the Guru who is born not to die. *[4-30-100]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg M. 1, Ashtapadis

I Play[1] upon my mind's instrument (the Tune of His Praise) ; The more I Know of Him, the more I Play.
How Great is He and where is He, the One, to whom we sing ?
He, who speaks of Him, is Merged in His Peace at last. *[1]*
O dear, Allah is Unknowable and Vast.
He, the Sustainer of life, is of Pure Name and has a Pure Place, yea, He is the True One. *[1-Pause]*
No one knows His Will ; no one can write of His Glory.
Even if a hundred poets[2] were to sing, not even a little of Him can their words describe.
Not one has found His Value, and say they all only what they hear. *[2]*
The Pirs, the Prophets, the Spiritual guides[3], the men of faith[4] and innocence[5], the martyrs,
The Sheikhs, the Qazis, the Mullahs, and the Fakirs in His Presence[6]
Are Blest the more[7] they say their Prayers[8]. *[3]*
He seeks no one's counsel when He Builds, nor when He Razes things to the dust ;
He Gives and Takes as He Wills.
He alone is the Knower of His Will, and He Does all by Himself.
His Grace is upon all, but Gives He to him whom He Wills. *[4]*
We know not His Name, His Place ; nor how Great is His Name,
Nor, how High is His Place, where He Lives.
When no one can reach Him, then whom shall I go to ask ? *[5]*
If the Lord Blesses one caste, the other caste likes it not.
But, He in His Hands, has all the Glory and He Gives to whomsoever He Pleases.
He Makes His Will work—without a moment's delay. *[6]*
All His beneficiaries say : "He is Great and High",
But know not how Beneficent is He.
Says Nānak, "The Lord's Store-house is Brimful throughout ages ; and He lacks in nothing". *[7-1]*
P. 54

M. 1

We all are the Brides[9] of the Lord, and Bedeck ourselves (for His Pleasure),
But if we are proud of our Beauty, no use then are our Red Robes.
We find not Love through deceit ; the false show avails not (with God). *[1]*
The Spouse Enjoys the Bride, whom He Likes ;
And she alone is His Bride, whom He Honours by His Grace. *[1-Pause]*

---

1. ਵਾਵਣਾ (वावणा) : (Sans. वादन), to play upon an instrument.
2. ਸਾਇਰ (साइर) : (Persian, ਸ਼ਾਇਰ), poet.
3. ਸਾਲਕ (सालक) : (Arabic), spiritual guides.
4. ਸਾਦਕ (सादक) : *lit.* men of faith (ਸਿਦਕ).
5. ਸੁਹਦੇ (सुहृदे) : *lit.* the innocents.
6. ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ (दरि दरवेस रसीद) : the Saints (ਦਰਵੇਸ) who have reached (ਰਸੀਦ) His Door (ਦਰ).
7. ਅਗਲੀ (अगली) : larger, greater.
8. ਦਰੂਦ (दरूद) : (Persian), prayer.
9. ਮਹੇਲੀਆ (महेलीआ) : (Sans. ਮਹਿਲਾ), women, brides.

The Guru's Word is the Bride's decoration and, so bedecked, she Surrenders herself to her Lord,
And with joined palms she stands in wait for Him and prays in all sincerity.
Such is the Bride of True Colour, Imbued with His Love, Decked in the Glorious Red and living in Fear of the Lord. *[2]*
She is known[1] as the True Bride who, like a slave[2], wholly Surrenders to the Lord's Name.
Her true Love snaps not, and she Unites with her Lord.
She, who is Imbued with the Word, whose mind is pierced through (with Love), unto her I am a Sacrifice. *[3]*
The Bride is widowed not, if she Merges in her True Lord,
Who is Beauteous, Ever-fresh, True and is never born to die.
The Spouse Enjoys her and Keeps her in His Grace. *[4]*
O thou Bride, Bedeck[3] thy hair with Truth, Wear thou the Wear of Love :
Gather-in the *Chandan*-like (God) in thy conscious mind and live thou in the temple of inner consciousness[4].
Thy soul flowers through the Word—this then is thy Light ; and thou Wearest the Lord's Name in thy heart. *[5]*
Beauteous is the woman who bedecks her Forehead with the Jewel of Love.
And, this is her glory that she Cherishes in her mind the Love of the True Lord.
(But), without the Love of the True Guru, she knows not the Lord, her Spouse. *[6]*
She who Sleeps the dark Night through, O how can she pass the Night (without her Lord) ?
Burn down, O woman, thy body, each bit of it and thy mind too:
(For) Vain is thy Beauty that wastes itself away without thy Master Enjoying thee. *[7]*
The Bride is she who sleeps, care-free, in her Lord's Embrace.
Lo, my Lord is Awake, while I Sleep : (then), who shall I go to ask (about Him) ?
The True Guru has United Nānak with the Lord ; and he lives in His Fear and the Lord's Love is his only company. *[8-2]*

Sri Rāg M. 1

Thou the Lord art Thy Own Attribute ; Thou the one who Utterest, Hearest and Dwellest on it.
Thou Thyself art the Jewel, Thou Thyself the Valuator ; (but) beyond Value art Thou.
Thou, O Lord, art Honour and Glory ; Thou art the Giver of them. *[1]*
Thou art the Creator and the Cause.
Keep me in Thy Will that I am Embellished with the culture of Thy Name. *[1-Pause]*
Thou art the Pure Diamond ; Thou the fast colour of madder :
Thou art the Pure Jewel, Thou Thy Own Devotee and Thou the Intercessor.
Through the Guru's Word art Thou Praised, Thou, who dost not seem but art in every heart. *[2]*
Thou Thyself art the Sea and the Boat, Thou art this side and that.
He, who knows the True Path, through the Word, Swims across (the Sea of Material Existence).
And he, who Fears not (the Lord), is afraid, for without Him is all Darkness. *[3]*
Eternal is our Creator ; the others but come and go.
He alone is Pure—the others are trapped by Illusion.
They, whose mind was fixed upon the True One, were Saved by the Guru. *[4]* **P. 55**
They, who realised their Lord, the God, through the Guru's True Word,
Remained Pure, for they abided in the Abode of Truth.
We attain to the Lord's Truth if (the Lord's) Grace be upon us ; without the Lord's Name who is our kindred ? *[5]*
They, who Realised the Truth, were Happy through the four ages.
Their Ego and Desire were stilled ; and they Wore the Truth in their hearts.
The true Reward (of life) is the Lord's Name ; we attain to it by Dwelling on the Guru's (Word). *[6]*
If Truth be our Merchandise and Carriage, and Truth be our Capital—we earn too the Profit of Truth.
We sit in the Lord's True Court ; for the Prayer of the Devotee is for Truth ;
Our account is settled with Honour ; and the Lord's Name Lights (our hearts). *[7]*
They all say : "Thou art Highest of the high", but who hath Seen Thee, O Lord ?
It is the Guru who makes me See (Thee), and then I See Thee wherever I See.
And then, says Nānak, "I See the Light hid within me, all-too-spontaneously[5]". *[8-3]*

---

1. ਕਾਂਢੀਐ (कांढीऐ) : is so called.
2. ਲਾਲੀ (लाली) : (Persian) slave.
3. ਮਾਡੀਐ (मांडीऐ) : (Sans. मंड) to decorate.
4. ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ, ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ (चंदनु चीति वसाइआ, मंदरु दसवा दुआरु) : to enshrine Him in the conscious mind (ਚੀਤਿ) is to apply the scented *Chandan* to oneself. To open up one's Tenth Door (Super-consciousness) is (to enter into) the holy of holies (ਮੰਦਰੁ).
5. ਨਿਰੰਤਰਿ (निरंतरि) : deep down within one's self (ਅੰਤਰਿ); also, wholly attuned.

Sri Rāg M. 1

The fish saw not the net cast in the deep saltish sea.
O thou wondrous, beauteous thing, why didst thou trust (thy eyes) ?
Now thou art trapped for thy own folly and Death is upon thy head. *[1]*
So art thou trapped by Death, O man,
Like the fish, thou art also caught in the net, unawares. *[1-Pause]*
The whole world is bound to die ; One is rid[1] not of Death, without the Guru's (Grace).
They, who were Imbued with the Truth, were Saved, and they cast away their Doubt and Sin.
I am a Sacrifice unto them who are found True at the True Court. *[2]*
As the hawk[2] is to the birds and the net is in the hunters' hands,
So are we all caught by the Bait, save those on whom is the Guru's Grace.
Without the Lords Name we are cast aside ; and there is no one to render help. *[3]*
True is He called, True is His Place ;
They, who accepted Him as True, their minds Dwelt in Truth.
Their minds and mouths are Pure, who are Wise in the Guru's Way. *[4]*
Pray thou to the True Guru that he Unites thee with thy Spouse.
And thou attainest Peace and the Angel of Death takes poison and dies.
I Abide in the Lord's Name : the Name Abides in my mind. *[5]*
Without the Guru all is Darkness : but without the Word, we realise it not.
Through the Guru's Wisdom one's mind is Illumined and one is Attuned to Truth.
There death cometh[3] not, for one's Light Mergeth in the All-light. *[6]*
Thou, O God, art the Friend, the Wise One, who United me (with Thyself).
Through the Guru's Word, I Praise Thee ; but there is no end to Thy Praise.
There Death reaches not where there is the Infinite Word of the Guru. *[7]*
In thy Will, O Lord, are all Created ; in Thy Will do all do the deeds.
In Thy Will are we subject to death ; in Thy Will do we Merge in Truth.
Says Nānak, "That alone happens what He Wills ; for nothing is in the hands of man". *[8-4]*

Sri Rāg M. 1

If thy mind is Impure, Impure are also thy body and tongue.
If thou speakest Untruth, how can thy mouth be Pure ?
Without the water[4] of the Word, one is cleansed not ; (for) from Truth springs Purity. *[1]* **P. 56**
O Woman, where is Happiness without Merit ?
Thy Spouse will enjoy thee if thou findest Peace in the Love of the True Word. *[1-Pause]*
When the Spouse is away, the Bride grieves in separation,
Like the fish out of water crying for pity.
When the Lord Wills and Favours with His Grace, we find Gladness. *[2]*
Praise then thy Lord in the company of thy Friends,
Thy body brightens up, thy mind is in rapture and thou See-est thy Lord, Imbued with His Love.
She, who is Bedecked with the (beauteous) Word, and has Merit, Enjoys her Spouse. *[3]*
What use is the Evil Bride without Merit ?
She is neither happy at her Parents', nor In-laws', and she burns in (the Fire of) Evil.
Her Spouse deserts her and her comings-and-goings are hard. *[4]*
Why did the Spouse forsake His beauteous woman ?
For, she was no use to Him and vain[5] was her prattle[6].
Now, she finds no support in the Lord's Home, and is Deserted for she sought other pleasures. *[5]*
The Pundit reads the Books, but gives no thought to them ;
He instructs the others, but himself trades in Maya.
Through false prattle is the world deluded ; True living is in the (Guru's) Word alone. *[6]*
Many are the Pundits and the diviners of future who read the Vedas ;
But they waste away life after life in the clash of arguments which they cherish.
Without the Guru's Grace, whoever is ever saved by mere talk ? *[7]*

---

1. ਅਫਾਰੁ (अफारु) : seems to be a corrupt form of ਅਫਿਰ (that which cannot be prevented or held); also, great, wild.
2. ਸੀਚਾਨੇ (सीचाने) : a red-headed hunting bird, smaller than a hawk.
3. ਸੰਚਰੈ (संचरै) : (Sans. संचर), to go.
4. ਅਭ (अभ) : also means the inner Self.
5. ਫਾਦਿਲੁ (फादिलु)=ਫਜ਼ੂਲ : useless.
6. ਬਾਦਿ (बादि) : (Sans. वाद), discursive argument.

All have Merit save myself, O Lord,
And Beauty too ; but I Love thee my only Lord ;
And I Meet Thee through the Guru's Word and then thou Forsakest me not. *[8-5]*

Sri Rāg M. 1

I meditate and practise austerity, and discipline my body and live at a holy place,
And give away in charity and do good deeds, but, without the True Lord, of what avail are all these ?
As one sows, so one reaps,
And, without Merit, life passes away in vain. *[1]*
O Woman, be thou the slave of Good, and attain Bliss,
And, Merge in the Perfect One through the Guru's Word. *[1-Pause]*
Without Capital, the Trader looks about in the four continents (in vain),
For he knows not the Reality that his Capital lies buried within himself.
Without the Merchandise, he grieves and grieves : the False one is deceived by Falsehood. *[2]*
He, who has the Knowledge of the Jewel (within himself), reaps profit, over and over again,
And gathers his Goods at home and Fulfils himself.
(O mind), Trade with the True Traders and Dwell on the Lord, through the Guru's Word, *[3]*
One finds Him in the Society of the Saints, if only He Unites us with them.
He, in whom burns the dazzling Light (of the Lord's Name), is Forsaken not by the Lord.
His seat is True, He lives in Truth and loves the True (Master). *[4]*
They, who Knew themselves, found the Palace (of Peace) in their own good Homes.
Imbued with the True One, they gathered the Lord's Truth alone.
The Lord is known in all the three worlds ; His Name too is eternally True. *[5]* **P. 57**
That Woman is Beauteous who found her Lord within herself.
She is called to the Palace and the Spouse Enjoys her in Love.
She is the True Bride, for she has won her Love by her Merits. *[6]*
If I lose my way on the earth, I may go to wander upon a mountain,
But lost in the woods, I find not the way without a guide.
If I forget the Lord's Name, for me are then ceaseless comings and goings. *[7]*
Ask the Wayfarers how by being the Lord's Slaves (they found the Way) ?
They looked upon Him as the King, and were stopped not at the Door of His Castle.
Nānak : the One alone Pervades all ; and there is no one other than Him. *[8-6]*

Sri Rāg M. 1

From the Guru, we find the Pure (Lord), and our body also becomes Pure.
He, the True, the Immaculate One, Comes into our minds, for He Knows the Pangs of our hearts.
And one attains the Peace of Equipoise and the *Yama's* arrow hits one not. *[1]*
If one washes oneself in Pure Water, one is cleansed.
Elsewhere is all Dirt : yea, He, the True One, is thy only Pure Lord. *[1-Pause]*
The God's Temple (within thee) is Beauteous ; He, the Creator, has Caused it.
How wondrous the lights of the sun and the moon ; (but the Lord's) Light is in the three worlds.
(In thyself are) the Ships, the Cities, the Fortresses, and the Huts where the Trade is of Truth alone. *[2]*
The Collyrium of Knowledge dispels all fear, and one Sees the Pure One in His Love.
We know the (mystery of the) apparent and the Real, if we keep our minds at Peace.
If one finds the True Guru, one is United with the Lord, the natural way. *[3]*
He Tests us on His Touchstone with Love and attention :
The False (Coins) find not a place, but the True ones are Gathered in His Treasury.
Our Desire and Doubt depart and, Merged in God, our Dirt is washed off. *[4]*
Everyone craves for happiness ; who is it that wants sorrow ?
And, to earn happiness, one goes through pain, but the self-willed know it not.
But, one attains Poise and looks upon pain and pleasure alike, if one pierces (the heart) through with the Word. *[5]*
If one reads the Vedas and considers the holy Word of Vyasa,
One finds that all the Rishis, the Lord's Devotees and men of spiritual discipline, were Imbued with the Lord's Name, the Treasure of all Good.
They, who were so Imbued, Won (the Game of Life) ; I am ever a Sacrifice unto them. *[6]*
They, in whose mouths the Lord's Name is not, they abide in Mud the four ages through.
Without the Love of Devotion, their Faces are Blackened and they get Dishonour.
They Weep, deluded by Vice, who forget the Lord's Name. *[7]*

I sought and sought and found (Him) ; In His Fear I was United with Him.
If one Knows oneself, Nānak, and abides in his Home, his Ego and Desire depart.
For they are the Purest of the pure, who are Immersed in the Lord's Name. *[8-7]*

Sri Rāg M. 1

Hear thou, O my deluded mind, take to the Feet of the Guru.
Call on thy Lord and Meditate on the Name that Death fears thee and thy Woes depart.
The Deserted Wife abides ever in Sorrow ; how can her Spouse bide with her ? *[1]*
O brother, I have no other place to go ; **P. 58**
My only Wealth is the Lord's Name that I Received from the Guru to whom I am a Sacrifice. *[1-Pause]*
Through the Guru's Wisdom comes honour ; Blessed is the Guru : Him I seek to Meet.
Without Him, I Live not for a moment : without God's Name, I Die.
Let me not forget the Lord's Name: for me, the Blind one, His is the only Guide to reach my Home. *[2]*
They, whose Guru is Blind, what guidance can they seek from him ?
Without the True Guru, one Receives not the Lord's Name ; and what use (is life) without the Lord's Name ?
And one regrets one's coming and going like the crow visiting a deserted house. *[3]*
Without the Lord's Name, the body writhes in Pain ; it is like the wall of sand.
We get not to the Lord's Palace till our conscious mind accepts the Lord's Truth.
Immersed in the Word, we find the Lord's Name and enter into the state of eternal *Nirvān*[1] *[4]*
I ask my Guru,"Pray tell me, how shall I go Thy Way ?"
(And He says) : "Keep the Lord's Praise in thy mind ; and burn down the agony of thy Ego.
And thou shalt Meet thy Lord in the Region of Bliss ; for the True One is Met through Truth." *[5]*
They, who are Imbued with the Word are Pure ; they shed their Lust, Anger and Ego.
They praise the Lord's Name for ever and keep the Lord in their hearts.
Why forget Him, then, who is the Mainstay of all life ? *[6]*
He, who Dies in the Word, dies not again.
From the Word, do we Attain to the Lord and Love the God's Name.
Without the Word, the world is led astray and is born to die again and over again. *[7]*
Everyone lauds himself—one more than the other :
But, without the Guru, we Know not the Self ; what use is one's mere talk ?
If one Realises the Word, Nānak, one prides not on oneself. *[8-8]*

Sri Rāg M. 1

Without the Spouse, why bedeck thyself, O Woman, for all thy beauty is vain.
All thy decoration is like the (empty) wind, for thou Enjoyest not the Bed of the Spouse.
They, whose lords are not at home, their days pass in utter sorrow, alone in bed. *[1]*
O my mind, Meditate on the Lord's Name to get Peace.
(But), one finds not one's Love without the Guru : In His Word is all Pleasure. *[1—Pause]*
In the Guru's Service, one attains Happiness : Decked with a tranquil mind, one finds the Lord.
Through Truth, one Enjoys the Spouse and Loves Him utterly.
Through the Guru is He Realised ; Meeting the Lord, one gathers Spiritual Culture. *[2]*
Through Truth, O Woman, Meet thou thy Lord and thou wilt be Enticed by Him with Love.
Thy body and mind will flower in Truth, and thy State will be invaluable.
Through the Lord's Name, thou becomest Pure, and findest thy Love in thy Home. *[3]*
If Ego[2] dies in the mind, the Groom Enjoys the Bride,
As pearls on a string, the two are woven into one.
In the Holy Society comes Peace to them and, through the Guru, they lean on the Lord's Name. *[4]*
One is born and in a moment, one wears oneself out, and then one dies,
But he, who Realises the Word and Merges in it, Time for him stands still.
The Lord is ineffable, beyond value. *[5]* **P. 59**
The Traders (who Deal with Him) have the Reward Writ in their Lot.
They Trade in Truth, and reap the Profit by His Grace.
Their True Capital is the Guru who is devoid of all avarice and guile. *[6]*
Truth is their Balance ; Truth their Weights ; by the Guru's Grace, Truth is the Thing they Weigh.
Desire and Hope, which allure all, are stilled by the Guru, whose Word is Truth.
He, the Lord Himself, Weighs and Weighs up perfectly. *[7]*

---

1. ਸਬਦਿ ਰਪੈ ਘਰੁ ਪਾਈਐ (सबदि रपै घरु पाईऐ) : being imbued (ਰਪੈ) with the Word, we enter into our home, (*i.e.*, the inner Self).
2. ਮਨੂਆ (मनूआ) : ego of the mind (ਮਨ).

By mere talk (of Him), we are Saved not ; nor by reading a load of books.
Without Loving Adoration, one's body is cleansed not.
Forget not, therefore, the Lord's Name, O Nānak, which one Receives from the Guru and God. *[8-9]*

Sri Rāg M. 1

If we Meet with the True Guru, we are Blest with the Jewel of Discrimination :
And we Surrender our minds to the Guru and Attain to the All-Love.
We Receive the Gift of Salvation and our Sins are washed away. *[1]*
O brother, there is no Wisdom without the Guru.
Ask thou Lord Brahma, or Narada, (the sage) or Vyasa, the writer of the Vedas. *[1-Pause]*
From the (Guru's) Word, one attains Wisdom and Intuition ; the Guru alone makes us utter the Unutterable.
He is the Green Tree in Fruit, of abundant Shade.
The Rubies, the Pearls, the Jewels, are in the Treasure of the Guru. *[2]*
From the Guru's Treasure do we receive Love of the Immaculate Name,
And we gather the True, Indescribable Goods, when our True (Destiny is Awakened).
He the Lord, Gives Happiness ; through the Guru, do our Woes depart and the (five) Demons[1] are decimated. *[3]*
The Sea is rough and dreadful ; I know not its Shores.
I am without a Boat or a Raft ; neither is there a Boatman nor the Rows.
The only Vessel on the dreadful (Sea) is the True Guru, whose Eye of Grace takes me across. *[4]*
If I forget the Lord for a moment, I am in Sorrow and my Peace departs.
Burnt be that tongue which recites not the Lord's Name with Love.
When the body's pitcher breaks, one writhes in pain, and, trapped by the *Yama*, one grieves. *[5]*
Many have perished in their wails of "me, my and mine", but neither their bodies, nor their brides, nor riches, kept them company.
Without the Lord's Name, all wealth is vain ; one loses one's Way, lured by Maya[2].
Serve, therefore, the True Master and, by the Guru's Grace, utter the Unutterable. *[6]*
One wanders from birth to birth, doing what is in his Destiny.
How could the Writ of Eternity be erased, when the Writ is by His Will.
Without the Lord's Name, nothing can Save thee, and through the Guru's Word, is the Lord Met. *[7]*
I have no one to call my own without Him who Gave me life and soul.
Burnt be ye, O my Ego and Avarice, my Pride and love of the self.
Nānak : by Dwelling on the Word is the Treasure of All Good received. *[8-10]*

Sri Rāg M. 1

O my mind, Love thy Lord, like the lotus loves the water.
The waves shake it to the roots ; but it blossoms forth in love.
The life living in water dies without it. *[1]*. **P. 60**
O my mind, one is Saved not without Love.
The God-wards are saturated with God ; them He Blesses with the Treasure of His Love. *[1-Pause]*
O my mind, Love thy Lord, as the fish loves the water.
The more[3] the water, the more she revels and her body and mind are at peace.
Without the water she lives not for a moment ; her pangs of separation are known only to the Lord. *[2]*
O my mind, love the Lord, as the *Chatrik*-bird loves the rains.
All the pools are brimful and the earth is green, (but not for him): he longs only for the 'blessed' drop.
Through His Grace does the Lord Give ; As are our deeds, so He Giveth[4]. *[3]*
O my mind, Love thy Lord, as the water loves the milk.
He suffers himself the heat, but the milk he saves.
The Lord alone Unites the Separated, and in Unison grants them the Glory of Truth. *[4]*
O my mind, Love thy Lord, as the *Chakvi* loves the sun.
She sleeps not for a moment, and he, that is far, him she thinks to be near at hand.
The self-willed do not know ; but to the God-wards the Lord's Presence is ever real. *[5]*
The self-willed count their doings; (they know not) that it is God who Does what He Wills.
His Glory, one cannot Value, try as much as one may.
Through the Guru's Word, we find Him, and, on Meeting with the Lord's Truth, we find Peace. *[6]*

---

1. Lust, wrath, avarice, attachment and ego.
2. ਆਥਿ (आथि) : Maya. (*see* p. 6)
3. ਅਧਿਕਉ (अधिकउ) : (from (ਅਧਿਕ), more.
4. ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਈਐ, ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ (करमि मिलै सो पाईऐ, किरतु पइआ सिरि देह) : As are our deeds (ਕਿਰਤੁ), accordingly (ਸਿਰਿ) He giveth (ਦੇਹ). But it is through His Grace (ਕਰਮਿ) that we are even so blest and receive justly the deserts of our deeds.

True Love breaks not, if one meets with the True Guru,
We get the Gift of Wisdom, and Know the secret of the three worlds.
If one seeks to gather Merit, one must abandon not the (Lord's) Immaculate Name. *[7]*
Gone are the Birds who pecked at the banks of the Pool.
A brief moment and then we pass away ; the Play is for a day or two.
One is United with Thee if Thou so Willest, O Lord, and one Wins the True Game. *[8]*
Without the Guru, Love springs not ; nor the Dirt of Ego goes.
When the Word pierces the body through, one is satiated and cries out, "He is me"[1]
Through the Guru alone one Knoweth oneself : who else can do a thing ? *[9]*
They, who are already in Unison with the Lord, for them there is no other Union. Through the Word are they Satiated.
The self-willed know it not and they grieve in Separation.
Nānak : His is the Door, His the Home, and there is no other Place (to go to). *[10–11]*

Sri Rāg M. 1

The self-willed are deluded and find no place of Rest.
Without the Guru, one Sees not ; like the Blind one, one comes and goes (in vain).
He, who loses the Light of Wisdom, is beguiled. *[1]*
O dear, Maya deludes by its illusion :
Such a Bride is separated (from her Lord), and the Master takes her not in His Embrace. *[1–Pause]*
She wanders about from place to place, and is lost to her Home.
In Doubt, her mind wavers, and she goes up and down (in vain).
How can she, who was Separated, Meet her Lord ? *[2]*
Indeed she can, through the Love of the Lord's Name.
Through Truth and Poise does one get great Glory and one makes the Lord's Name one's Mainstay. **P. 61**
Keep me Thou, O Lord, as Thou Willest ; O my Spouse, who else is there for me ? *[3]*
We read books and are lost in appearances and Ego.
What use is one's bathing in holy waters, when the mind is girt by ego's Dirt ?
How shall we instruct our kingly mind, save with the Guru's (Word) ? *[4]*
We gather the Jewel of Love through the Guru by Dwelling on the Real One.
The Bride then loses herself and Bedecks herself with the Word,
And finds her Spouse in her very Home, through the infinite Love of the Lord. *[5]*
In the Guru's Service, the mind becomes pure and one attains Peace.
When the Guru's Word comes into the mind, Ego departs from within,
And we receive the Jewel of the (Lord's) Name, and our mind gathers the Gain. *[6]*
If His Grace be upon us, we find Him ; of ourselves, we receive Him not.
Take thou to the Feet of the Guru, forgetting thyself.
If thou art Imbued with Truth, Truth forsooth wilt thou gather *[7]*
All are apt to be deluded—but not the Guru-God.
Through the Guru's Word is the mind instructed and one loves one's Lord.
And one forgets not the Truth which one gathers from the Infinite Word. *[8–12]*

Sri Rāg M. 1

The desire for Maya attaches one to one's wife, sons and kinsmen,
And one is beguiled by riches and beauty and Avarice and Ego.
Ah me, I am cheated of my Consciousness by Maya's Poison which permeates the world. *[1]*
O my Love, I have no one but Thee.
Without Thee, I like nought ; and by Loving Thee I am at Peace. *[1–Pause]*
Praise (O my mind), the (Lord's) Name with love : in the Guru's Word is Peace.
All that seems, goes ; attach not thyself to the false show,
You are a traveller on the way ; see you not your company passing away, each day ? *[2]*
Say they all, but without the Guru, no one Knows.
If one Receives the Glory of the (Lord's) Name, one is imbued with Truth and one attains Honour.
All whom Thou likest, O Lord, are good ; (of oneself) one is neither good nor bad. *[3]*
If we seek the Refuge of the Guru, we are Saved ; the Egocentrics have false Merchandise.
All the eight Metals[2] belong to the King ; He Fashions (his Coins with them); and through the Word, do all sparkle.
He Himself Tests each Coin (on the Touchstone), and that which is True is gathered in His Treasury. *[4]*

---

1. ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ (सोहं आपु पछाणीऐ सबदि भेदि पतीआइ) : When one is satiated with the essence (ਭੇਦਿ) of the Word (ਸਬਦਿ), one realises (ਪਛਾਣੀਐ) within oneself (ਆਪੁ) that I (ਹੰ) am He (ਸੋ).

2. *i.e.*, the entire creation.

How can one value (His Glory)? I have seen and tested all.
One cannot find His Measure ; if one abides in God's Truth, one gets Honour,
Through the Guru's Word, I Praise Him ; in no otherwise can I value my Lord. *[5]*
The body that likes not the Lord's Name, in it is the tumult of Ego.
Without the Guru, one attains not Wisdom ; all else is distraction and poison.
Maya's taste is tasteless ; without Virtue, nothing avails *[6]*
One is cast into the Womb of Desire ; (and delivered), it tastes (nothing but) Desire.
If one lives trapped by Desire, one suffers 'blows' in the face.
Bound down and struck by Vice, one is Released only through the Guru's Word. *[7]*
In all places art Thou, the only Lord, keep me Thou in Thy Will. **P. 62**
Through the Guru's Word, the True Lord comes into our minds ; in the company of His Name is all Honour,
Whereby we lose the disease of Ego ; and through the True Word we say the Truth. *[8]*
Thou, O Lord, art in the skies, in the underworlds ; and in all the three worlds ;
Thou art the Love, Thou the Worship ; of Thyself Thou Unitest us with Thyself.
Let Nānak not forget Thy Name ; and let Thy Will work as Thou Willest. *[9-13]*

Sri Rāg M. 1

With the Lord's Name is my Mind Pierced through ; what else is now for me to dwell upon ?
In the consciousness of the Word is Peace ; Imbued with the Lord, one is in utter Happiness.
Keep me as Thou Willest, Lord, for Thy Name is my only Succour. *[1]*
O my mind, submit to the Master's Will ;
He who bedecked thy body and mind, on Him thou Dwell. *[1-Pause]*
Offer like incense thy every bit to the Fire (of the Lord) ;
Make thy body the Firewood[1] and light it (with His Love) night and day.
Nothing can equal the Lord's Name, even if one practises myriads of good deeds ; *[2]*
Even if one cuts up his body into two, and gets his head sawn ;
Or if one wastes away his body in a niche of the Himalayas, his mind's Disease is cured not.
Nothing, O nothing, can equal the God's Name : I have tested (and found wanting) all other ways. *[3]*
Abiding in the fortresses of gold, if one disburses fine horses and elephants in charity,
And lands too, and many cows, the mind's ego leaves one not.
If the Lord's Name pierces the mind through, the Guru bestows the Gift of Truth. *[4]*
One's intellect (may be sharpened) by the mind's hard discipline; and the Vedas one may read through;
(But) one's soul is trapped by snares of many kinds : through virtue alone the Guru opens unto us the Door of Salvation.
Truth is the highest of all Virtues ; but higher still is the living of Truth. *[5]*
Everyone is high, not one seems low to me ;
For, He, the only Potter, has made all Vessels; from His Light is the light of the three worlds.
Through His Grace one Receives the Truth, and no one can erase the Gift of Eternity. *[6]*
When a Saint meets with a Saint, through the Guru's love, he finds Peace.
If one Merges in the True Guru, the Unutterable Truth is dwelt upon.
One drinks Nectar and is in Peace ; at the Lord's Court he gets the Robe of Honour. *[7]*
In all hearts rings the Music of the (Lord's) Flute[2]; and one loves spontaneously[3] the Word, night and day.
Rare are they who know this : through the Guru is their mind made Wise.
Forget not then the Lord's Name, O Nānak, for one is Delivered (only) by practising the Word. *[8-14]*

Sri Rāg M. 1

Decorated are thy palaces ; white-painted are thy beautiful mansions :
Thou hast raised them for thy mind's pleasure ; (but) all this is love of Maya.
Thy inner self is vacant without Love ; thy body will be reduced to the dust. *[1]*
O brother, neither riches nor thy body goes along with thee.
The Lord's Name is the Real Wealth and it is gifted away to thee by the Guru. *[1-Pause]*
The Lord's Name is Immaculate ; only if the Giver were to Give (it to us) !
He, whose Protector is the Guru-God, he is questioned not Hereafter.
If God Delivers us, we are Delivered ; for it is He alone who Forgives. *[2]*

---

1. ਸਮਧਾ (समधा) : the firewood that is burnt in the *havan-kunda*.
2. ਕਿੰਗੁਰੀ (किगुरी) : ਕਿੰਨਰੀ, : Veena.
3. ਸੁਭਾਇ (सुभाई) : ਸੁ+ਭਾਇ, with real ਸੁ love (ਭਾਇ), *i.e.*, spontaneously.

The Egocentric thinks the daughters, sons and kins are his. **P. 63**
He is excited, seeing his wife and enjoying pleasures—but they lead to Pain.
The God-wards are wrapt in the Ecstasy of the Word and Enjoy the Lord day and night. *[3]*
When our riches go, we are shaken in the mind and the worshipper of Maya wavers (in his faith).
Why go ye to find the Goods without : (for), these are within your sacred Home.
The Egocentrics are beguiled by Ego ; but the God-wards receive them forsooth. *[4]*
O worshipper of power, know you not your worth ?
Of (mother's) blood and father's sperm are you made and will one day be made over[1] to the fire.
And, forsooth, it is in your lot[2] that air be the Mainstay of thy life. *[5]*
(And yet) all seek to live long enough and no one is ready for death.
But, True life is his in whose heart Dwells the Lord, through the Guru's Grace.
Of what account is one without the Lord's Name, who believes in neither the Guru, nor God ? *[6]*
As we forget the night in the dream so long as we are asleep,
So is the life beguiled by the Serpent (of Maya), and in our minds dwell Ego and Duality.
Through the Guru's Word do we Realise, and See that this world is but a dream. *[7]*
The fire is quenched with water ; the child is sated with the mother's milk;
The lotus flowers not without water; the fish dies without it ;
So Nānak craves for the Lord's Pleasure; and he lives by singing the Praises of the Lord. *[8-15]*

Sri Rāg M. 1

The height of the (God's) Mountain[3] frightens me ; dreadful to me also is the world[4].
How hard[5] is the mounting on to the High ; no steps can reach upto it[6].
Through the Guru, I found the Mountain within my inner Self and am Saved. *[1]*
O brother, hard is the lashing Sea of Material Existence ; it fills one with fear.
If I meet with the Perfect Guru, in His pleasure He Saves me through the Lord's Word. *[1-Pause]*
Remind thou ever thyself of death ; for he who came must go ; only the Guru-God is eternal.
So Praise thy True Lord and Love thou the Abode of Truth. *[2]*
Thy mansions are beauteous ; thy thousand forts are solidly built.
Thou hast elephants, horses and their saddles, and vast hosts of millions.
But nothing goeth along with thee ; like a fool[7] thou hast wasted away thy life. *[3]*
If we gather gold and silver and a confusion of goods,
And with the beat of drum is our authority announced to the whole world, yet Death overtakes us, without the Lord's Name.
When the body falls, the life's play is over[8], how shall the evil-doers be dealt with then ? *[4]*
We are joyed to see our sons ; the husband is pleased with the wife and his bed ;
We apply the essence of roses and *Chandan* and deck ourselves with beauteous clothes,
But dust to dust returns and one forsakes one's home and its pleasures. *[5]*
We may be renowned as leaders, kings, Rajas and chiefs,
And Chaudhris and Raos; but all this is burning oneself in Ego.
The Egocentrics, who forget the (Lord's) Name, are Burnt as the jungle-fire burns down the bamboo trees[9]. *[6]*
He, who comes to the world, and indulges in Ego, is swept away. **P. 64**
The world is like the store-house of collyrium; in it the body and mind are blackened.
And they alone shine forth as Pure whom the Guru Saves, and who, through the Word, quench their Fire. *[7]*
Nānak : one Swims across with the True Name ; the Lord's Name is the King of kings.
Let me then not forget the Lord's Name ; I have bought the Jewel of the Lord's Name
The Egocentrics were drowned in the Sea in agony ; while the God-wards Swam across the Sea (of Existence). *[8-16]*

---

1. ਪਿਰਾਣੁ (पिराणु) : (Sans. प्रयाणम्), *lit.* to go to.
2. ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ (मसतकि सचु नीसाणु) : this truly (ਸਚੁ) is the lot (ਨੀਸਾਣੁ) writ on the forehead.
3. ਡੂੰਗਰੁ (डूंगरु) : (Sans. तुङ्ग गिरि) : high mountain.
4. *Lit.* the Parent's home.
5. ਗਾਖੜੋ (गाखड़ो) : (Sans. गोखा) : thorny.
6. ਤਿਤੁ ਤਾਸੁ (तितु तासु) : ਤਿਤੁ (ਤਿਥੇ, Sans. तत्र, there) ; ਤਾਸੁ (of it).
7. ਅਸਾਰ (असार) : (Sindhi), without consciousness.
8. ਪਿੰਡੁ ਪੜੈ ਜੀਉ ਖੇਲਸੀ (पिंडु पड़ै जीउ खेलसी) : When the body (ਪਿੰਡੁ) falls (ਪੜੈ), the life (ਜੀਉ) hath played out its play (ਖੇਲਸੀ).
9. ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ (जिउ डवि दधा कानु) : as (ਜਿਉ) jungle fire (ਡਵਿ) burns down (ਦਧਾ) the straw (ਕਾਨੁ).

Sri Rāg. M. 1

We have made (this world) our home ; but each day the anxiety to pass away increases.
Yea, it would be a true home only if it stayed. *[1]*
What kind of station is this world ?
Do thou then the Deeds of Faith, gather thou the Expense (for travel beyond), and call upon the (Lord's) Name. *[1-Pause]*
The Yogi sits in postures; the Mullah has his own seat ;
The Pundit recites the Books ; the Siddha sits in the temple of gods. *[2]*
But the gods and the Siddhas, the worshippers of Shiva, the heavenly musicians, the men of Silence, the Sheikhs, the Pirs and men in command,
Have all left ; the others too are all awaiting their turn. *[3]*
Of the kings, the chiefs, the rich, the mighty, no one remains.
A brief moment or two, and then we pass away; O my mind, know thou, that thou must also leave. *[4]*
Prays Nānak :—"The Word reveals this, but rare the one who knows
That only the Lord Pervades the earth, the waters and the interspace". *[5]*
He is the Allah, Unknowable, Unfathomable, the Creator, the Cause, the Beneficent.
All the world comes and goes and only the Lord of Mercy stays. *[6]*
(True) Home is that over which[1] is not the writ (of death).
The skies and the earth will pass away; the One alone will remain. *[7]*
The sun and the day, the moon and the night, and myriads of stars will go.[2]
The Abode of the One alone always stays : hear thou, O man, for Nānak speaks the Truth. *[8-17]*

Sri Rāg M. 3 Ashtpadis

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Through the Guru's Grace one Dwells on the Lord's Name : without the Guru, there is no Worship :
If the Guru Unites one with Himself, one Knows and becomes Pure.
The Lord is True, His Word is True and through the Word is our Union with God. *[1]*
O brother, why has the man without Faith come into the world ?
He Serves not the Perfect Guru, and wastes away his life in vain. *[1-Pause]*
He, the Lord Himself is the Life of the world ; He Himself, in His Mercy, Unites one with Himself.
Who are these poor men ? What at all can they say ?
He, whom the Lord grants Glory, him He Yokes to His Service. *[2]*
One sees one's family and is enticed away by love, but it goes not with him.
Serving the True Guru, one gathers the Treasure of Good ; beyond value is (the Lord's Treasure). **P. 65**
The Lord is my Friend ; for He alone is the Friend in the end. *[3]*
In this world, (O Bride) which is thy Parent's home, was also the Lord of Life, but being self-willed (thou knew Him not, and) so lost thy Honour.
Without the True Guru, not one Knows the Path; the Blind have no Place to Rest.
He, in whose mind Dwells not the Lord, the Giver of Peace, passes away, regretful in the end. *[4]*
If in one's parent's home one Sees the Lord of Life, and through the Guru's Word gathers him in the mind,
And Meditates on Him night and day, one's Ego and Lust depart.
And one becomes like unto Him with whom one is Imbued and one Merges in Truth and Truth alone. *[5]*
He Himself in His Grace Blesses with His Love, if one Dwells on the Guru's Word.
By serving the True Guru come Peace and Poise, and one's Ego and Desire are stilled;
And, eternally does the Lord, the Giver of Good, the True, Abide in his mind, his heart. *[6]*
My Lord is Ever-Pure ; and the Pure mind alone Receives Him.
If the Treasure of the Lord's Name comes into the mind, one sheds one's Ego and Sorrow.
Through the True Guru, I Heard the Word ; Sacrifice am I to the Guru. *[7]*
One may say one's mind and heart are devoid of Ego, but without the Guru, one is rid not of it.
He, the Lord, is the Lover of Devotees and the Giver of Peace ; He in His Grace Comes into the mind.
Nānak : He alone Blesses us with an Awakened Consciousness ; and Himself Blesses us with Glory, through the Guru. *[8-1-18]*

---

1. ਸਿਸਿ (सिसि) : *lit.* (Sindhi), head.
2. ਪਲੋਇ (पलोइ) : (Sans. प्रलय) : *i.e.*, vanishes.

Sri Rāg M. 3

They, who practise good deeds in Ego, the *Yama's* rod is over their heads.
They, who Serve the True Guru come up, and are in Communion with the Lord. *[1]*
O my mind, Dwell on the Lord's Name, through the Guru's Grace.
They, in whose Lot it was so Writ by God, they Merged in the Lord's Name through the Guru's Instruction. *[1-Pause]*
Without the True Guru, one gets not Faith, and Loves not the (Lord's) Name.
He gets not Peace even in dream; and sleeps and abides in Pain. *[2]*
If we crave and yearn for the Lord and utter Him too, our Destiny changes not,
But they who submit to His Will, wrapt in His Worship alone, are accepted at the Lord's Door. *[3]*
The Guru makes us imbibe His Word with Love; but without His Grace we Receive it not.
If one waters[1] the poisonous plant with Nectar, it fruitions but in poison. *[4]*
The Pure and True Servants Love the True Guru;
They Practise His Will and shed the Poison of Ego and Evil. *[5]*
Read one may the Smritis or the Shastras, but is one ever Delivered through the mind's efforts ?
If one meets with the Saints, one Practises the Guru's Word. *[6]*
The Lord's Name is the Nine Treasures; it is beyond limit and extent.
The God-wards alone are Beauteous on whom is the Lord's Grace. *[7]*
Nānak: the Giver is the One alone, there is no one other than Him.
(But), we know Him through the Guru's Grace; and we Receive Him through His Mercy. *[8-2-19]*

Sri Rāg M. 3

If the (Soul's) Bird sits on the Beauteous Tree (of the body), and pecks at (the Lord's) Truth with the Guru's Love (in the heart). **P. 66**
And in drinks the Essence of the Lord, his mind set in the great Peace, he wanders not out and afar.
He abides in his own Home, and Merges in the Lord's Name. *[1]*
O my mind, go thou the Guru's Way.
(For) if one walks in His Will, one abides in the Lord's Name, night and day. *[1-Pause]*
If the Bird sits on the Beauteous Tree and flies about in four directions,
The more he flies, the more agony he feels, stung (by Desire), and he Wails.
He finds not the Lord's Place, nor pecks at the Ambrosial Fruit (of God). *[2]*
The Guru-wards are like God's Ever-green Tree and they Merge in the True One, the natural way.
The Three Modes (of man's activity) are silenced, and one is in Communion with the Word.
The Nectar-fruit of the Lord is one,
And, He alone is its Giver. *[3]*
The Egocentrics dry up; they neither bear Fruit nor Shade.
They neither have a Home nor Station; what use is it to seek their company ?
They are cut down and burnt each day, for they know not the Word nor the Lord's Name. *[4]*
In God's Will do we act; as are our deeds, so do we wander about;
In His Will do we See the Lord's Presence and go wherever He Bids.
By His Will He Comes into our minds; by His Will do we Merge in His Truth. *[5]*
The wretches, who know not the Lord's Will, shall wander about in Doubt.
Their activity is led by their minds and they waste themselves thus away.
They gather not inner Peace, nor Love the Truth. *[6]*
The faces of the God-wards are Beauteous, for they Love the Guru,
Through True Worship, they Merge in Truth and at the True Door they are found True.
Their coming (into being) is Blessed, for they Save all their Kinsmen. *[7]*
All work in His Grace; no one is outside its pale.
And as is the Grace of the True Lord, so does one become.
Says Nānak, "The Glory of the Lord's Name is Received by His Grace alone". *[8-3-20]*

Sri Rāg M. 3

The Guru-wards Dwell upon the (Lord's) Name, the self-wards know it not.
The Guru-wards ever have Pure Countenances, for in their minds is the One Lord alone.
They attain their Happiness the natural way, and so Merge in the Great Peace. *[1]*
O brother, be thou the Slave of the Guru's Slaves :
The Guru's Service is the Guru's Worship, but rare is one who attains to it. *[1-Pause]*

1. ਨੀਰੀਐ (नीरीऐ) : *lit.* to distribute; (in the present context, to water).

The (Lord's) Bride has her Spouse eternally to herself, if she walks in the Guru's Will.
To the Eternal, Immovable, Lord she attains, who neither dies nor goes.
If she Unites with the Word, she is Separated not from the Spouse and is ever in the Lord's Embrace. *[2]*
The Lord is Immaculate, the Purest of the pure, but one attains to Him not without the Guru.
One knows not Him by reading the scriptures and is deluded by Illusion.
Through the Guru's Instruction, one gets the Essence of the Lord and one's tongue is ever replete with the Lord's Name. *[3]*
One sheds one's love of Maya through the Guru's Word, the natural way.
Without the Word, the world is in Pain; and Maya eats up the Egocentric. **P. 67**
Through the Word do we Dwell upon the (Lord's) Name; and through the Word we Merge in (the Lord's) Truth. *[4]*
The Siddhas too are lost in Maya, for they find not Poise the natural way.
Maya pervades the three worlds; many are those who cling to it.
Without the Guru, one is Delivered not, nor Maya's duality leaves (one's mind). *[5]*
What is Maya ? What actions are Maya ?
Maya is where one is bound to Pain and Pleasure, and one acts in Ego.
Without the Word, one's Doubt goes not, nor does one's Ego depart. *[6]*
Without Love, there is no Worship; without the Word, there is no Place to Rest.
With the Word do we still our Ego, and the illusion of Maya goes;
And we Receive the Pleasure of the Lord's Name through the Guru, the natural way. *[7]*
Without the Guru, Virtue shines not forth; without Virtue there is no Worship.
When the Lord, the Lover of the Devotees, comes into the mind, instantaneously is He Met.
Praise thou then thy Lord, O Nānak, through the Word; for through His Grace is He Received. *[8-4-21]*

Sri Rāg M. 3

Maya and Attachment are also God's creation; He Himself deludes us (through them).
The Egocentric does (pious) acts, but knows not the Lord and wastes his life away.
The Guru's Word is the Light of the world; through His Grace it comes into our minds. *[1]*
O my mind, meditate thou on the Name that brings Peace to thee.
Praise thou the Perfect Guru and attain to thy Lord the natural way. *[1-Pause]*
One's Doubt is cast away, and one's fear goes, if one sets one's mind on the Lord's Feet.
Through the Guru if one Practises the Word, the God comes into the mind.
We Merge in our real Self and the Angel of Death devours us not. *[2]*
Namdeva, the calico-printer, and Kabir, the weaver, attained Salvation through the True Guru.
They who Realise God through the Word, their caste-consciousness is obliterated.
Yea, what Men of Spirit utter, no one can erase. *[3]*
Prehlada, the demon's son, didn't practise the way of works, nor austerities for he knew not Duality.
On meeting the True Guru, he became Pure, and day and night he uttered nothing but the (Lord's) Name.
He read the One Name alone and Realised it—he knew not the Other. *[4]*
The followers of six Shastras, the Yogis and the Sanyasins, are lost in Doubt without the Guru.
If they Serve the True Guru, they attain to the State of Bliss and in-gather the Lord in their minds.
They Love the True Word and their comings-and-goings cease. *[5]*
The Pundits read and discuss (what they read) threadbare, but without the Guru they are lost in Doubt.
Myriads of wombs they wander through, but without the Word they get not Release.
When they remember the Lord's Name, they attain to the State (of Bliss), and the True Guru unites them (with the Lord). *[6]*
From the Society of the Saints issues the Name of the Lord, if the True Guru is met with in His Love. **P. 68**
I offer myself to him giving up my Ego, and walk in the Way of the True Guru.
I am a Sacrifice to the Guru who brings my mind into Communion with the Lord. *[7]*
He is the Brahmin who knows the Brahman, and is Imbued with the Love of God.
The Lord abides so near, in the hearts of all, but rare are the God-wards who know.
Nānak: through the (Lord's) Name comes Glory and, through the Word, one Realises the Lord. *[8-5-22]*

Sri Rāg M. 3

The whole creation craves for the State of Equipoise, but without the Guru, one finds it not.
The Pundits are tired of reading, also the diviners of future; (but) many are deluded by their garbs.
If we meet with the Guru, we attain to the state of Poise, if the Lord in His Will is Merciful. *[1]*
O brother, there is no Poise without the Guru.
It issues out of the Word, and one finds one's Lord, the True God. *[1-Pause]*

If the Lord's Praise comes out spontaneously, it is accepted, else it is all vain prattle.
Thus is all worship ; thus is all Love and Detachment.
In the State of Poise is utter Bliss and Peace, without it life is all vain. *[2]*
Spontaneously, then Praise thy Lord and enter into the Silence of the Great Peace[1].
Utter His Virtues ; and enter into Communion with thy Lord.
Through the Word Comes the Lord in the mind, and the tongue tastes the Reality of the Real. *[3]*
In the State of Poise, one kills[2] Death and takes to the Refuge of the True One.
Thus does the Lord's Name come into our minds and we do only what is Good and True.
Fortunate are they who find this State and are merged in it. *[4]*
Where is Equipoise in Maya ? Maya abides in Duality.
The self-willed go the way of works and are burnt down by Ego.
Their comings and goings cease not, and they go the Round time and again. *[5]*
Living within the Three Modes, there is no Equipoise ; for, thus, one wanders in Doubt :
What shall one read, dwell upon or utter, when one is led astray by God ?
(Enter thou) the Fourth State (of Bliss) and like the God-wards gather it in thy Skirt. *[6]*
The Name of God, the Unmanifest, is like the (nine) Treasures, one is Wise-in-God only through Equipoise.
The Virtuous are in His Praise and their True Repute is abroad.
Through Equipoise is the Strayer United (with the Lord) ; through the Word comes about our Union (with God). *[7]*
Without Equipoise is all Darkness of Maya and Lust.
Through Equipoise is one Wise in the True, Infinite[3] Word.
And the Guru-God, in His Mercy, Unites one with Himself. *[8]*
Through Equipoise is the Unseen Lord Seen, and the Light of the Formless and Fearless God (burns in our hearts).
He is the Blesser of all souls, and the One to Unite thy Light with His.
Praise then through the Perfect Word thy Lord, who is beyond end, beyond limit. *[9]*
The Wise-in-God have the Name as their Wealth and through Equipoise do they Trade (with Him).
Night and day, they reap the Profit of the Lord's Name whose Treasures are inexhaustible.
Nānak : when the Giver Gives, He never falls short (of the Gifts). *[10-6-23]*

Sri Rāg M. 3

Meeting with the True Guru, one goes not the Round again, and cease one's re-births and re-deaths. **P. 69**
Through the Perfect Word comes all Knowledge and one Merges in the Name of God. *[1]*
O my mind, fix thy attention on the True Guru ;
And the Immaculate Name, ever-fresh[4], will enter into thee of itself. *[1-Pause]*
O Lord, my God, take me into Thy Refuge ; as Thou Willest, so shall I be.
O man, through the Guru's Word does one still one's Ego, and Swims across the Sea of Existence. *[2]*
By great good fortune do we Receive the Lord's Name ; through the Guru's Wisdom enshrined in the Word we become Beauteous.
The Lord, the Creator, of Himself comes to Dwell within our minds and one abides in Equipoise. *[3]*
The Egocentric Loves not the Word, and is Bound down by the Chains (of Desire) to take the Round.
Wander as he may through myriads of species, his life is wasted away. *[4]*
In the minds of the Devotees is Bliss, for they are Imbued with the Love of the True Word.
They, the Ever-pure, Sing the Lord's Praises, night and day, and Merge in the Lord's Name the natural way. *[5]*
Through the Guru does one recite the Nectar-Word, and one realises the Immanent[5] Lord.
Serving Him, and Meditating upon him, one becomes the Awakened One and one's State then is indescribable. *[6]*
Meditating on the True Master, through the Guru's Word, He, the Lord, Comes into our minds.
And, we are imbued for ever with the (Lord's) Truth ; and in His Mercy, He Unites us (with Himself). *[7]*
He, of Himself Does and Makes others do ; some He Blesses by Awakening them out of their Sleep.
And of Himself He Unites them (with Himself) ; Nānak : through the Word does one Merge in the Lord, our God. *[8-7-24]*

Sri Rāg M. 3

If we Serve the True Guru, our mind becomes stainless, and our body becomes Pure.
In our minds is Bliss and Eternal Peace, and the Unfathomable Deep is Met.
One sits in the Holy Society of the Saints and, through the True Name, attains the mind's Peace. *[1]*

---

1. ਸਹਜਿ ਸਮਾਧਿ (सहजि समाधि) : In contradistinction to the Yogi's trance, which he brings about through *Hatha* Yoga, the Sikh enters into the trance spontaneously by concentrating his mind on the Word.
2. ਵਿਡਾਰਿਆ (विडारिया) : *Lit.* to remove, to scare away.
3. ਸਬਦਿ ਅਪਾਰਿ (सबदि अपारि) : the Word being equated with God, it too, like God, is infinite.
4. ਨਵਤਨੋ (नवतनों) : *lit.* of fresh body.
5. ਆਤਮਰਾਮੁ (आतमरामु) : God as Spirit (Jodh Singh).

O my mind, Serve thy True Guru, without Doubt.
The Lord shall then Abide in thee, and not even a particle[1] of Dirt will stick to thee. *[1-Pause]*
Through the True Word comes honour, and the man of the Truth gets a True name.
I am a Sacrifice unto those who vanquish their Ego, and Realise their Lord.
The Egocentrics Knew not the Truth ; they found no Refuge. *[2]*
(But) he who feeds upon (the Lord's) Truth, wears Truth, and abides in Truth,
Whosoever Praises Truth, and Lives in the True Word,
And Realises the Immanent Lord, and, through the Guru's Instruction, resides in his inner Self[2] (is Blessed). *[3]*
He, who Sees the Truth and Utters it, His body and mind are Pure.
His Instruction is True, True is his Repute ;
They, who forgot the Lord's Truth, were Grieved and Wailed on passing away. *[4]*
Why did they come into the world—they, who did not Serve the True Guru ?
At the Door of the *Yama*, they are Beaten up and no one listens to their Wails.
They wasted away this life and are born to die again and over again. *[5]*
When I saw the world on Fire, I hastened to the Refuge of the Guru, **P. 70**
Who instructed me in the Lord's Truth, and living in the Discipline of Truth.
The True Guru is the Vessel ; through His Word do we Swim across the Sea of Existence. *[6]*
We wander through myriads (of species), but find not Deliverance without the True Guru.
Tired of reading are the Pundits and the men of Silence ; they lose Honour, being attached to Duality.
The Guru gave the Word : "Without the True Lord, there is no other". *[7]*
True is their dedication whom the True One Yokes to Himself, their deeds are eternally True.
They abide in their innerselves[2] and Live in the True Palace.
Nānak : the Devotees are for ever in Peace, for they are Imbued with the (Lord's) True Name. *[8-17-8-25]*

Sri Rāg M. 5

When one is in utter distress and there is no one to support him,
And the adversaries gather-in[3] upon him and (even) his kinsmen desert him ;
When all the props[4] have given way and all the hopes are lost,
If he then remembers the Lord, even the hot wind will touch him not. *[1]*
O Master, Thou art the Might of the meek,
O Thou, the Eternal One, the True, through the Guru's Word art Thou known. *[1-Pause]*
If one is weak and is afflicted by hunger and nakedness,
And has no money on him and no one is there to give him comfort,
No desire of his is fulfilled ; no work of his is accomplished,
If he, in his heart, remembers the Absolute Lord, he attains Eternal Rule. *[2]*
If one is full of anxious thoughts, and his body is attacked by disease,
And is involved[5] in his household and suffers now pain, now pleasure ;
And he wanders about in the four continents, and no rest finds,
If he remembers the Lord in his heart, his body and mind are cooled. *[3]*
He, who is mastered by his lust and anger and attachment and the miser's greed,
And commits the Four Sins[6] and is being so destroyed,
And he never gives his ears to the Books and the Poesy (of the soul),
If he remembers the Lord with all his heart, even for a twinkling of the eye, he is saved. *[4]*
If one utters[7], with the mouth[8], the Shastras, the Smritis, and the four Vedas,
And lives a great ascetic's and a yogi's life, and bathes in the holy waters :
And does a dozen kinds of works and does worship after ablution,
If he is not in Love with the Lord, then, for sure he goes to Hell. *[5]*
Dominion over others, vast estates and overlordship and enjoyments of myriad kinds,
And beauteous gardens and the proud command that runs ;
And indulgence in various kinds of colourful shows : (all these are vain).
For, if one remembers not the Lord in the heart, one gets the life of a serpent. *[6]*

1. ਪਤੰਗੁ : (पतंगु) If it is from Sanskrit प्रत्यंग, it would mean any part (ਅੰਗ.). ਪਤੰਗ also means little or feeble like the moth or a paper-kite which seems to be the meaning here.
2. ਨਿਜਘਰਿ (निजघरि) ; *lit.* the home (ਘਰਿ) of the Self (ਨਿਜ).
3. ਲਾਗੂ (लागू) : he who pursues another.
4. ਅਸਰਾਉ (असराउ) : (Sans. आश्रय), ਆਸਰਾ, support.
5. ਪਲੇਟਿਆ (पलेटिया) : Panjabi version of the Urdu ਲਪੇਟਿਆ (surrounded).
6. Drinking, stealing of the gold, eloping with the guru's wife, killing the cow or the Brahmin.
7. ਬਿਚਰੇ (बिचरे) : (from ਬਿਚਾਰੇ, gives thought to). But here it means mere utterance.
8. ਮੁਖਾਗਰ (मुखागर)=ਮੁਖ+ਅਗ੍ਰ *i.e.* has learnt by rote (or heart).

One may have vast riches, culture, glory, pious routine (of life),
And love of the parents, sons, brothers, friends,
And men in arms salute him sirring him meekly :
But if he remembers not the Lord in the heart, he suffers in the deeps of Hell. *[7]* **P. 71**
With a perfect body, free of disease or deformity, and a care-free life,
Unmindful of death, one revels in pleasures, night and day,
And does what one chooses without fear in the mind,
If such a one remembers not the Lord, he is given over to the Couriers of the *Yama*. *[8]*
But, He on whom is the Lord's Grace, he repairs to the Society of the Saints,
The more he goes there, the more is his Love of God.
For, of both worlds is He the Lord, there is no place other than His (to go to).
Says Nānak, through the Blessings of the True Guru, one Receives the True Name of the Lord.
[9-1-26]

Sri Rāg M. 5

I know not what pleases my Lord.
Seek thou the Way, O my mind ! *[1-Pause]*
The contemplator practises contemplation,
And the wise work through wisdom ;
But rare is the one who Knows the Lord. *[1]*
The Vaishnava practises the (outer) discipline[1].
The yogi aspires for emancipation.
The ascetic is attached to asceticism. *[2]*
The man of silence observes silence.
The Sanyasin (is in renunciation), and the celibate (sticks to celibacy).
The stoic abides in dispassion. *[3]*
The worship of the worshippers is of nine kinds ;
The Pundits read aloud the Vedas ;
The householder is involved with his household. *[4]*
The chameleon-faced ones[2], and those who utter but one word[3], and the naked one[4]
The robed ones[5], the showmen[6] and those that keep awake[7],
And others who bathe in the holy waters, *[5]*
The fasting ones, and those that do not touch others,
And the recluses whom no one can see,
And those wise in their own minds : *[6]*
No one says he is lesser (than the others),
And all declare : "We've found, we've found",
But he alone is the Devotee whom the Lord Unites of Himself (with Himself). *[7]*
Nānak has abandoned all effort, all argument,
And sought the Refuge of the Lord,
And so he surrenders himself to the Feet of his God. *[8-2-27]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg M. 1

Thou art a Yogi amongst Yogis ; a reveller amongst the revellers.
O Dear, Thy limits are known to no one in heavens, the world or the underworld. *[1]*
Sacrifice am I to Thee and to Thy Name. *[1-Pause]*
Thou created the world and assigned tasks to us all :
Thou See-est Thy own creation in nature, casting the dice as it pleaseth Thee. *[2]*

1. ਭਗਤਉਤੀ ਰਹਤ ਜੁਗਤਾ (भगउती रहत जुगता) : he who worships the Bhagvat (ਭਗਉਤੀ), *i.e.*, a Vaishnava observes the discipline ((ਜੁਗਤਾ) of his sect.
2. ਬਹੁਰੂਪਿ (बहुरूपि) : (Sans.) he who often changes his form (ਰੂਪ).
3. ਇਕ ਸਬਦੀ (इक सबदी) : the mendicant who utters but one word like '*Alakh*', etc.
4. ਅਵਧੂਤਾ (अवधूता) : (Sans.) *lit.* he who has shaken off his sins, a *sannyasin*, usually remaining nude.
5. ਕਾਪੜੀ (कापड़ी) : he who wears, like a Jangam, a gown of bells or the robes which he never discards.
6. ਕਉਤੇ (कउते) : he who performs a miraculous show (ਕੌਤਕ); the showman.
7. ਜਾਗੂਤਾ (जागूता) : he who remains awake (ਜਾਗਦਾ).

Thou art immanent in the world[1]: all crave for Thy Name.
Without the True Guru, Thou art found not, and all are enticed away by the lure of Maya. *[3]*
I am a Sacrifice unto the True Guru,
Meeting whom one reaches the Highest State (of Bliss),
And who makes us Realise our Lord whom seek the men of silence, and all the angelic men of God. *[4]*

P. 72

What kind is the Society of the Saints ? Where utter they the Name of the One alone.
For, the Lord's Will is in the (Lord's) Name and, through the True Guru, one Realises it all. *[5]*
This world is led astray by Doubt,
But who hath strayed it thus away, if not Thou ?
And so the one Deserted is in great agony, for Thy Name is not in his Lot. *[6]*
What marks off the Deserted women ?
The poor wretches are without their Spouse,
Their Wear is soiled and their Night passes in Agony. *[7]*
What Deeds does the loved Bride do,
That she receives what is Writ in her Lot by God ?
And on her is the Grace of the Lord and of Himself He Unites her (with Himself) ? *[8]*
They who are Destined to obey the Lord's Will,
And who give place in their hearts to the Word,
Such my mates are the True Brides, for they Love their Lord. *[9]*
They who were pleased with His Will,
Purged themselves of the Doubt,
Nānak : the True Guru is he who Unites all (with the Lord). *[10]*
On Meeting the True Guru one Receives the Fruit.
If one drives the Ego out of oneself,
The Pain of an Evil mind is not his, and lo, his Lot shines forth. *[11]*
Nectar-sweet is the Lord's Word,
Filling the Devotees' hearts.
If we cherish in ourselves the Peace-giving Service (of the Lord),
He Blesses us with His Grace and Saves us. *[12]*
True is the Meeting with the True Guru,
If through him, one recites the Name (of the Lord).
Without the True Guru, no one has found Thee, O Lord ; all are tired of the (way of) works. *[13]*
I am a Sacrifice unto the True Guru,
Who has shown the Path to the one strayed ;
And He the Lord is in His Grace, and He Merges us (into His Being). *[14]*
Thou art immanent in all, O Lord,
Yea, Thou the Creator, (though) hid (from the eye).
Nānak : through the Guru art Thou Revealed to him who is open to Thy Light. *[15]*
The Master of Himself Grants Glory ;
And blesses us with the body and the soul :
He Saves the Honour of His Servants, keeping both His Hands on their foreheads. *[16]*
Rises then the Devotee above ritual, above the domain of mind,
And is awake to the Knowledge that the Lord Knows all.
He is Acclaimed all over ; his Glory is manifest to all. *[17]*
Lo, the Lord minded not my merit, demerit, and as is the nature[2] of His Self,
He Embraced me to His Bosom,
And now even the hot winds touch me not. *[18]*
I have Dwelt on the Lord, body and soul,
And the Desire of my mind is fulfilled.
Thou, the King of kings, my Master, art over my head ; (says) Nānak, "I live by Dwelling on Thy Name. *[19]*
Thou of Thyself hast created (all),
Through Thee also is the Play of Maya ;

P. 73

Yea, all art Thou, the True One ; but he alone knows Thee on whom is Thy Grace. *[20]*
By the Guru's Grace I Received Thee,
And I shed my craze for Maya ;
And, by Thy Grace, Thou Gatherest me in Thyself." *[21]*

---

1. ਪਾਹਾਰੈ (पाहारै) : (Sans. प्रस्तार) : expanse, hence, the world.
2. ਬਿਰਦੁ (बिरदु) : (Arabic), routine ; Royal Title (Kapur Singh).

Thou, O Lord, art the *Gopis* ; Thou the (Yamuna) river, Thou art the Krishna, the herdsman.
Thou Thyself Supportest the earth[1],
By Thy Will are created all the human vessels, and Thou of Thyself Embellishest and Breakest them all. *[22]*
He, whose mind is set on the True Guru,
Purges himself of Duality.
Pure, O Pure, burns the Light in such beings,
(For) their life has borne the Fruit (of Life) ; *[23]*
Thou art the Lord of Beneficence,
And so, I Praise Thee, night and day,
(For), Thou Grantest Thy Gifts unasked ; And so Nānak gathers Thy Truth, O dear Lord ! *[24-1]*

Sri Rāg M. 5

I fall at my Lord's Feet and thus is He reconciled to me.
The True Guru has United me with the *Purusha* of whom there is no equal. *[1-Pause]*
Sweet, O Sweet is my Master[2],
Sweeter than the mother, the father[3],
Than brothers and sisters and mates ;
Not another is as sweet as is He. *[1]*
In Thy Will, O Lord, came *Savan*, the month of rains,
And I Ploughed my Field over with (Thy) Truth ;
And I Sowed Thy Name with Faith, and gathered a Rich Harvest by Thy Grace. *[2]*
Meeting with the Guru, I Realised the One,
And (now) know not to write the name of another.
The Lord has assigned to me the only Task,
And I perform it as He Ordains. *[3]*
O brothers, Enjoy ye this Gift (of God).
At the Guru's Court, I have been endowed with a Robe (of Honour),
And, I have become a Leader of the Village.
And have Bound down the Five Rivals. *[4]*
I have sought Thy Refuge[4], O King,
That out of the Five[5] Peasants in my Tenancy
Not one can raise his head (against me)[6],
And abundance flows through the Village. *[5]*
Sacrifice, O Sacrifice am I to Thee, My Lord,
Breathlessly, I meditate on Thee.
For, Thou hast Peopled my Ruin (with Good),
Sacrifice am I unto Thee. *[6]*
My dear Lord, Thee I worship each day,
And gather the Fruit of my heart's desire,
And all my works are accomplished,
And my mind's Hunger is satiated. *[7]*
I have forsaken all my involvements,
And I Dwell upon the True Lord alone,
And I hold fast in my Skirt the Lord's Name,
Which to me is as the Nine Treasures. *[8]*
I've gathered now the Essence of Peace.
(For), in my inmost Self is the Guru's Word.
The True Guru has made me Realise my Spouse
By blessing my Forehead with his Hands. *[9]*
I have built up the Abode of (the Lord's) Truth,
And gathered in it the Worshippers after a great search :
I wash their Feet, and wave the fan over them,
And fall humbly at their Feet, O dear ! *[10]*

---

1. ਗੋਇ (गोइ) : (From Sans. गो), earth.
2. ਗੋਸਾਈ ਮਿਹੰਡਾ ਇਠੜਾ (गोसाई मिहुंडा इठड़ा) : my (ਮਿਹੰਡਾ, from Sindhi ਮਹਿੰਜੋ) Master of the earth (ਗੋ-ਸਾਈਂ) is desirable ਇੱਠੜਾ, from Sans. इष्ट)
3. ਅੰਮ ਅਬੇ ਥਾਵਹੁ ਮਿਠੜਾ (अम अबे थावहु मिठड़ा) : sweeter (ਮਿਠੜਾ) than (ਥਾਵਹੁ) mother (ਅੰਮ from Arabic ਉਮ) and father (ਅਬਾ, as in Arabic).
4. ਸਾਮ੍ਹੈ (साम्है) = ਸ਼ਰਨ : refuge.
5. That is, the five desires.
6. ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ (कंनु को कढि ईन हुंघई) : no one can (ਕੋਈ ਨ ਹੰਘਈ *i.e.* ਸਕਦੀ) raise (ਕਢਿ) his head (ਕੰਨੁ *lit.* shoulder).

As I heard of Him, I called on the Guru,
And he made me wise in the (Lord's) Name, and in (True) Charity, and Piety. **P. 74**
The whole world is thus Saved, being Rowed across in the True Boat. *[11]*
The whole universe is eternally Thy Worshipper, O Lord,
For, Thou Givest ear to all our prayers.
I have tested all, and found that no one but Thou alone Savest us by Thy Grace. *[12]*
The Merciful Lord has now given the Command,
That no one will domineer over and give pain[1] to another,
And, all will abide in Peace.
Such, O dear, is the Rule of my Compassionate God. *[13]*
The Lord's Nectar drips imperceptibly (into my heart),
And I now speak as is the Will of the Lord.
I have wholly leaned on Thee, my Master,
And Thou hast accepted me (as Thy own). *[14]*
Thy Devotees Hunger but only for Thee.
O Lord, fulfil my Desire,
O Thou Giver of Peace, Bless me with Thy Vision,
And take me into Thy Embrace. *[15]*
I have found not another like Thee, O Lord,
For Thou art in all lands, worlds and the underworlds.
Thou art in all places, in the spaces, and in the interspace art Thou.
(Says) Nānak, "Thy Devotees, O Lord, lean on no one but Thee". *[16]*
I am the Warrior of God.
Meeting with the Guru, the Plume of my Headgear flutters.
The Audience has assembled
And, lo, the Creator[2] Himself Watches me (wrestle). *[17]*
The Bugles shriek, the Drums are beat ;
The Wrestlers have entered into the Tourney, and circle about,
See, how the Five Furies I trounce and humble[3],
For the Guru's Hand is at my back. *[18]*
All of (us men) came together,
But we all go back to our Home through different Ways.
The God-wards reap the Profit of God, while the self-willed lose even the Stock (of their Life). *[19]*
Thou, O God, art beyond colour, beyond signs,
And yet Thy Presence is so Manifest, O Dear.
They, who hear of Thee, call on Thee,
Thy Devotees, are Imbued with Thee, O Thou, the Treasure of All-Good. *[20]*
I Serve Thee, my Master, eternally and for ever.
The Guru has cut the Fetters (off my feet).
And I will not play another turn in the Ring.
(For), I've found in this very life the opportunity (for my Deliverance). *[21-2-29]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg Pahre, M. 1

In the First Watch of the Night, you are cast into the womb, O my Merchant-friend[4],
On your head (you stand) and do penance and pray to your Lord.
Yea, pray you to your Lord, your mind fixed on Him,
And then, naked[5] are you delivered (into the world) and naked again pass out of it,
As is Writ on the Forehead, so is the working of one's soul.
Says Nānak : life in the First Watch, is cast into the womb by His Will. *[1]*
In the Second Watch of the Night, O my Merchant-friend, you forget your Lord. **P. 75**
From hand to hand you are danced about, as Yashodha did to Krishna.
Yea, one is fondled and danced about, and the fond mother says, "This is my son".
But, O my ignorant, unconscious mind, in the end no one is thine.
You know not Him who Created the Creation, nor gather Wisdom in thyself.
Says Nānak, "In the Second Watch of the Night, one forgets (one's Lord)." *[2]*

---

1. ਰਞਾਣਦਾ (रञाणदा) = ਰੰਜ ਦੇਂਦਾ : pains.
2. ਦਯੁ (दयु) = ਦੈਵ : God.
3. ਨਿਹਤੇ (निहते) : (Sans. निहत), floored.
4. This is just a refrain and should not be taken literally.
5. ਨਾਮਰਜਾਦੁ (नामरजादु) : without (ਨਾ) ਮਰਜਾਦਾ (customary sign or garb).

In the Third Watch of the Night, your Mind is fixed on beauty and riches, O my Merchant-friend,
You remember not the Lord's Name, through which one is delivered of his Bondage.
Remember not you your Lord's Name, and lose your head, lured[1] by Maya;
And, revelling in thy riches and enjoying the beauties (of the earth) is your life wasted away[2].
You keep not your Faith, nor your rendezvous with the (Holy) Deeds.
(For), says Nānak, "In the Third Watch of the Night, your mind is fixed on beauty and riches." *[3]*
In the Fourth Watch of the Night, thy Crop is sheared[3], O my Merchant-friend,
When the *Yama* drives you along, no one knows the mystery (of whither you are led) ?
The Lord's Mystery no one knows, when the *Yama* drives thee along :
False then is all the wailing over your loss and in an instant you become an alien.
(But), You Receive only what you had craved all your life.
Says Nānak, "In the Fourth Watch one's Crop is put to the Scythe". *[4-1]*

Sri Rāg M. 1

In the First Watch of the Night, your child-mind is unconscious, O my Merchant-friend,
You suck milk and are fondled, and your mother and father love you for you are their son;
Your father and mother love you, their son, immensely, but all attachment is Maya.
You come (into the world) by great good fortune, and get the Fruit of what you had earned in the past and now you do deeds for the future.
(But) without the Lord's Name, you are Saved not and are Drowned for your love of Duality.
Says Nānak, "Man gets Deliverance in the First Watch (only) by Dwelling on his God". *[1]*
In the Second Watch of the Night, you are intoxicated by the Wine of ripe beauty, O my friend !
Night and day, you indulge, and are blind to the Name of the Lord.
All other tastes taste sweet to you but the Lord's Name is not in your heart.
You gather not Wisdom, nor the art of concentration, nor continence, and so is your life wasted away.
By visiting the holy places, by fasting and cleansing (the body) and performing the acts of piety or the way of works (one is emancipated not).
The Deliverance, Nānak, is in the Loving Adoration of God, and all else leads to Duality. *[2]*
In the Third Watch of the Night, O my Merchant-friend, the (white) Swans (of hair) descend on the Pool (of your head).
Your youth wears out, and age is the winner and your days grow less and less.
And then, at the end, you grieve, when the *Yama* drives you on blind-fold; **P. 76**
You kept all your goods to yourself as your own, but in an instant they were all alien to you.
Your intellect left you, your wisdom departed, and you repented for your evil deeds.
Says Nānak, "Fix your mind on the Lord, in the Third Watch of the Night." *[3]*
In the Fourth Watch of the Night, you get old and your body is shattered.
Blind-fold, you see nothing, nor your ears hear :
Your tongue loses its taste; lost are your activity and power[4].
How can he, who has no Virtue, get Peace; the self-willed is born only to die.
When the life[5] is ripe, it breaks with a click[6], and is destroyed; how can then one be proud of mere coming-and-going ?
Says Nānak, "In the Fourth Watch of the Night, know you the Word through the Guru". *[4]*
And last comes the end of the breath, O my Merchant-friend, for your shoulders[7] are weighted down by cruel old age.
Not an iota of Good came into you, O my Merchant-friend, and Bound down by Evil, you are driven along.
(But) he, who goes the Way of Good and Continence is hurt not and cease his comings-and-goings.
Neither Death, nor Maya's snare is for him; for he Swims across (the Sea of Fear) with Love and Devotion.
He goes with Honour, is Merged in the Great Peace, and all his Woes depart.
Says Nānak, "Man is Saved by Truth and through Truth does he receive Honour." *[5-2]*

1. ਬਿਕਲੁ (बिकलु) : (Sans. व्याकुल), *lit.* agitated, excited.
2. ਅਹਿਲਾ (अहिला) : (Sans. अफला, uselessly), also priceless.
3. ਲਾਵੀ (लावी) : (From Sans. लाव), to pluck or cut.
4. ਰਹੇ ਪਰਾਕਉਤਾਣਾ (रहे पराकउताणा) : lost (ਰਹੇ) are (ਪਰਾਕਉ, Sans. पराक्रम, activity) and ਤਾਣਾ (ਤਾਣ, power)
5. ਖੜੁ (खड़) : *lit.* crop.
6. ਕੁੜਿ (कुड़ि) : *lit.* to wither away ; also to break with a click (ਕੁੜਕ).
7. ਕੰਨਿ कंनि = ਕੰਨ੍ਹਾ, ਕੰਧਾ : shoulder.

Sri Rāg M. 4

In the First Watch of the Night, you were cast into the womb, O my Merchant-friend,
Uttered you then His Name and Meditated on Him and gathered-in the Name of the Lord.
And so, by calling on Him you were saved in the Fire (of the womb).
When came you out, your father and mother saw your face and were pleased.
Remember Him, therefore, of whom you were created; Dwell upon His thought in your heart, by the Guru's Grace.
Says Nānak, "Remember the Lord in the First Watch of the Night, by God's Grace." *[1]*
In the Second Watch of the Night, O my Merchant-friend, your mind is fixed on Duality.
Your mother and father hug you and bring you up saying : 'he's mine, he's mine'.
They embrace you and wish that you earned for them.
Lo, the ignorant fool knows not the Giver and clings to the Gift.
Rare is the one who turns his face God-wards and reflects and fixes his mind eternally on the Lord:
"Him," says Nānak, "Death eats not in the Second Watch of the Night." *[2]*
In the Third Watch of the Night, O my Merchant-friend, the mind is involved in the household.
One thinks of riches, and gatheres riches, but gathers not the Lord (in one's mind).
Never, never, does he gather-in the Lord's Name, who is his only Support in the end;
All this wealth is Maya, the Great Illusion, and one leaves it all in the end, in sorrow. **P. 77**
He, on whom is God's Grace, Meets with the Guru, and gathers-in the Lord's Name :
Says Nānak, "He, in the Third Watch of the Night, Meets with his Lord, the God." *[3]*
In the Fourth Watch of the Night, O my Merchant-friend, the Lord brings about[1] the time of your leaving.
Serve now your True Guru, for the whole Night is going to pass away.
Serve your Lord every moment and tarry not, that you become Eternal through the ages.
Enjoy your Spouse and do away with the pain of births and deaths.
Know no difference between the True Guru and the (True) God, the Master, Meeting whom one is Pleased with the Lord's Worship.
Says Nānak, "In the Fourth Watch, blessed is the Devotee's Night". *[4-1-3]*

Sri Rāg M. 5

In the First Watch of the Night, O my Merchant-friend, you were cast into the womb.
In ten months you were made a human being and given life to practise Virtue.
To practise Virtue you received your life, as was the Eternal Writ for you;
With your mother, father, brother, son and wife, your Lord united you,
And you did virtuous deeds as God Willed, for, in the hands of the beings lies nothing.
Says Nānak, "In the First Watch, the Lord cast you into the womb." *[1]*
In the Second Watch of the Night, O my Merchant-friend, the (desires of) full-blooded youth rose within you like sea-waves,
You then distinguished not between Good and Evil, and your mind was intoxicated with Ego.
You distinguished not between Good and Evil, while the Way ahead was hard.
You Served not the True Guru, while over your head stood[2] the *Yama* like mad.
O fool, when the *Dharmaraja* seizes (and questions) you how shall you answer him ?
Says Nānak; "In the Second Watch of the Night your full-blooded youth was to you like the sea-waves". *[2]*
In the Third Watch of the Night, O my Merchant-friend, you gather Poison in your blind Ignorance.
You are enticed by the love of your son and wife, and within you rises the tide of Avarice.
How can you remember your Lord, lured by Desire ?
You kept not Society with the Holy and you suffered Pain, birth after birth.
You forgot the Creator : and even for a moment remembered Him not.
Says Nānak, "In the Third Watch, you gather Poison in blind Ignorance". *[3]*
In the Fourth Watch of the Night, O my Merchant-friend, the Day (of death) comes near.
Gather-in the Lord's Name that may keep you company in the Lord's Court.
Through the Guru, gather-in the Name, that may be your Succour in the end.
This craze for Maya goes not with you—False is its love.
All your Dark Night is past[3] : Serve, therefore, the True Guru that Light may dawn (upon you). **P. 78**
Says Nānak, "In the Fourth Watch, the Day (of death) comes near". *[4]*
As was the Writ of the Lord, away you went with all your deeds;
The Couriers of Death caught hold of you with a firm grip and gave you no time to wait;
As was the Writ, so did they drive you along; the self-willed were ever in Grief.

---

1. ਆਦੀ (आदी)=ਆਂਦਾ : brought about. The word is so inflexed to suit the rhyme-scheme.
2. ਠਾਢੇ (ठाढे) : standing; also cool (ਠੰਡਾ).
3. ਗੁਦਰੀ (गुदरी)=ਗੁਜ਼ਰੀ : passed.

But they, who Served their True Guru, were at all times in Peace at the Lord's Court.
The body is the field of *Karma* in this age : whatever one sows that one reaps.
Says Nānak, "The Devotees are ever in Bliss at the Lord's Court, while the self-willed (again) take to the Round". *[5-1-4]*

Sri Rāg M. 4, Chhant

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How can the Ignorant Bride see her Lord's Face at her Mother's Home ?
(Only if) the Lord, in His Grace, make her learn the Duties of her Spouse's Home, through the Guru.
If she learns the Duties of her Spouse's Home through the Guru, she will Dwell ever upon her Lord.
She will be Happy amidst her Mates and, at the Lord's Court wave her arms about (in joy).
Dwelling on the Lord's Name, she strikes[1] the account and the balance off the *Dharmaraja's* (Book).
Through the Guru does thus the Ignorant Bride see the Face of her Lord at her Mother's Home. *[1]*
O my father, I am Wedded to my Lord, by the Guru's Grace.
The Darkness of my Ignorance has vanished ; the Guru has blazed the trail of Wisdom.
Blazes the trail of Wisdom and dispelled is my Darkness and I find my Lord, the Jewel of jewels.
Gone are my Ego and Sorrow, and, through the Guru's Instruction, my Self eats up my self.
I Marry the Being Eternal, Immortal, who dies not, nor goes.
Such is my Marriage, O father, to my Lord, by the Guru's Grace. *[2]*
True is my Lord, O my father ; the Marriage-party is of the Holy Servants of the Lord ;
At my Mother's, I was Happy Dwelling on my Lord, and at my Spouse's, I look Beauteous.
She, who Dwelt on the Lord's Name at her Parent's Home was Happy at the Groom's too.
And they, who Conquered their mind, by the Guru's Grace, Won (at the Chess-board of Life) ; Blessed, Blessed, are they.
On Meeting the Saints, the Marriage was well performed and I got the Lord of Bliss as my Spouse.
True, true is my Lord, O my father : Accompanied by the Lord's Servants, the Marriage-party looks Beauteous. *[3]*
O my father, gift away to me the Dowry of the Lord's Name. **P. 79**
Let the Lord be my Wear, His Glory my Beauty, that my Task be accomplished.
Blessed is the Lord's Worship ; the True Guru has blessed me with it.
In all lands, nay, in all Universe Pervades the Glory of the Lord ; the Gift of the Lord's (Name) is matchless ;
All other Dowry displayed by the self-willed is false egoism and a vain show.
O my father, bless me with the Dowry of the Lord's Name. *[4]*
The Lord Pervades all, O my father : Meeting with the Spouse, the Bride ('s family) grows like a Creeper[2].
Through ages upon ages, through all time, through eternity, the Guru's Family increases manifold ;
The Family of the True Guru runs through all the Ages ; by the Guru's Grace, they all Dwell upon the Name.
The Lord never goes nor dies and Gives more and for ever more.
Nānak : He the Lord is the Saint of saints, Dwell thou on Him and be Blest
O my father, on meeting her Lord, who Pervades all, the Bride ('s family) grows like a Creeper. *[5-1]*

Sri Rāg M. 5, Chhant

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O my mind, my friend, gather-in the Lord's Name.
O my mind, my friend, thy Lord lasts with thee.
Dwell on the Name, thy eternal Support ; he, who does it, is never wasted away :
The Desires of his heart are fulfilled by fixing his mind on the Lotus-Feet (of the Lord).
The flower-girt Lord, who Pervades the seas and the earth, also Abides, by His Grace, within thee.
Says Nānak, "O my beloved mind, I ask thee to dispel thy Doubt in the Society of the Saints", *[1]*
O my mind, my friend, without the Lord, all the show is false.
O my mind, my friend, the world is a Sea of Poison.
Make the Lotus-Feet (of the Lord) thy Boat and so shed thy Sorrow and Doubt,
And Meet thy Perfect Guru, by good Fortune, and Dwell on thy Lord, night and day.
He, the Master, who is since Eternity, His Name is the Mainstay of the Devotees.
Says Nānak, "O my beloved mind, without the Lord, all show is false". *[2]*

---

1. ਕਿਰਖੈ (किरखै) (Sans. कृष्) to till land ; also, to weed out ; to furrow. Here, to strike off the account as the plough upturns the earth.
2. ਵੇਲ ਵਧੰਦੀ (वेल वधंदी) : this idiom is always employed to denote increase in progeny, here it means the growth in the worshippers of the Lord.

O my mind, my friend, carry along the Profitable Merchandise[1].
O my mind, my friend, thus does one Dwell in the Abode of the Eternal.
He who Serves at the Door of the Unknowable, Unfathomable God, attains eternal Peace.
He comes nor goes and is not born (merely) to die, and his Sorrows and Doubts depart.
The Account of the conscious-unconscious (mind) is torn up for him, and the Couriers of Death are helpless (before him).
Says Nānak, "O my beloved mind, carry the Profitable Merchandise[1] along into the Yond". *[3]*
O my mind, my friend, abide in the Society of the Saints,
O my mind, my friend, the Lord's Name is the Light of the world.
Call on thy Master, of easy access, who fulfils all thy Desires ; **P. 80**
And practise what is in thy Writ, and attain to thy Lord ; Separated for long, thou art United (to Him).
Thy mind regains its Faith in Him who Pervades within (thee) and without.
Says Nānak, "O my beloved mind, abide thou in the Society of the Saints." *[4]*
O my mind, my friend, devote thyself to thy Lord, Imbued with Love.
O my mind, my friend, the mind's fish lives only in the Lord's Waters.
Drink thy Lord's Nectar-Word, and be sated ; and Peace will rain upon thee.
Attain to Thy Lord[2] and Sing in Joy : the True Guru being ever in Mercy, thy Desire is fulfilled.
He ties thee to His Skirt and blesses thee with the Nine Treasures ; and the Master bestows upon thee His Name which is all-in-all[3].
Says Nānak, " Through the Saints' Instruction, thy mind is Imbued with the Loving Adoration of the Lord." *[5-1-2]*

Chhants[4] of Sri Rāg, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dakhna[5] :

In my heart is my Lord, how shall I See His Presence[6] ?
Nānak : seek thou the Refuge of the Saints, and thus find the Life of all life. *[1]*

Chhant :

'Love of the (Lord's) Lotus-Feet in the mind' : this is the Saints' Way.
Love of Duality is worthless and against their Way ; the Lord's Servants like it not.
Nothing do His Servants like, save being in the Lord's Presence,
And find not Peace for a moment (without Him).
Without the Lord's Name, the body and mind are empty, and die like fish out of water.
Meet me Thou, O Life of my life, that I Sing Thy Praises in the Society of Saints.
O Master of Nānak, take pity and permeate Thou his body and mind. *[1]*

Dakhna :

He, the Lord, shines forth at all places ; I see not another.
All the doors[7] are opened unto us, Nānak, as we See the God.

Chhant :

Indescribable is Thy Word, the Mainstay of the Saints ; reflect, O mind, on Him through the Word ;
With every breath and intake of food, remember thou Him in the mind, with perfect Faith.
Why forget Him from the mind even for a moment, who is all Virtue and the Life of our life.
He, who Fulfils our Desire, and Knows the Sorrow of our hearts ;
He, who is the Support of the supportless and the Friend of all, meditate thou on Him that thou losest not Him in a Gamble.
Prays Nānak : "O Lord, have Thy Mercy and make me Swim across the Sea of Existence." *[2]*

Dakhna :

I bathe in the Dust of the Saints' (Feet), when my Master is Pleased with me.
I find all Riches, Nānak, when I find the Lord's Name.

---

1. ਖੇਪ (खेप) : (Sindhi), merchandise.
2. ਸ੍ਰੀਧਰ (श्रीधर) : He who is the support (ਧਰ) of Lakshmi (ਸ੍ਰੀ), *i.e.*, God.
3. ਸਰਬਸੁ (सरबसु) : (Sans. सर्वस्व), the whole (treasure). It is also rendered as ਸਰਬ-ਰਸ, *i.e.*, the essence of all *rasas* or flavours.
4. ਛੰਤ (छंत) : (Sans. छंद) *lit.* verse, here a typical measure.
5. In these verses, Sindhi and Lehndi (Western and Southern Punjabi) terms are commonly employed ; hence the composition is called Dakhne (which contain Southern speech).
6. ਹਠ ਮਝਾਹੂ ਮਾ ਪਿਰੀ, ਪਸੇ ਕਿਉ ਦੀਦਾਰ (हठ मझाहू मा पिरी, पसे किउ दीदार) : ਹਠ (heart) ਮਝਾਹੂ (in), ਮਾ-ਪਿਰੀ (my love), ਪਸੇ (see)—are all Sindhi words.
7. ਕਪਾਟ (कपाट) : (Sans. कपाट) : door ; the Tenth door.

Chhant :

The Master's Abode is Beauteous, in it abide the Devotees; this is their only Hope.
Their minds and bodies are imbued with[1] the Lord's Name, and they Drink the Nectar (all the time).
P. 81
Lord's Nectar they drink and become Eternal; the poisonous brackish Water they touch not.
When my Lord, the Supporter of the earth, is Pleased, I look upon the Society of the Saints as the (nine) Treasures.
(Thus) one attains all Peace. all-Joy, O dear; and one sews into one's mind the Jewel (which is the Lord);
Forget not Him, therefore, ever the Life of thy life, and live thou (eternally) by Dwelling on Him. *[3]*

Dakhna :

He, whom Thou Ownest, Thou Meetest, O Lord !
For, Thou art enticed away by hearing (from him) Thy own Praise. *[1]*

Chhant :

With the potion of Love (in their mouth), the Devotees bewitched their Lord.
By the Grace of the Saints, they looked Beauteous in the Lord's Embrace.
They looked Beauteous in His Embrace, and shed all their Pain, and brought, through Worship, their Lord into their power.
Upon their mind rained all Joy; the Lord was munificent and they shed their Woes of life and death.
Their Mates sang the Song of Bliss and were Fulfilled and were trapped not by Maya any more.
The Loving Lord Gave them His Hand, and the Sea of Existence dreaded them not. *[4]*

Dakhna :

The Name is beyond Value; not one knows its Worth :
They, in whose Lot it is so Writ, they alone Enjoy the Love of the Lord. *[1]*

Chhant :

They, who speak and write and hear of the Lord, become Pure and Blessed and they Save their Kins.
They, who kept the Society of the Saints, Loved the Lord's Name, and Dwelt upon the Lord.
They Dwelt upon the Lord and Fulfilled their lives; upon them was the Lord's perfect Mercy.
He took them by the hand and Blest them with His Praise, and they were not cast into the womb again to die.
When the True Guru was in Mercy, I Met the Lord, and stilled my Lust and Anger and Greed.
How can I describe the Indescribable Lord ?
Says Nānak, "I can only be a Sacrifice unto Him". *[5-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg M. 4, Vaṇjārā[2]

Glorious is the Lord's Name who Creates all;
And, Supports all, and Pervades all hearts, all over.
Meditate on Him, for there is no one other than Him.
They, who fix their minds on the love of Maya, have to leave it in the end, and so they Grieve.
Nānak : the Lord's Servant Dwells upon the Name which is his Mainstay in the end. *[1]*
I have no one but Thee, O Lord !
In the Refuge of the Guru, I find my Lord, O my Merchant-friend; (but) He is Met with if it be in one's great good Fortune. *[1-Pause]*
O brothers, without the Saints no one has attained the Lord's Name. **P. 82**
They, who do deeds in Ego, are like a harlot's son, without a name.
One is of one's Father's caste if the Guru, in his Mercy, Blesses.
With great good Fortune, one finds the Guru, and night and day one is in Love with the Lord.
Nānak, the (Lord's) Servant has Realised his Lord, for he did the only Deed of Praising the God. *[2]*
In my mind is the Love of the Lord.
The Perfect Guru has made me Wise in the Lord's Name. *[1-Pause]*
Meditate on the Lord's Name so long as thou hast life and beauty.
He alone will go along with thee in the end, and Save thee when thy life is no more.
Sacrifice am I unto those in whose heart Dwells the Lord.

1. ਗਲਤਾਨ (गलतान) : (Persian), imbued with.
2. A folk-tune.

They, who remembered not the Lord's Name, regretfully did they leave the world.
In whose Lot it was so Writ by God, they alone, Nānak, Dwelt on the Lord's Name. *[3]*
O my mind, fix thy attention on the Lord's Love.
With great good Fortune, one finds the Guru, and through the Guru's Word one is Ferried across (the Sea of Existence). *[1-Pause]*
He of Himself Creates and Gives and Takes.
Of Himself does the Lord lead one astray; of Himself He makes us all Wise.
The minds of the God-wards are Illumined; but rare, how rare, are they !
Sacrifice am I unto those who Found the Lord, through the Guru's Word.
Nānak's Lotus has Blossomed forth and into his mind has come Lord, the God. *[4]*
O my mind, Reflect on thy Lord.
And, seek the Refuge of the Guru, and all the Woes and Sins of thy life leave thee. *[1-Pause]*
The Lord Pervades all hearts, but which way[1] to seek him out ?
By Meeting the Perfect Guru, the Lord Comes into thy mind.
My only support is the Lord's Name; by the Lord's Name is the mind Illumined and the Highest State (attained).
The Lord's Name is my only Hope; from His Name is my Caste and Honour.
Nānak, the Lord's Servant, has Dwelt upon the Lord's Name and is Dyed in the Precious Red of the Lord. *[5]*
Meditate thou on the Lord, the True One.
By the Guru's Word does one Realise one's Lord from whom is all Creation. *[1-Pause]*
They, in whose Lot it was Writ by God, they Met with the Guru.
And in the love of his Service, O my Merchant-friend, their mind was Illumined by the Light of the Lord's Name.
Blessed is the Trade and the Trader who Trades in the Lord's Merchandise.
Bright are their Faces and they Meet with their Lord, the God.
Nānak : the Guru is met by those on whom is the Grace of God, the All-good. *[6]*
Reflect on the Lord with every breath, every morsel of food.
My mind is in love with those whose daily routine is (Meditation on) the Lord's Name. *[1-Pause-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Var of Sri Rāg, M. 4, with Shalokas

Shaloka M. 3

Sri Rāg is the most blessed strain (of music), if (through it) one loves the Lord's Truth. **P. 83**
And for ever does the True One Abide in the mind, and the mind is held by the Grace of the Infinite Lord.
Reflecting on the Guru's Word, one Receives the Priceless Jewel (of the Lord's Grace).
One's tongue becomes Pure, also one's mind and body's form.
Nānak : by Serving the True Guru, one Deals only in Truth. *[1]*

M. 3

All love goes[2], if it has not the Lord as the object.
Our minds are tended by Maya; so we can neither See nor Hear.
Without Seeing the Lord, Love does not spring (in the heart), then what can the Blind do ?
Nānak : the True Lord, who took away the Eyes (of Wisdom), alone restores them to us. *[2]*

Pauri

One only is the Lord of Creation and One His Court;
His alone is the Command; keep the One alone in thy mind.
Without Him there is no other : remove thy Doubt and Fear.
Praise thou Him, who Protects thee within thy home and without.
He, on whom is His Grace, Swims across the Sea of Fear. *[1]*

Shaloka M. 1

The Gifts are all God's; with Him one is all-too-helpless.
Some Receive them not, while awake; others He Blesses by Awakening them from their Sleep. *[1]*

---

1. ਭਤਿ (भति) : (Sindhi) : way, path.
2. ਧਾਤੁ ਹੈ (धातु है) : leaveth (ਧਾਉਣਾ, ਜਾਣਾ).

M. 1

Faith and Contentment are the food of the angelic beings[1] ;
They alone See the Vision of the Perfect (Lord) : there is no place there for those who only but gossip[2] and talk. *[2]*

Pauri

Thou, O Lord, Created all and Assigned a given Task to each ;
Thou art the one Pleased on Seeing Thy own Glory.
There is no one without Thee : Thou art the True Master ;
Thou Thyself Pervadest all, all over.
Meditate ye on Him, O Saintly beings, by whom are all Emancipated. *[2]*

Shaloka M. 1

Vain[3] is the pride of caste, vain the pride of glory.
The Lord alone gives Shade to all ;
He, who of himself, feigns glory (is vain).
For only[4] if the Lord Approves of him, is he Approved. *[1]*

M. 2

If one loves one's beloved, one dies before he dies.
For, cursed is the life of the lover without his love. *[2]*

Pauri

Of Thyself, O Lord,Thou Created the two lamps of the sun and the moon.
Of Thyself Thou Created the fourteen stores[5] wherewith men Trade.
They, who are turned God-wards, reap the Profit :
Them the *Yama* touches not, who Drink-in the Nectar of the Lord's Truth.
They are themselves Released and also their kins ; nay, the whole world is Saved for their sake. *[3]*

Shaloka M. 1

P. 84

The Lord Creates nature and then Pervades it.
He, who Avails the span[6] (of Life), is the (True) Servant of the Lord.
Nature has a value, and yet is beyond value ;
He, who sets a value on it, becomes mute (in the end).
(A Muslim) dwells on the Prophet's Way :
But, without Wisdom, how shall he know the End ?
Let thy bowings be of Faith and Knowledge of mind thy object[7] of (study).
And, then thou See-est the Presence of thy Lord wheresoever thou See-est. *[1]*

M. 3

The Society of the Guru is not found by being near or far ;
Nānak : the True Guru is attained when thy mind lives for ever in his Presence. *[2]*

Pauri

Seven islands, seven seas, nine continents, four Vedas and eighteen Puranas,
Thou alone, O Lord, Pervadest all ; all these love no one but Thee.
All Creation is dedicated to Thy Worship, who Holds the earth in His Palm[8].
I am a Sacrifice unto those who Meditate on Thee.
Thou Thyself dost everything ; O, wonderful are Thy Doings ! *[4]*

---

1. ਮਲਾਇਕਾਂ (मलाइकां) : (Arabic), plural of Malik (ਮਲਿਕ) (angelic being).
2. ਖਾਇਕਾ (खाइका) : (Sans.), gossiper.
3. ਫੱਕੜ (फकड़) : from ਫੋਕੜ, that which has no juice ; valueless.
4. ਤਾਪਰੁ (तापरु) : ਤਾ (then) + ਪਰ (only).
5. *i e.* the fourteen *lokas* (7 heavens and 7 under-worlds).
6. ਵਖਤੁ (वखतु) : (Arabic, ਵਕਤ), time.
7. ਮਖਸੂਦੁ (मखसूद) : (Arabic, ਮਕਸੂਦ), the object of desire.
8. ਸਾਰੰਗਪਾਣਾ (सारंगपाणा) : (Sans. (सारंगपाणि) : He, in whose hands (ਪਾਣਿ) is the earth (ਸਾਰੰਗ)

Shaloka M. 3

Why ask for a pen[1] and the pot of ink[2] ?
Write on the Tablet of thy heart.
Abide for ever and ever in the Love of the Lord,
For the pen and the ink-pot and their writings will all go,
But not so the Love of the Lord, for, it is Writ in thy Lot by God. *[1]*

M. 3

That what seems goes not along with thee, see thou anywise[3] for thyself.
The True Guru has embedded in thee the Real Name, be then in Communion with the Real.
Nānak : the Truth is in the Word, but, it is by His Grace that it is Revealed to thee. *[2]*

Pauri

Thou, O Lord, art within and without ; Thou art the Knower of my inmost secrets.
Whatever I do Thou Knowest ; Gather-in the Lord, O my mind !
He alone is in fear who commits Sin : the righteous ones are ever in Joy ;
When Thou alone art True, when Thy Justice too is True, whom shall then we fear ?
Nānak : they who Realised the Truth, became one with the Lord's Truth. *[5]*

Shaloka M. 3

Burnt be the pen, the ink, the paper,
And burnt be the one who writes of Duality.
Nānak : one does what is Writ for him by God ; (for) one can do nought else. *[1]*

M. 3

False is all other reading, false is all other speech ; false the love of Maya.
Nānak : without the Lord's Name nothing is eternal; they, who read of (another) waste their lives away. *[2]*

Pauri

Glorious is the Lord's Praise, Glorious the Singing of it.
Glorious is the Lord's Praise, for His Justice is in accordance with His Law.
Glorious is the Lord's Praise, for one attains one's heart's Desires.
Glorious is the Lord's Praise, for He Hears not our traducers.
Glorious is the Lord's Praise, for He Gives without asking (another). *[6]*

Shaloka M. 3

They, who indulge in Ego, (know not that they) die, without taking any of their Treasures along.
They suffer Pain for their Duality and the *Yama* haunts them all. **P. 85**
Nānak : one is Saved only through the Guru, by Dwelling on the Lord's True Name. *[1]*

M. 1

We are good at talk, vicious in deeds.
Our minds are black from within, though white from without.
We mimic the ways of those who Serve at the Lord's Door,
Who are Imbued with the Love of their Spouse and Revel in His Joy,
Who are power-less even when in power and are humble and meek.
Saith Nānak, "Blessed is my life, if Thou, O Lord, Unitest me with them." *[2]*

Pauri

Thou Thyself art the water, Thou Thyself the fish and the net.
Thou Thyself Castest[4] the net, Thou Thyself art the film[5] upon the water.
But, like the lotus, Thou Remainest Detached, deep are Thy Roots (in Mud), but Thou Losest not Thy Glow[6].
Thou Thyself Givest Release, in an instant (as brief) as the striking of a Thought.
O God, nothing is beyond Thee ; (but), Thou art Realised through the Guru's Word. *[7]*

---

1. ਕਲਉ (कलउ) : corrupted form of ਕਲਮ, pen.
2. ਮਸਾਜਨੀ (मसाजनी) : (Sans. मसीधानी), inkpot.
3. ਵਿਉਪਾਇ (विउपाइ) : (by) ਵਿ (other) + ਉਪਾਇ (means).
4. ਵਤਾਇਦਾ (वताइदा) : *lit.* to spread out ; also fondle ; be a sacrifice unto another.
5. ਸੇਬਾਲੁ (सेबालु) : (Sans. शेबाल), film upon the water.
6. ਸੈ ਹਥਾ ਵਿਚ ਗੁਲਾਲੁ (सै हथा विच गुलालु) : *lit.* even though struck deep a hundred hands (ਸੈ ਹਥਾ ਵਿਚ), Thy Glow (ਗੁਲਾਲ) (remains).

Shaloka M. 3

He, who knows not the Lord's Will, Grieves :
In him is the Doubt, and so he rests not in Peace.
If the Bride were to walk in the Way of the Spouse,
She attains Honour at Home and is called to the Lord's Palace.
Nānak : by His Grace is this lesson learnt,
And through the Mercy of the Guru, one Merges in Truth. *[1]*

M. 3

O self-willed (fool), bereft of the Lord's Name, be not enticed away by the colour of the safflower.
Its colour will last a few days, its worth is little.
In Duality were Blind fools wasted away :
In Dirt, like worms, they lived and lost themselves.
Says Nānak, "They, who were Imbued with the Lord's Name, are of (True) Colour ; for, they take on the Guru's Poise.
Their Colour of Devotion fades not and they Merge in the Great Peace". *[2]*

Pauri

Thou, O Lord, Created the universe and brought Sustenance to all ;
Some live by tricks and utter nothing but falsehood.
This too is Thy Will for Thou Engagest them in this task.
Some Realise the Truth and Receive Unlimited Treasures (of the Lord's Name).
Blessed are they who eat in Thy Remembrance ; for they, who don't, are ever in want. *[8]*

Shaloka M. 3

The Pundits read and recite the Vedas, but all for the love of Maya.
Lured by Duality, they forget the Name of the Lord, and so their minds are in anguish.
Why not call on Him, who Gave thee body and life and Provided thee with succour ?
(Else), the *Yama's* noose will be snapped not, and thou wilt come and go again and again.
The self-willed, blinded fool knows nothing and practises what is in his Writ.
By great good Fortune, he Meets the True Guru, the giver of Peace, and into him Comes the Lord's Name.
He enjoys Happiness, wears Happiness and passes his whole life in utter Peace.
Nānak : let us not forget the Lord's Name from our minds, for which we receive Glory at the Abode of the True One. *[1]*

M. 3

Serving the True Guru, I found Peace, the Lord's True Name is the Treasure of All-good. **P. 86**
Through the Guru's Word, I Realised the Self, and into me came the Light of the Lord's Name.
I Practised the Truth, but the Glory is in the Hands of the Great (Lord).
His is the body and the life ; I Praise Him and pray to Him.
By the Praise of the Lord through the Word, one abides in Eternal Peace.
All penances, all meditation, all discipline is in the mind ; without the Lord's Name (in the mind), cursed is one's life.
Through the Guru's Word, we Receive the Name ; the self-willed are wasted away by Attachment.
Keep him as Thou Willest, O Lord, (for) Nānak is Thy Slave. *[2]*

Pauri

All are Thine, O God, Thou belongest to all : Thou art the Treasure of all.
All ask Thee for Gifts, and pray to Thee each day.
Whomsoever Thou Blessest he attaineth all ; to some Thou art near, to others far.
No other place there is to ask ; see for thyself, O my mind.
They, who Praise their Lord at His Door, their minds being God-wards, are Illumined. *[9]*

Shaloka M. 3

The Pundit recites and shouts out (his Books) ; but (within him) is the love of Maya.
Within himself he Realises not the Lord, and his mind is foolish and wild.
He instructs the world in Duality, and knows not the Essence himself.
Vain is his life and he is born to die again and again. *[1]*

M. 3

They, who Served the True Guru, received the Lord's Name ; know ye this, think ye of this.
Eternally their minds are at Peace, and they shed their wailings.
Their Self eats up its Ego and becomes Pure by Reflecting on the Guru's Word.
Nānak : they, who are Imbued with the Word, are Saved ; for, they Love their Lord. *[2]*

Pauri

Blessed is the Service of the Guru ; through the Guru it is Approved.
He, on whom is the Lord's Grace Meets with the Guru : He alone Dwells upon the Lord's Name.
Through the Guru's Word do we Receive the Lord ; and the Lord Takes us across (the Sea of Existence).
Not one has Received Him by forcing his mind : even the Vedas testify this.
Nānak : he alone Serves his Lord whom He Attaches to Himself. *[10]*

Shaloka M. 3

Nānak : he is the bravest of the brave who overcomes his inner Ego.
And Praises the Lord's Name, and thus Saves himself in this life.
He himself is Delivered, so are all his Kins.
They alone look Beauteous at the True Gate who Love the Lord's Name.
The self-willed die in Ego ; even their death is a torture (to them).
(But), the Lord's Will Works in all ; what can a poor (mortal) do ?
They who are lost in Duality and forget their Lord.
Nānak : without the (Lord's) Name, all else leads to Pain, and lost are one's Peace and Poise. *[1]*

M. 3

The Perfect Guru embedded the (Lord's) Name in me, and my Doubt was destroyed.
I Sang the Praise of my Lord, the God, and He Illumined my heart and I saw the Path.
My Ego departed and I was in Communion with the One ; into me came the (Lord's) Name to dwell.
Through the Guru's Instruction, I Merged in the True Name and the *Yama* touched me not. **P. 87**
The Creator alone Pervades all and he, on whom is His Grace, is Attuned to the (Lord's) Name.
Nānak, the Lord's Slave, lives by Uttering His Name ; and even for an instant without it, he dies. *[2]*

Pauri

He, who Repairs to the Lord's Court, is accepted at all courts.
Wherever he abides, he looks Beauteous ; even the Sinners are Saved by looking at his face.
Within him is the Treasure of the (Lord's) Name which makes him Glorious[1].
Worship then the (Lord's) Name, Believe in it, and all thy Sins will depart.
(For) they who Dwelt on the (Lord's) Name with the singleness of mind, became Eternal for the world. *[11]*

Shaloka M. 3

Worship the Supreme Lord[2] with the Guru's Poise.
If the (individual) Soul has faith in the Over-Soul, it Realises the Lord within its own Home.
And the Soul then wavers not, like the Guru's good nature.
Without the Guru, one enters not into the Great Peace, and the dirt of Avarice goes not from within.
If the Lord's Name comes into thy mind, even for a moment, thou earnest the merit of bathing in the sixty-eight holy waters.
When one abides in Truth, one is Soiled not ; it is in Duality that the mind is Soiled.
And the Dirt is washed not off even if one bathes at all the places of pilgrimage.
The self-willed practise the deeds of Ego, and earn nothing but Pain.
Nānak : the Soiled one is Cleansed only if he Merges in the Guru. *[1]*

M. 3

How can one instruct the self-willed persons :
They look odd (in the Holy Society), and go the Round as are the deserts of their deeds.
Communion and Separation are the two Ways : one does as is the Lord's Will.
Through the Guru, one stills (the Ego of) one's mind ; and tests it on the Touchstone of the Word.
One grapples with one's mind, and settles with it alone ; and is then at Peace with the mind.

1. ਪਰਵਰਿਆ (परवरिआ) : (Sans. (प्रवर), [illegible]cellent or distinguished ; exalted.
2. ਆਤਮਾ ਦੇਉ (आतमा देउ) : ਆਤਮਾ ਦੇਵ, The Supreme Self, *i.e.*, God.

He attains his mind's Desire through the Love of the True Word.
Drink thou for ever the (Lord's) Nectar-Name; do this deed by the Guru's Grace.
If one grapples with some thing other than the mind, one wastes one's life away.
The self-willed lose the Game through obstinacy of the mind, and practise Falsehood.
By the Guru's Grace, the God-wards win over their minds, and enter into Communion with the Lord
Nānak : they Practise the Truth, while the self-willed are born to die, over and over again. *[2]*

Pauri

O Saints of the Lord, my Brothers, hear ye this Instruction of the True Guru.
He, who has it in his Destiny Writ in his Forehead, keeps it in his heart.
(For him), the Lord's Gospel is Nectar-sweet and Glorious, and he Tastes it through the Guru's Word, the natural way.
His mind is Illumined, and dispelled is his Darkness, as the sun draws the night (into itself)[1],
And the Unseen, the Imperceptible, Unknowable, Immaculate—Him the eyes See, by the Guru's Grace. *[12]*

Shaloka M. 3

He, who Serves his True Guru, is accepted (by the Lord). **P. 88**
(For), he loses his Ego and is in Communion with the Lord's Truth.
He, who Serves not the True Guru, wastes away his life.
Nānak : He, the Lord, Does what He Wills, and no one can ask Him 'why ?' *[1]*

M. 3

My mind is girt by Evil—it does the Evil deeds;
The ignorant minds worship Duality, and they are Punished at the Lord's Court.
Let me Worship the Supreme Lord; but how shall I Know of Him without the True Guru ?
All meditation, all penance, all continence, is in the acceptance of the God's Will, but through the Lord's Grace does this (Wisdom) dawn.
Nānak : Serve (thy Lord) with a high mind, (but) that alone in thee will be Approved which thy Lord Likes. *[2]*

Pauri

Dwell on the Lord's Name, O my mind, which brings thee peace, night and day.
Dwell on the Lord's Name, O my mind, which washes off all thy Sins.
Dwell on the Lord's Name, O my mind, which drives out thy Hunger and Pain and Poverty.
Dwell on the Lord's Name, O my mind, by Loving the Lord's great Lovers.
I Meditate in the mind on the Name of the Lord, who has Writ on my Forehead this great good Destiny. *[13]*

Shaloka M. 3

They, who Served not the True Guru, and Dwelt not on the Word,
On them the Lord's Wisdom never dawned; Dead are they even in life.
They wander through myriads of lives and are born to die and be wasted away.
But he alone Serves the True Guru, on whom is His Grace.
The True Guru in himself treasures the (Lord's) Name : but it is through the Lord's Grace that one Attains to it.
He, who is Imbued with the Truth enshrined in the Guru's Word, his Communion is True.
Such a one the Lord Meets and Separates him never, and he Merges in the Great Peace. *[1]*

M. 3

Vaishnava is he, who knows no other but the Lord.
And by the Guru's Grace, Realises himself.
He holds his mind, and brings it (back) to its only Home.
His self dies, and he utters (nothing but) the Name of the Lord.
Blessed is such a Vaishnava for he Merges in Truth. *[2]*

M. 3

If one has guile in oneself and calls oneself a Vaishnava,
He finds not the Lord through deceit.
If he slanders others, he gathers Dirt within.

1. ਕਿਰਾਖੀ (किराखी) : (From Sans. कर्षण, to draw). Also, to obliterate, to remove.

If he washes (his body) from without, the Dirt of the mind goes not.
He, who enters into argument with the Holy
Is eternally in Pain, and is lost in Duality.
If one remembers not the Lord's Name, but does (good) deeds,
His destiny's Writ is wiped not.
And he finds not Deliverance without Serving the True Guru. *[3]*

Pauri

They, who Dwell on the True Guru, are burnt not (by Duality) to ashes;
(For), they who Dwell on the True Guru, are satiated.
They, who Dwell on the True Guru, fear not the *Yama.*
They, on whom was the Lord's Grace, took to the Guru's Feet. **P. 89**
Their Faces sparkle both here and Hereafter, and they are Robed at the Lord's Court. *[14]*

Shaloka M. 2

Chop off the head that bows not down to the Lord.
Nānak : the human frame, not charged with (God's) Love, is worth only being burnt. *[1]*

M. 5

Losing my Way since the beginning, I was born to die (again and over again).
Lo, I wandered about, and fell into a Puddle, mistaking it for a Pool of Musk. *[2]*

Pauri

Dwell on the Lord's Name whose Writ is over all.
Dwell on the Lord's Name which Saves thee in the end;
Dwell on the Lord's Name which Drives out all thy mind's desires and cravings.
By the Guru's Grace, the Fortunate ones Dwelt on the (Lord's) Name, which brought all their vile traducers to their Refuge.
Nānak : Meditate on the Great Name, for, all bow down before the Lord's Name. *[15]*

Shaloka M. 3

The ugly Woman, without Merit, Bedecks herself with beauteous Clothes, but her mind is Impure,
For, she Walks not in the Way of the Spouse, and likes her own command to run.
He, who Walks in the Way of the Guru, all his pain goes.
(For), no one can erase the Writ that the Lord Wrote since Eternity.
He surrenders his body and mind to the Spouse, and loves the Word.
Pray, who has received Him without (dwelling on) the (Lord's) Name ?
Nānak : she alone is Beauteous and of Merit whom the Creator Himself Enjoys in Joy. *[1]*

M. 3

The love of Maya is like darkness; its shores are unknown.
The self-willed ignorants suffer great Pain, and are Drowned, forgetting the (Lord's) Name.
Every day they do all kinds of deeds, but their love is of Duality.
He, who Serves the True Guru, Swims across the Sea of Existence.
Nānak : the God-wards are Merged in Truth; for, they keep the (Lord's) True Name in their hearts.

Pauri

The Lord Pervades the earth, the waters, the inter-space, and there is no other than Him.
He Himself Adjudicates and Drives off the false.
He Grants Honour to the Truthful; True, True, is His Justice.
Praise ye all the Lord, who is the Refuge of the poor and the supportless,
Who Honours the Righteous and Punishes the Evil-doers. *[16]*

Shaloka M. 3

The self-willed ugly woman, without merit, and of evil repute,
Leaves off the home and her spouse and loves another man.
Her desire is never sated and she is ever burnt by Lust, and so she wails;
(So is), Nānak, (the man) without the Lord's Name, like the ugly woman, whom her man has abandoned. *[1]*

M. 3

He, who is Imbued with the Word, is like the bride in love with her lord,
Who enjoys her spouse for ever, for she is truly in love with him.
How utterly pretty is she ; O praise be to her. **P. 90**
Nānak : through Love of the (Lord's) Name is she made a true Bride, and is United with Himself by the Lord. *[2]*

Pauri

O Lord, all of us creatures Praise Thee, for, Thou hast Delivered us of our Fetters.
We salute Thee, for Thou hast Kept us away from Sin.
Thou art the Strength of the weak; Thou art the Strongest of the strong.
The Egoists are humbled by Thee and the self-willed fools put on the Right Path.
And Thy Devotees are blessed with Honour and the poor and the hapless succoured, O Lord ! *[17]*

Shaloka M. 3

He, who walks in the Way of the True Guru, attains great Glory.
He in whose mind Abides the good Name of the Lord, him no one can destroy.
He, whom the Lord Favours, His Grace is upon him.
Nānak : the Cause is in the Hands of the Creator, but only the God-wards Realise it all. *[1]*

M. 3

Nānak : they, who Dwelt on the Lord's Name, are eternally in Communion with the Lord.
Maya is in the service of the Master and she serves too the Servants of the Lord.
The Perfect One has made (the Devotee) Perfect, and, by His Will, is he Saved.
He, who Realised (the Truth) by the Guru's Grace, attained to Salvation.
The self-willed know not the Will, them the wild *Yama* destroys.
They, who Dwelt on the Lord, by the Guru's Grace, Swam across the Sea of Fear.
The Meritorious Lord, Wipes off all our demerits for, He is the Lord of Forgiveness. *[2]*

Pauri

The Devotees have Faith in the Lord ; (for) the Lord Knows all.
Know not another like Him, for, the Lord Ministers nothing but the Law.
Why fear or doubt when He never is Unjust.
True is the Master, True is His Justice ; only the Evil-doer suffers defeat.
Praise ye, O Devotees, the Lord with joined palms, for He Saves ye all. *[18]*

Shaloka M. 3

I seek to Unite with the Lord and to keep Him in my heart.
I Praise the Lord ever and for ever, through the love of the Guru.
Nānak : he, on whom is His Grace, him He Unites with Himself, and he alone is the True Bride of the Lord. *[1]*

M. 3

We find our Lord through the Service of the Guru ; but only if the God's Grace be upon us.
They, who Meditate on the Lord's Name, from men they become angels.
Their Ego is dispelled; they enter into Communion with the Lord and are Saved through the Guru's Word.
Nānak : they Merge into the Great Peace, by the Grace of the Master. *[2]*

Pauri

The Lord Makes the Devotee Worship Him by Revealing His Glory to him.
(Nay), the Lord Himself Puts the Faith in the Devotee, and through him Serves Himself. **P. 91**
He Bestows Bliss on the Devotees and Gives them a Seat in the Eternal Home.
He Makes the Sinners wander and Condemns them to the deeps of Hell.
His Devotees He Blesses with His Love, and Saves them with His Support. *[19]*

Shaloka M. 1

Ignorance is the Drummer-woman; heartlessness the Butcheress;
Slander is the Sweepress in the heart ; anger is the *Chandāl*.
What use is it (O Pundit), to mark off[1] (thy kitchen), when all the four Outcastes are within thee.
Let Truth be thy continence ; good Deeds thy markings ; Meditation on the (Lord's) Name thy bath.
Nānak : they alone are held sacred (in the world beyond) who instruct[2] not the others in Evil. *[1]*

M. 1

Whether one be a Swan, or a Crane, one is Saved only by the Lord's Grace.
Nānak : if the Lord so Wills, He Turns (even) a Crow into a Swan. *[2]*

Pauri

Ask thy Lord if thou wishest thy work done.
Through the True Guru's Word, He Accomplishes thy tasks.
In the Society of the Holy, Drink then the (Lord's) Nectar, the Treasure of Good.
O Thou, the Dispeller of fear, O Merciful Lord, save my Honour.
Says Nānak : Singing Thy Praises, One Knows the Unknowable Thou. *[20]*

Shaloka M. 3

To Him, the Lord, belong our body and Soul ; He is the Mainstay of all.
Nānak : Serve thou Him by the Guru's Grace ; for, He is thy Benevolent Lord.
Sacrifice am I unto them who Dwelt on the Formless He.
Their Faces sparkle and them the whole world greets. *[1]*

M. 3

Meeting with the True Guru, (my mind) is turned away (from Maya), and I expend the Nine Treasures (of the Lord's Name).
The Eighteen Miracles follow my footsteps, and I abide in my True Abode within myself.
Beyond the desires of the world[3], I live in Communion with the Lord, and (in my mind) Rings ever the Unstruck Melody (of the Word).
Nānak : the Lord's Devotion comes but to those in whose Lot it was so Writ by God. *[2]*

Pauri

I, a Bard of the Lord, went to call at His Door.
The Lord Listened to my Plaint from Within, and Called me into His Presence.
And Asked me He : "What brings thee here, My Bard ?"
"Grant me, O Merciful Lord," I pray, "the Gift of Thy Name."
My Lord, the Benevolent God, Granted my prayer and I was Blest with the Robe of Honour. *[21-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg of Kabirji

(To be sung in the Measure of 'Ek Svan')[4]

The mother thinks, "my son is growing" : she knows not his days are wearing off.
The more she says, "he's mine", and loves him, the more the angel of death laughs. *[1]*
Thou, O Lord, hast cast the world in Doubt. **P. 92**
How can one realise Thee, when one is lured by Maya ? *[1-Pause]*
Says Kabir, "Leave thy love of Poison ; in its company thy death is sure.
Call on the All-pervading Lord, O life, whose Word is life-giving for ever ; and carries thee across the Sea of Existence." *[2]*

---

1. ਕਾਰੀ (कारी) = ਕਾਰ, ਲਕੀਰ : lines, which the devout Hindus draw to mark off their kitchen from the rest of the compound. This is done to establish and preserve its sanctity.
2. ਪੰਦਿ (पंदि) (Persian), advice, instruction.
3. ਉਨਮਨਿ (उनमनि) : (Sans. उन्मन, agitated ; also from Sans. उन्नतमन, high mind). According to Yoga, he alone, who withdraws from the world, is in the state of Unmana.
4. That is, in the same measure as the hymn titled, "Ek Svan" (Sri Rag, M. 1).

When the Lord so Wills one Loves the Lord,
And one's inner Doubt is cast away.
One attains Poise and the mind is Awakened to the Lord's Wisdom.
And, by the Guru's Grace, one enters into Communion (with the Lord). *[3]*
In His Company, one dies not.
And, if one Realises His Will, one Meets with Lord the God. *[1—Second Pause]*

Sri Rāg of Trilochan

In one's mind is the immense love of Maya ; and one forgets the fear of age and death.
One flowers like the lotus, by seeing his kins, and the vicious man, casts an evil eye upon another's woman. *[1]*
But when, (Age), the offspring of the *yama*[1] comes with a terrible message[2]
One feels helpless before it
Rare is the friend who says:
"Take me, Thou, my Lord, into Thy Embrace,
Meet me, my Lord, and Deliver me (of Maya)." *[1—Pause]*
(Others) indulge in pleasures, forsaking their Lord, and thinking themselves to be immortal.
Cheated by Maya, they Remember not (the Lord), and idle away their lives. *[2]*
O man, one has to tread a hard and dreadful Path, where there is neither the sun nor the moon.
When one leaves the world, where will then be one's love of Maya ? *[3]*
Today, in my mind, I Saw the Lord of Law,
Whose couriers smothered[3] me with their powerful hands and I could not stand up against them. *[4]*
If someone makes me Wise, I See the Lord Pervading the woods and glades.
Says Trilochana, "Thou art All-knowing, All-pervading, yea, Thou, my Lord !" *[5-2]*

Sri Rāg of Bhagat Kabirji

Listen, O Pundit, the One Lord is Wonderful ; no one can tell of His Glory.
He has Enticed the angelic men, the Devotees of gods, and heavenly singers, and bound the three worlds with the string[4] (of His Law). *[1]*
(Within me) Rings the Unstruck Melody of the Lord's Flute;
Yea, He, in whose Presence one's mind is Attuned to the Sound (of Celestial Music). *[1-Pause]*
The (mind's) sky is the furnace and of the two funnels (of breath) the one sucks-in and the other spits-out;
And then into the golden pot (of the heart) is distilled the pure stream of blissful Nectar. *[2]*
And lo, the wonder of wonders, that the breath is the cup.
But rare is the Yogi whose way is this : even a king reaches not his Glory. *[3]*
Says Kabir, "Such Light did I get of the One on High, that I was filled with His Love.
And, while the rest of the world is deluded by Doubt, my mind is Imbued with the Reality of the Real". *[4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg : Hymns of Bhagat Beni ji

[To be sung in the Measure of 'Pahre']

O man, when you were encased in the womb, and standing on your head you were engrossed in meditation, **P. 93**
Your body was listless and the pride of being a man was not yours, your ignorance was in silence[5], and night was as was the day.
Recollect those days of your great woe, now that you've spread (the net of) your mind out and afar.
Leaving the womb you entered the mortal world and forgot you the Lord of man. *[1]*

---

1. ਜਮਹਿ ਤਣਾ (जमहि तणा) : ਤਣਾ (Sans, तनय) : son of the *Yama*.
2. ਦੂੜਾ ਆਇਓਹਿ (दूड़ा आइओहि) : ਦੂੜਾ is from दुजि, a Sindhi word, meaning courier; messenger.
3. ਕਰਦਲ (करदल) : who smother (ਦਲ) with their hands (ਕਰ).
4. ਮੇਖੁਲੀ (मेखुली) : (Sans, मेखला), string.
5. ਸੁਨਾਗਾ (सुनागा) : (from Sans शून्य), void.

You will repent forsure, O fool, why do you then indulge in Vice and abide in Doubt ?
Remember the Lord or you go to the abode of the *Yama*.
Why, O man, you wander wildly[1] thus ? *[1–Pause]*
Like a child you play and crave every moment for lust and like tastes :
And taste good and evil, sour and sweet, and wines and meats ; and the five (Desires) land you forsure in Pain.
You abandoned Meditation and Penance, and Continence and good Deeds, and remembered not the Name of the Lord.
And lust sprang up in you, your mind was darkened and a woman[2] was bound to your neck. *[2]*
In the glow of youth, you ravished the beauties of other women and distinguished not between good and evil.
Intoxicated by Lust, the great craving of man, you knew not what is Virtue, what is Sin ?
And Your mind was proud of your sons and your riches and you cast the Lord away from your heart.
And You calculated your share in the estates of the dead, and in Lust and pleasures of the palate[3] you wasted your life away. *[3]*
White became your hair like (white) flowers and your voice was (feeble as if) coming out of the seventh underworld.
(The more) your eyes dimmed and your intellect and prowess decreased, the more your Lust was churned (and grew).
And Desire rained on your mind, and the lotus of your body withered away.
Forgot you in the mortal world the Word of the Immortal Lord and Grieved thereafter. *[4]*
You were pleased at the sight of your young babes[4] and, in pride, you knew not (the Real).
And even when thy eyes saw not, you hungered for more and cosier life.
When your light was extinguished and the bird (of your soul) flew away, in your own compound no one liked you.
Says Beni, "Listen, O Devotees, who has ever attained to Salvation after (such a) death ?" *[5]*

Sri Rāg of Ravidas

Thou art me; I am Thou : where is the difference ?
Do the gold and the golden bracelet differ ? Or, the water and the waves ? *[1]*
If I wouldn't sin, O Thou Infinite One,
How wouldst Thou be called the Purifier of the sinners ? *[1–Pause]*
Thou art known as the Master, the Inner-knower of ourselves,
So am I Thy Servant Known : from me, the Servant, art Thou (known) the Master. *[2]*
I call on Thee, "O Lord, grant me this Wisdom,
That Ravidas knoweth Thee equally in all[5], everywhere." *[3]*

---

1. ਅਨਰਾਧਾ (अनराधा) : (Sans, अनिरुद्ध), wild.
2. ਸਕਤਿ (सकति)=ਸ਼ਕਤੀ : the divine female.
3. ਭਗ ਮੁਖਿ (भग मुखि) : (The joys of) ਭਗ (Sans, भग) female organ and ਮੁਖਿ (mouth,) *i.e.*, of the palate.
4. ਨਿਕੁਟੀ (निकुटी)=ਨਿਕੀ : small, tender.
5. ਸਮ ਦਲ (सम दल) : who is alike (ਸਮ) to all (ਦਲ, crowd).

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Majh, Chaupadas, M. 4

I Cherish the Lord's Name in my Mind, P. 94
And Meditate on it by great good Fortune.
The Perfect Guru has attained Perfection in the Lord's Name.
(But) rare is the one who walks in the Guru's Way. *[1]*
I have gathered the fare of the Lord's Name for my Journey (in the Yond).
It is the Life of my life, and keeps me company for ever.
The Perfect Guru has made me Wise in the Lord's Name ;
And its eternal Treasure remains for ever with me. *[2]*
My Lord is my Friend, my Beloved, my King.
Who would take me to my Lord and give me a new Life ?
I cannot be without Seeing my Love, and my eyes are welling up with tears. *[3]*
Since my childhood, the True Guru is my only Friend.
I cannot Be without Seeing him.
O Lord, be Merciful and take me to the Guru that from him Nānak gathers Thy Name. *[4–1]*

Majh M. 4

The Lord[1] is my mind, my body, my life.
Without the Lord, I know not another.
If, by good Fortune, I meet with a Saint, he shows me the Way to my Love. *[1]*
I have searched through my body and mind :
Oh, how shall I get to my Love.
I join the Society of the Holy and know that 'tis there that Abides my Lord, the God. *[2]*
My Love, my True Guru, Thou art my Refuge ;
I am Thy poor child, Sustain me, O my Father and Mother.
Without Thy water, O dear, my Lotus has withered away. *[3]*
Without Seeing Thee, I find no sleep ;
And my body and mind suffer the Pain[2] of Separation[3] (from Thee) ;
Take pity on me, O Lord, and let me meet with my Guru, that I may Blossom forth. *[4-2]*

Majh M. 4

Read thou of the Merits of the Lord and Meditate on them. P. 95
Hear the Lord's Name recited and uttered.
Join the Society of the Holy to Swim across the impassable (Sea of Existence), O dear ! *[1]*
Come my friends, let us Meet our Lord, the God.
O my dear friend, bring me a Message from my Love.
For, he alone is my friend and beloved who shows me the Path to my Lord ! *[2]*
My Pain is known to my Perfect Guru, and to my God.
Without uttering His Name, I cannot Be.
Give me Thy *Mantram*, O Lord, which is the Cure of my Ailments, for, through Thy Name, O dear, I am able to Swim across. *[3]*
I am like a *Chatrik*-bird, in the sanctuary of the Guru.
He puts the Nectar drop in my mouth.
I am like the fish in the Lord's Waters ; without water, O dear, how can a fish be ? *[4–3]*

---

1. ਮਧੁਸੂਦਨ (मधुसूदन) : *lit.* Krishna, the slayer (ਸੂਦਨ) of Madhu, the demon.
2. ਵੇਦਨ (वेदन) : (Sans. वेदना), pain.
3. ਬਿਰਹੁ (विरहु) = ਬਿਰਹਾ : (Sans. विरहु), separation.

Majh M. 4

O Saints, O Servants of the Lord, meet me, my Brothers,
Show me the Way to my Lord : I Hunger for Him.
Oh Thou Life of the world, fulfil my Faith,
That Meeting with Thee, my mind is sated (with Thy Love). *[1]*
In the Society of the Holy, I Recited Thy Word.
It Pleases me when I Recite Thy Gospel.
Thy Nectar-Name is the only Love of my mind.
Meeting the True Guru, I Drink Thy Nectar. *[2]*
By great, good Fortune, one finds the Society of the Holy :
The Unfortunates wander about in Doubt and Suffer.
Without good Fortune, one finds not the Society of the Saints and without it one's mind remains Soiled. *[3]*
Meet me, O Life of all life,
Be Merciful that my mind gathers-in Thy Name, O dear,
And it seems sweet to my mind, and my mind is Imbued with it. *[4-4]*

Majh M. 4

The Guru has made me Wise in the Lord ; from the Lord I taste the Reality of the Real.
My mind is Imbued with the Lord's Love, and Drinks it to its fill.
My mouth utters the Name of the Lord, and my mind is filled with utter joy. *[1]*
Come, O Saints, take me to my Lord's Embrace :
Recite to me the Gospel of my Love ;
I'll give my mind away to him who utters the Guru's Word with the mouth. *[2]*
By good Fortune, I met the Lord's Saints :
The Perfect Guru has Poured into my mouth the Essence of the Lord.
Him the unfortunates met not,
And the self-willed were eternally cast into the womb. *[3]*
He the Lord is Merciful and Beneficent.
He has washed off all the dirt of Ego (from within me).
Nānak : within our body are the Stalls from which the God-wards buy up the Wares (of the Soul). *[4-5]*

Majh M. 4

I Utter the Praises of the Lord ; I Recite His Name ;
I join the Society of the Holy and in-gather the (Lord's) Name in the mind.
My Lord is Unknowable, Imperceptible : Sing thou, O dear, His Praise by meeting the True Guru. *[1]*
Blessed is the One who Knows the Lord. **P. 96**
Him I ask about the Master.
I Press his Feet and Wash them clean,
And, in his Company, Drink the Nectar of the Lord's Essence. *[2]*
The True Guru, the Beneficent, has made me Wise in the (Lord's) Name.
By great, good Fortune, I entered into the Presence of the Guru.
His Essence is Nectar-sweet ; Nectar-sweet is His Word :
O dear, Drink thou the Nectar from the Perfect Guru. *[3]*
In the Lord's Holy congregation, I Meet the True Person,
Here I Dwell upon the Name of the Lord ;
One hears and Recites here, O Nānak, the Gospel of the Lord,
And instructed in the Guru's Wisdom, one's mind is held by the Lord's Name. *[4-6]*

Majh M. 4

Come sisters, meet me, O dears !
She, who tells me of my Lord, unto her I am a Sacrifice.
In the Society of the Holy, I find my Friend and Lord ; O dear, I am a Sacrifice unto my True Guru. *[1]*
Wherever I See, I See my Master !
Thou, O Lord, Pervadest all hearts, O Thou the Inner-knower.
The True Guru has shown my Lord within me ; unto the Guru I am a Sacrifice a hundred times. *[2]*

All are created of the same air and the same clay; same is the Light in all;
The one Light Pervades all; of none other's there is a transfusion.
By the Guru's Grace I found the One; O dear, Sacrifice am I unto the Guru. *[3]*
Nānak, the Lord's Servant, utters but the Nectar-Word.
This, the Guru's elect love and adore.
The Perfect Teacher Instructs us in Perfection, for, He in his Mercy, is ever Beneficent to us. *[4–7]*

Majh M. 5, Chaupadas

My mind longs to have the Sight of the Guru :
In tears, it wails like the *Chatrik*-bird.
My Thirst goes not, nor Peace I find, without the Sight of the beloved Saint. *[1]*
Sacrifice, O Sacrifice am I unto the Sight of the Saint, my Guru, my Beloved. *[1-Pause]*
Pleasing is Thy face, O Holy one; Thy Word Rings one into the Great Peace;
How long, how long, is my Separation from the Lord of the earth to be ?
Blessed, Blessed is the Land where Thou livest, O my Friend and Master ! *[2]*
Sacrifice, O Sacrifice am I unto the Guru, my Friend and Spouse and Lord. *[1-Pause]*
If Thou met not me for a moment, the Dark Age dawned for me.
When am I to Meet Thee now, my Love, my Lord ? **P. 97**
I can pass not the night; sleep comes not to me, O dear, without Seeing Thy Court. *[3]*
Sacrifice, O Sacrifice am I unto Thy True Court. *[1-Pause]*
By great, good Fortune, I've met the Guru-Saint,
And found the Eternal Lord in my own Home ;
I Serve him ever and go not from him for a moment. *[4]*
(Says) Nānak, Thy Servant, "I am Thy Slave, O my Lord !" *[Pause 1–8]*

Rāg Majh M. 5

Blessed is the season when I Cherish Thee.
Blessed the work that I accomplish for Thee.
Blessed the heart on which Thou Rainest (Thy Mercy), O Thou, the Giver of all ! *[1]*
Thou art the Father of us all.
The nine Treasures (of Thy Name) are inexhaustible.
He, whom Thou Blessest, is for ever Sated; and he Devotes himself to Thee. *[2]*
All abide in Thy hope :
On all hearts rains (Thy Mercy).
All are partners (in Thy Grace); O dear, Thou art alien to none. *[3]*
Thou, of Thyself, Deliverest me through the Guru.
Thou, of Thyself, Makest the self-willed wander through, birth after birth.
All that seems is Thy Play : Sacrifice is Nānak, Thy Slave, unto Thee. *[4–2–9]*

Majh M. 5

How naturally Rings the Unstruck Melody in my mind,
That my mind revels ever in the Joy of the Word.
And I find my Seat on high, composed in the Silence of Peace. *[1]*
I wandered and wandered and then arrived at my Home;
And I found what I had longed for.
O Saints, he, the Guru, Satiates all, and Awakens our Intuition[1] to See our Lord. *[2]*
He is the King, He the subject too;
He is the one Detached also Attached;
He alone Sits in the True Seat of Judgment,
And by Him all the Prayers are Answered, the Prayers of all. *[3]*
I have described Him as I Saw Him :
But He alone has his Taste who Knows of His Mystery;
And one's Light Merges in the All-light, for, Nānak, the One alone Pervades all. *[4–3–10]*

1. ਅਨਭਉ ਪੁਰਖੁ (अनभउ पुरखु) : *i.e.* the *Purusha* who is realised through *Anubhava* (intuition).

Majh M. 5

Sing thou the Wedding-songs, O my friend,
Where the Bride has found the Spouse;
All Joy, all Bliss is there, where the Lord (with His Presence) Bedecks the Bride. *[1]*
She is meritorious and of good Fortune;
Blessed with sons, and Character, and the Joy of the Lord;
And Beauteous too, and Wise and Clever[1], for, she is the beloved of the Spouse. *[2]*
Blessed is her Culture;
And with Wisdom is she bedecked.
She is a woman of Family, (a sister) of Brothers, who bedecks herself with the Love of the Lord. *[3]*
Of her Glory one cannot tell, whom the Spouse has Clasped in His Embrace :
Her Spouse is the Eternal, Unknowable, Transcendent Lord; and she has Love as her only Mainstay. *[4-4-11]* **P. 98**

Majh M. 5

I search for Thee that I may See Thy Sight,
And for this I have treaded through a myriad mazes of the woods;
Thou art the Absolute, Thou the Related One.
Is there one who'll Unite me to my Lord ? *[1]*
He, who talks of the wisdom of the six Shastras,
Of worship, the frontal mark, and of bathing at the holy places,
And the churning of the stomach, and the eighty-four postures of the ascetic,
Finds not Peace in them. *[2]*
For years, the Yogi meditates and practises penance,
And wanders through the whole world,
But he finds not Peace in his heart even for an instant,
And ventures out again and over again. *[3]*
By His Grace, I met the Lord's Saint,
And my body and mind got cool Comfort.
The Lord Immortal came into my heart ; and so Nānak Sings the Song of Joy. *[4-5-12]*

Majh M. 5

My Transcendent Lord, who is the Unfathomable God,
Unknowable, the Yonder of the yond, Mysterious,
Merciful for the meek, Supporter of the earth,
Through the Guru call thou on Him, the Giver of Salvation. *[1]*
Through the Guru, the *Madhusudana* Saves thee.
Through the Guru, the *Murāri* becomes thy Friend.
Through the Guru, one Attains to the Lord Merciful, *Damodara*, and by no other means. *[2]*
He, who is sustained not by food, is of Beauteous Hair, and is without enmity,
His Feet myriads of people Worship and Adore,
And he, in whose heart He Dwells by the Guru's Grace, is Devoted to Him and Him alone. *[3]*
He, whose Presence is Blissful[2]; He, who is Infinite.
He the All-powerful and the Ever-merciful,
Meditate thou on Him, by the Guru's Grace.
But rare, O dear, is the one who reaches this State. *[4-6-13]*

Majh M. 5

In Thy Will is what we do; we take what Thou Givest.
The poor and the supportless have Thy Support alone.
Thou art everything, O my dear; I am a Sacrifice unto Thy Power. *[1]*

---

1. ਬਿਚਖਣਿ (विचखणि) : (Sans. विचक्षण), clever.
2. ਅਮੋਘ ਦਰਸਨ (अमोघ दरसन) : the vision (ਦਰਸਨ), which is never (ਅ) fruitless (ਮੋਘ); ਸਫਲ ਦਰਸਨ (सफल दरसन) **also has the same meaning.**

In Thy Will, do we wander ; in Thy Will, do we find the Way,
In Thy Will, do we Utter Thy Praise, by the Guru's Grace.
In Thy Will, are we cast into a myriad wombs,
All, O all this is Thy Will, O Dear ! *[2]*
Neither is there any wise or unwise,
For, it is Thy Will that Works all over.
Thou art Unfathomable, Beyond knowing, Infinite ; Ineffable is Thy Value. *[3]*
Bless me with the Dust of Thy Saints' (Feet).
I have come to Prostrate before Thy Gate.
On Seeing Thee is my mind Satiated.
Says Nānak, "O Lord, Thy Meeting comes about only the natural way". *[4–7–14]*

Majh M. 5

When I forget Thee, I am in Pain,
And feel the pangs of Hunger ; and Wander about in many directions.
When I Call on Thy Name, I am at Peace,
(But) he alone Receives Thy Name on whom is Thy Mercy, O Dear ! *[1]*
My Lord is All-powerful ;
When I gather Him in my heart, all my Sorrow departs.
And depart my Ego and Anxiety and Afflictions all. **P. 99**
And the Lord Himself Sustains me, O dear ! *[2]*
I ask of Him all things, like a child,
And He, the Beauteous Lord, is Tired not of Giving.
I fall at His Feet to reconcile Him to myself,
(For), He is All-merciful to the poor, yea, He the Supporter of the earth. *[3]*
Sacrifice am I unto my Perfect Guru,
Who cut the Fetters off my (feet),
And made me Beauteous and Pleasant, by Purifying my heart with the Lord's Name. *[4–8–15]*

Majh M. 5

O Thou my Love, *Gopāl*, All-merciful, All-love,
O Thou, the Unfathomable, Deep, Infinite, *Govind*,
O Highest of the high, Immeasurable and Transcendent Master,
I live by Calling on Thee. *[1]*
O Thou, the Destroyer of Fear ; O Thou, the Treasure beyond value,
O Thou without fear, without hate, without end, Unweighable ;
O Thou the Being Eternal, Unborn, Self-existent,
By Calling on Thee my mind attains Peace, O Dear ! *[2]*
Ever, ever, is my friend the Love of *Gopāl* ;
He Sustains the high and the low :
His Name, the Essence of all Joy, Satiates my mind,
And I Drink the Nectar of His Name, by the Guru's Grace. *[3]*
In joy and in sorrow, do I call on Thee, O Dear !
This good disposition I Received through the Guru.
For, Thou alone art my Refuge, O Lord !
And I Swim across (the Sea of Existence) through Thy Love, O Dear ! *[4–9–16]*

Majh M. 5

Blessed is the time when I meet the True Guru.
His Presence is Blissful ; His Glance Saved my soul.
Blessed is the auspicious time, the moment, the hour, when I Meet my Lord, the God. *[1]*
Making the Effort, my mind became Pure,
As I walked in His Way, my Doubt was cast away.
The True Guru made me Wise in the Lord's Priceless Name,
And my Afflictions were no more. *[2]*
Within and without rings Thy Word, O Lord !
Thou Thyself Uttered it, Described it whole.
Truly did the Guru say, "He is One, and One alone,
And there is not another, nay none," O Dear ! *[3]*

I Drank the Lord's Nectar-Name from the Guru,
The Lord's Name became my Food, my Wear.
I Loved the Name and Revelled in it ; how wonderful was its Joy, O dear ! *[4-10-17]*

Majh M. 5

I ask of all the Saints, "Pray, Bless me with a Gift,"
I pray to them meekly, shedding all my pride.
I am ever a Sacrifice unto them and pray, "Bless me with the Dust of thy Feet". *[1]*
Thou art the Giver, the Maker of our Destiny,
The All-powerful, the Ever-giver of Peace :
(O Lord), all are Blest by Thee : Fulfil my life too, O Dear ! *[2]*
They, who Saw Thy Presence, Blessed are their bodies.
They won a Victory over the unconquered fortress of their innerselves.
Thou art the Giver, the Maker of our Destiny ;
And no one is as Mighty as Thou art, O Dear ! *[3]*
I apply the Dust of the Saints' Feet to my Countenance, **P. 100**
And, my unfortunate Ignorance and false sense (of values) depart ;
And I abide in the Abode of Truth and Utter the Lord's Praise, and all my Falsehood is cast away. *[4-11-18]*

Majh M. 5

O Thou, the Beneficent Lord, let me not forget Thee.
By Thy Mercy I am Imbued with the Love of Thy Devotees.
O my dear Lord, grant me this gift that I Meditate on Thee night and day. *[1]*
In the dead dust (of my body), Thou Puttest a mind,
And, all the places Thou hast given us are good.
O, Wonderful is Thy Play of Joy.
All that happens is in Thy Will, O Dear ! *[2]*
The Lord's are the Gifts that we receive ;
Thirty-six kinds of delicacies, a cosy bed and cool wind,
And the enjoyment of joys in peace. *[3]*
Give me the Mind, O Dear, that forgets Thee not.
Give me the Wisdom that I Meditate on no one but Thee,
And I Praise Thee, with every breath,
And seek, O Dear, no other, but the Guru's Refuge. *[4-12-19]*

Majh M. 5

To walk in Thy Will is Thy Praise,
For that alone is Wisdom and Concentration (of mind), which Pleases Thee.
That alone is Contemplation that Thou Likest,
And, to abide in thy Will, is Perfect Knowledge. *[1]*
He alone Sings Thy Nectar-Name,
Whom, Thou, O Master, Blessest.
Thou belongest to the Saints, the Saints are Thine,
The mind of the Saints is Pleased with Thee, O Master ! *[2]*
Thou Sustainest Thy Saints,
Thy Saints Sport with Thee, O *Gopāl* !
Thy Saints are ever Dear to Thee,
For, Thou, O Dear, art the life-breath of the Saints. *[3]*
Sacrifice is my mind unto the Saints,
Who Know Thee and whom Thou Likest in Thy Mind.
In their Society, is my mind at Peace,
And Nānak is Satiated with the Essence of the Lord. *[4-13-20]*

Majh M. 5

Thou art the Sea, I a fish within Thee.
Thou art the (Celestial) Drop ; I am a *Chatrik*-bird athirst for it.
Thou art my Hope ; Thine is the Hunger (within me),
And with Thee alone is my Mind Imbued. *[1]*

As the child is satisfied with the (mother's) milk.
As the poor are pleased at the sight of riches,
As the thirsty one is cooled with cool water,
So is my mind fulfilled with the Love of the Lord. *[2]*
As the lamp lights the darkness,
As the wish of the longing bride is fulfilled,
And on meeting her spouse her mind is in bliss,
So is my mind Sated with the Love of the Lord. *[3]*
The Saints showed me the Way to the Lord.
By the Grace of the Saints, I got accustomed to the Company of the Lord.
The Lord became mine and I His,
For the Guru had Blest me with the True Word. *[4-14-21]*

Majh M. 5

The Nectar-Name (of the Lord) is for ever Pure,
The Giver of Peace, the Dispeller of Sorrow.
I have tasted all other tastes ; the sweetest is the Essence of the Lord. *[1]*
He, who Drinks it, is Satiated, **P. 101**
And becomes immortal he who Drinks the Essence of the Lord's Name.
The Treasure of the (Lord's) Name is his on whose mind rains the Guru's Word. *[2]*
He, who Receives the Essence of the Lord is Fulfilled.
He, who Tastes the Taste of the Lord, wavers not.
(But) he alone Receives the Lord's Name in whose Lot it is so Writ. *[3]*
The Lord has come only into the hands of the one (Guru) who has Blest myriads of people ;
Through him were myriads Saved.
The Lord's Treasure is Received through the Guru's Grace.
But rare, O Nānak, are those who have Seen their Lord. *[4-15-22]*

Majh M. 5

My Lord has the (nine) treasures, the (eighteen) miracles, and all the riches,
His is the gift of life, too ; yea, His who is Deep and Unfathomable.
Myriads of pleasures are his who takes to the Feet of the Guru. *[1]*
Seeing the Lord's Sight, one becomes Pure,
And one Saves also one's kins and fellowmen.
He, our Master, is Unknowable and Unfathomable.
And it is by the Guru's Grace that one Meditates on the True One. *[2]*
He, whom every one searches in every way,
Him only the Fortunate one Sees.
Yea, that High, Infinite, Unknowable Place one Sees through the Guru, O dear ! *[3]*
Thy Nectar-Name O Lord, is deep, too deep.
He, in whose heart it Abides, is Emancipated.
Of him, the Guru cuts all the Fetters off, and he Merges in the Peace of Poise. *[4-16-23]*

Majh M. 5

Meditate thou on the Lord, by God's Grace.
Through the Lord's Mercy, Sing thou the Songs of Joy.
Upstanding and downsitting, awake and in sleep,
Meditate thou on Him thy whole years[1] through, O dear ! *[1]*
The Saint brought to me the Cure of the Lord's Name,
And I was purged clean of Sin,
And I became Blissful and my Pain was no more. *[2]*
He, whose side my Love takes, is Ferried across the Sea of Existence.
He, who Realises his Guru, Practices Truth, of whom can he then be afraid ? *[3]*
Since, I joined the Society of the Holy,
And Met the Guru, the Devil in me has left ;
Nānak Sings, with every breath, the Praises of the Lord.
And lo, the Lord has Covered his Shame. *[4-17-24]*

---

1. ਅਵਰਦਾ (अवरदा)= ਅਵਸਥਾ : life-time.

Majh M. 5

The Lord is intertwined with the Servant like warp and woof.
He, the Lord Sustains His Servant, yea, He the Giver of Peace :
I bring water for His Servant, fan him,
And grind his corn ; for this also is the Service of the Lord. *[1]*
The God has Cut my Noose off and Yoked me to His Service.
The Command of the Master pleases me, His Slave,
And I do what Pleases my Master.
And so I become Great, both from within and without. *[2]*
Thou the Master art All-wise, and Knowest all our states.
I, being Thy Servant, Enjoy Thy Blessings.

P. 102

All that is Thine, is mine.
For, the servant is known from his Lord and Master. *[3]*
He, whom the Master Honours with the Robe,
Is not called to Account thereafter.
Unto that Servant is Nānak a Sacrifice,
For he is Deep and Profound, yea, the Jewel of a man. *[4-18-25]*

Majh M. 5

All things are in thy Home, (O mind), not one is without ;
And he, who searches without, is lost in Doubt.
The one who Realised the Lord within, by the Guru's Grace,
Is at Peace both within and without, O dear ! *[1]*
When the Lord's Nectar drips into oneself,
And the mind Drinks and Hears and Reflects upon the Word,
One is ever in Joy,
And for ever Sports with one's Lord, O dear ! *[2]*
He is United (with) the Lord, yea, he who was Separated from Him birth after birth.
By the Saint's Grace, the dry bones of a Tree blossom into leaf and flower ;
One obtains good Conscience, and Meditates upon the Lord's Name,
And through the Guru is United with the Lord, O dear ! *[3]*
As the waves of water merge with the water,
So is one's light merged in the All-light.
Says Nānak, the Evil of Doubt is torn off,
And (one comes and) goes[1] not again, O dear ! *[4-19-26]*

Majh M. 5

Sacrifice am I unto him who has Heard of Thee, O Lord !
Sacrifice am I unto him who has Uttered Thy Name with his tongue.
Sacrifice am I unto him who Meditates on Thee with his whole mind, O Dear ! *[1]*
I wash the Feet of him who walks in Thy Way,
Of that Beneficent one I crave to have a sight,
And I give my mind to him, my Friend and Teacher,
Through whom is the Lord found. *[2]*
Fortunate is he who has Realised Thee,
Who abides in the midst of all, yet remains Detached.
He Swims across the Sea of Existence in the Society of the Saints.
And conquers all the Demons (within himself). *[3]*
Of him I seek the Refuge.
And all my Ego and Pride is lost, and the Darkness of Attachment is dispelled.
And I pray, "Grant Nānak the Gift of the Lord's Name,
Yea, the Lord's, who is unfathomable and Unknowable, O dear !" *[4-20-27]*

Majh M. 5

Thou art the Tree ; Thou that Branches off ; Thou art the Blossoms, too.
Thou art the Subtle, Thou the Apparent ;
Thou art the Ocean, the Foam and the Bubble,
Without Thee, I see not another, O Dear ! *[1]*

---

1. ਜਉਲਾ (जउला) : (Pothohari), ਜੁਲਣਾ, ਜਾਣਾ, to go.

Thou art the Thread ; Thou the Beads .
Thou the Knot (that holds); Thou the Top-bead[1]
Thou art the Beginning, the Middle and the End :
I see not another without Thee, O Dear ! *[2]*
Thou art the Absolute, the Related ; Thou the Giver of Peace;
Thou the Detached, Attached ; Thou the enjoyer of Joy ;
Thou alone Knowest Thy Play ;
And Thou alone gatherest all into Thyself. *[3]*
Thou art the Master, Thou the Slave,
Thou the Unmanifest, Thou the Manifest.
Nānak, Thy Servant, ever Sings Thy Praises :
Bless him, O Dear, with a moment's Glance of Grace. *[4-21-28]*

Majh M. 5

P. 103

Blessed is the Word which Reveals the Lord's Name ;
(But) rare is the one why Knows (the Word), by the Guru's Grace.
Blessed is the time when one Hears and Sings (the Praises) of the Lord,
And one's life is Approved. *[1]*
Blessed are the eyes that See the Lord's Sight,
Blessed the hands that Write the Lord's Praise,
Blessed the feet that Walk in the Lord's Way,
Sacrifice am I unto them ; through them the Lord is Revealed to me. *[2]*
Hear, O my friend, my mate, my love,
In the Society of the Saints was I Saved in a moment.
My mind was purged clean of the Sins and my coming and going has ceased, O dear ! *[3]*
With joined palms, I pray to Thee, O Lord,
Have Mercy, and Save this Sinking Stone .
To Nānak the Lord is Merciful, and his mind is Pleased with the Lord. *[4-22-29]*

Majh M. 5

O Lord, Thy Word is Nectar-sweet :
Hearing it, I attain to the highest State (of Bliss).
The Fire (within me) is quenched and my mind is Cooled
On seeing the Sight of the True Guru. *[1]*
I have attained Peace : gone is my Sorrow
On hearing the Saint's tongue Utter the Lord's Name.
The Earth (of the body) and the Ocean (of the Mind) are filled to over-flowing with the (Nectar of the Lord's Name);
And goes not one not Blest by His Grace. *[2]*
The Creator has Showered His Mercy upon me,
For, He Sustains all His creatures.
He is our Beneficent and Kind and Merciful Lord.
All are Satiated by Him (with His Grace). *[3]*
In an instant, woods and glades and the three worlds are in bloom
By the Grace of the Creator.
Nānak Meditates on Him who Fulfils the Desire of the Mind O dear ! *[4-23-30]*

Majh M. 5

Thou, O Thou art my Father, my Mother :
Thou, O Thou art my Kin, my Brother.
When Thou art my Refuge all over,
Why then may I be in fear, O Dear ! *[1]*
By Thy Grace alone I know Thee;
Thou art my Shelter, my Pride;
No one is (mine) without Thee,
And all is Thy Play in the Play-field (of the world). *[2]*

1. ਮੇਰੁ (मेरु) : the largest bead in the rosary.

Thou alone Created all Thy creatures,
And Yoked them to the work as Thou Willed.
All that happens is in Thy Will
And not according to mine, O Dear ! *[3]*
Meditating on the Lord's Name, I found the Great Bliss;
Reciting Thy Praises, my mind (was held) in Peace ;
And I won the hard Battle[1] (of life) : and through the Guru's Grace, my Victory was echoed all over, O Dear ! *[4-24-31]*

Majh M. 5

God is the Life of my life ; the Mainstay of my Mind.
The Devotee lives by Singing His endless Praise.
The Lord's Name is the Treasure of Good,
And I attain Peace by Calling on the Lord, O dear ! *[1]*
With whatever wish one goes (to the Lord, it is fulfilled).
In the Society of the Holy, his comings and goings cease.
And, all one's Desires are fulfilled on Seeing the Guru's Sight. *[2]*

P. 104

Thou the Lord, art Unknowable, beyond Comprehension, Infinite.
On Thee Meditate the Seekers, the *Siddhas* and the Wise,
And their Ego goes and their Doubt departs.
And they See Thee, their Lord, by the Guru's Grace, in their minds. *[3]*
He, the Lord, is All- joy, the Treasure of Salvation,
He is the Giver of Peace and Poise throngh His Name.
When He, the Lord, is Merciful,
One Receivest His Name in one's Home, O dear ! *[4-25-32]*

Majh M. 5

I live by Hearing Thy News, O Lord !
(For), Thou art my Love, my Great Master.
Thou alone Knowest Thy Miracles,
I seek Thy Refuge, O *Gopāl*, my Dear ! *[1]*
Reciting Thy Praise, my mind is in Bloom :
I hear Thy Gospel and all my Dirt departs.
Repairing to the Society of the Holy,
I meditate on my Lord, the All-merciful. *[2]*
I Remember my Lord with every breath :
This is the Wisdom my mind has learnt, by the Guru's Grace.
Through Thy Mercy is all Light ; and Thou, the All-merciful, Sustainest all. *[3]*
True, how True, is the Lord:
He, who is Eternal, for ever Himself,
Whose miracles are all-too-manifest,
And Seeing whom Nānak has been Blest, O dear ! *[4-26-33]*

Majh M. 5

By Thy Will, comes the rain (of Mercy),
And in the Society of the Saints one Calls on Thee.
And, one attains Happiness and Peace and the Great Poise. *[1]*
Thou hast Created all things in abundance,
And, by Thy Mercy, Thou hast Satiated all beings.
Be Thou ever Beneficent, O Lord, that all are fulfilled for ever, O Dear ! *[2]*
True is the Master, True is His Name ;
Meditate on Him for ever, by the Guru's Grace.
He Dispels thy Sorrow and Delivers thee of Attachment and the fear of births and deaths. *[3]*
Hail, Hail, Nānak, to the Lord for ever,
Meditating on whose Name one's Fetters are cut off,
And one is Fulfilled in an instant,
And one Dwells on the Praise of the Lord. *[4-27-34]*

1. ਬਿਖਾੜਾ (बिखाड़ा) : Sans, (विषम गढ़) the unconquerable fortress.

Majh M. 5

Come ye friends, mates, my loves,
Let us in unison Sing the Praises of the Lord Unknowable and Infinite.
For he, who Hears or Sings the Lord's Praise is Emancipated.
Meditate ye on Him who Created ye, O dears ! *[1]*
Your Sins of ages will depart,
And ye will receive your heart's Desire,
Meditate on Him, the True Master,
Who Brings sustenance to one and all, O dear ! *[2]*
Meditating on the Name, we attain All-peace,
All our Fears depart and we Dwell on the Lord's Name.
He, who Serves Him, Swims across[1],
And all his Works are accomplished, O dear ! *[3]*
I seek Thy Refuge, O Lord !
Unite me with Thyself as Thou Willest :
Take Pity and Yoke Nānak to Thy Worship
That he may Drink the Nectar of Thy Truth, O Dear ! *[4-28-35]*

P. 105

Majh M. 5

My Lord, the Supporter of the earth, is in Mercy,
And it Rains all over;
He who's Ever-kind to the poor, the Ever-benevolent Creator, has Cooled us all, O dear ! *[1]*
He Sustains all His creatures,
As the mother supports her child.
He is the Dispeller of Sorrow, the Ocean of Peace,
And Provides all He with sustenance, O dear ! *[2]*
He, the Compassionate Lord, who Pervades the land and the sea,
Sacrifice am I unto Him a hundred times.
Let's Meditate on Him, night and day,
Who Redeems all in a moment, O dear ! *[3]*
The Lord Himself has Protected all,
And all our Sorrows and inner Pains are gone.
Meditating on Him, the mind is ever-green, and so the body,
And on Nānak is the Lord's Eye of Mercy, O dear ! *[4-29-36]*

Majh M. 5

Even if one Meditates on the Lord's Name in a ruin[2], it becomes a castle of gold.
And where one Meditates not on the Name, that habitation is like a ruin, O dear ! *[1]*
If one has unbuttered bread to eat, one must gather still the Lord (into one self);
And the Lord will Bless him with His Eye of Grace.
(But) he, who eats well and does Evil,
His life, know ye, is a field of Poison. *[2]*
He, who Loves not the Saints,
And does Evil deeds in the company of the worshippers of Maya,
That man of Unwisdom has lost his precious life,
And has pulled himself out by the roots, O dear ! *[3]*
O Thou, Beneficent to the weak, I seek Thy Refuge.
Thou art the Ocean of Peace, my Lord, the Supporter of the earth.
Be Merciful that Nānak may Sing Thy Praises;
And thus may Thou keep his Honour, O Dear ! *[4-30-37]*

Majh M. 5

I treasure in my heart the Feet of the Master,
And all my Sorrow and Pain are stilled.
Within me Rings the Music of Bliss and Peace,
And I Abide in the Society of the Saints, O dear ! *[1]*

1. ਪਾਰ ਗਿਰਾਮੀ (पार गिरामी) : (Sans. पारगामिन्), he who swims across (the sea of existence).
2. ਅਸਥਲ (असथल)=ਅ+ਸਥਲ : that which is not (ਅ) populous (ਸਥਲ).

My attachment (to the Lord) cannot be broken off,
Yea, my Lord, who Pervades us within and without.
Meditating on His Praise, one is delivered of the *Yama's* Noose. *[2]*
The Lord's Word is like (the Yogi's) Unstruck Melody.
Like the Rain of Nectar it rains (upon the mind),
And my body and mind are Merged in Peace.
Thy Servants, O Lord, are Satiated,
For, the True Guru has given Hope to their hearts. *[3]*
One gets the Reward from him
To whom one belongs.
The Lord, in His Mercy, Unites us with (His Saints),
Such men of Destiny no longer come and go.
And so, Nānak, their Wishes are Fulfilled. *[4-31-38]*

Majh M. 5

It has rained : I have found my God:
And all His creatures are now in Peace.
Our Sorrows are gone, True Happiness has dawned,
And we gather-in the Name of the Lord. *[1]*
He, to whom we belonged, Sustained us.
Yea, the Supreme Lord became our Refuge. **P. 106**
My Master listened to my Prayer,
And I was Fulfilled. *[2]*
He, the Lord, is the All-giver.
By the Guru's Grace, He Blesses all with His Eye of Mercy;
And all lands, all seas, and the interspace are Sated.
I Wash the Feet of such a Guru. *[3]*
He, the Lord, Fulfils all.
I am ever, for ever, a Sacrifice unto Him.
Says Nānak : "The Dispeller of Fear, my Delightful Lord, has Blest me
With His Love." *[4-32-39]*

Majh M. 5

Thine is the body, Thine the mind, Thine the riches,
For Thou art my Lord, my Master.
My body and life too are Thine.
Thine is the Power working through them, O Dear Lord ! *[1]*
Thou art for ever the Giver of Peace,
I bow down humbly at Thy Gracious Feet;
I do what Thou Willest, O Lord,
When Thou, in Thy Mercy, Blessest me thus, O Dear ! *[2]*
I seek all things from Thee, My Father,
For Thou art my Precious Jewel;
I find Peace in whatever Thou Givest me.
Wherever Thou Keepest me, that alone is Heaven & Hell
Thou art the Sustainer of all, O Dear ! *[3]*
Meditating on Thee, Nānak has found Peace,
And eight watches (of the day and night) he Utters Thy Praise,
And, all his Wishes are fulfilled and he is never again in Sorrow, O Dear ! *[4-33-40]*

Majh M. 5

The Supreme Lord has sent down the rains.
In the ten directions : over land and sea, all places are full to the brim.
There is Peace all-over; the Thirst of all is quenched,
And there is Gladness all about, O dear ! *[1]*
He, the Giver of Peace, is the Dispeller of Sorrow.
He, in His Mercy, Takes care of our Soul
He Sustains all He Creates;
Fall thou at His Feet and Reconcile Him to thyself, O dear ! *[2]*

He, in whose Refuge one finds Deliverance,
His Name one should Meditate upon, with every breath.
For, without Him, there is no other Master.
And all places belong to Him. *[3]*
I lean, O Master, on Thy Power,
For, Thou art the True Lord, the Treasure of Good.
Prays Nānak, Thy Slave,
"O Lord, Bless me that I Meditate on Thee night and day". *[4-34-41]*

Majh M. 5

All is Peace all over ; the Lord is in Mercy ;
The Sacred Feet of the Guru I gather in my mind :
(But), the taste of it is known to him alone, O dear,
Who in utter Peace and his mind composed,
Is in Communion with the Lord. *[1]*
My Lord is Unknowable, beyond comprehension,
(But) He Abides in all hearts ; He Lives so near ;
Detached He Remains, yet He Sustains all :
(But), rare is the one who Realises (thus within) himself. *[2]*
This is the sign of one's Union with the Lord,
That in one's mind one Realises the only True Will.
And one finds Poise, Contentment, and Satiation ;
And one revels in the Will of the Lord. *[3]*
God, the Beneficent, has Given me His Hand ;
And all my Pain of births and deaths has left ;
The Lord has made Nānak His Slave,
And so he Enjoys the Singing of His Praise. *[4-35-42]*

Majh M. 5

The Lord, the Master and Supporter of the earth, is in Mercy, **P. 107**
And I fix my mind on the Feet of the Guru.
The Creator has Owned me as His Own.
And the Citadel of Sorrow (within me) has been felled. *[1]*
In my body and mind Abides the True One.
No place for me is impenetrable ;
All mine enemies are now my friends,
(For), I have Loved only the One who is my Lord and Master. *[2]*
He does what He Himself Wills,
Not by intellect or deftness can one find (His Mystery).
He is the Upholder of His Saints,
And through Him, O dear, is all our Doubt cast away. *[3]*
His Slaves lean on His Lotus-Feet,
And they Deal ever in His Name alone.
In Bliss and Peace, Nānak Sings the Praises of the Lord,
Who Pervades all, all over. *[4-36-43]*

Majh M. 5

That temple alone is true where one Dwells on the (Lord's) Truth.
That heart alone is sacred which Cherishes the Praise of the Lord.
That place alone is sanctified where abide men of God.
Oh, I am a Sacrifice unto the True Name ! *[1]*
The Lord is of True Worth ; no one can find His Value ;
No one can tell of His Bounties, nor His Power.
Thy Servants, O Lord, live by Meditating on Thee,
And Enjoying, in mind, Thy True Word. *[2]*
By good Fortune, we devote ourselves to the Worship of (the Lord's) Truth ;
And, by the Guru's Grace, Sing the Praises of the Lord.
They, who are in Love with Thee, O Lord, them Thou Lovest ;
And the sign of Thy Pleasure with them is Thy Name. *[3]*

No one can find the limits of the True One,
For everywhere and in all places is He and He alone.
O Nānak, Meditate thou ever on Him, the Inner-knower, the Ever-true. *[4–37–44]*

Majh M. 5

Blessed is the night, blessed the day,
When one Dwells on the Nectar-Name (of the Lord).
And keeps the Society of the Holy,
And, where one Meditates on the Lord, even for an instant, one's life is Fruitful there alone, O dear! *[1]*
Meditating on the Name, all one's Sins depart,
And one Enjoys the company of the Lord within and without,
The Perfect Guru dispels all fear, all Doubt, from one's mind,
And one Sees the Lord, all over. *[2]*
The Lord is All-powerful, the Infinite, Highest of the high,
The nine Treasures of His Name are full to the brim.
He is the Beginning, the Middle and the End :
I seek not the nearness of another. *[3]*
Take pity, O Thou Beneficent to the poor,
Thy seeker seeks but the Dust of the Saint's Feet.
Nānak, Thy Slave, prays to Thee for this Gift
That he Meditates upon Thee for ever and for ever, O Dear! *[4–38–45]*

Majh M. 5

Thou art here, Thou art Hereafter ;
All the creatures are Thy Own Creation.
Without Thee, O Creator, I seek no Shelter,
Yea, Thine is the Refuge I seek, O Dear! *[1]*
The tongue is alive, Uttering the Master's Name.
Yea, He who is the Transcendent Lord, the Inner-knower.
They, who Served Him, found Peace and Poise,
And lost not their life in a Gamble. *[2]*
Thy Slave who found the panacea of (Thy Name), O Lord, **P. 108**
Was rid of the Afflictions of all the births :
He Sings Thy Praises night and day,
(For), this alone is the Fruitful Deed, O Dear! *[3]*
When Thou, in Thy Mercy, Blessest Thy Slave,
He Salutes Thee in every heart.
Nānak, without the One, there is not another,
Know ye, dears, that this is the essence of all Wisdom. *[4–39–46]*

Majh M. 5

Let thy mind and body be Imbued with the Love of the Lord,
And let thou sacrifice thy all (in His Way).
Night and day, Praise thy Lord,
And forget not Him even for an instant, O dear! *[1]*
He, the Lord is the Friend, the Beloved.
Reflect thou on the Lord's Name in the Society of the Holy,
And thus wilt thou Swim across the Ocean (of worldly existence),
And cut asunder the *Yama's* noose, O dear! *[2]*
The four Boons are in the Service of the Lord.
To Dwell upon the Unknowable, the Mysterious, is to possess the Elysian Tree.
Thy Lust and Anger and Sins will depart, by the Guru's Grace,
And thou shalt be Fulfilled, O dear! *[3]*
He, who has a great good, Fortune,
Meets, in the Society of the Holy, the Lord of the earth.
Nānak : he, in whom Abides the Lord's Name,
Is Detached in attachment, (and as such), is he Approved. *[4–40–47]*

Majh M. 5

Meditating on the (Lord's) Name man gathers Peace of the heart :
By Lord's Grace is his Devotion acclaimed among the Devotees;
And he Dwells on the Lord, in the Society of the Saints,
And all his indolence departs. *[1]*
He, in whose Abode are the nine Treasures of the Lord, O brother, (is Approved),
But he alone treasures them who Practised (the Name) in the Past.
All Wisdom, all Concentration, is in Dwelling upon the Perfect and Supreme Lord,
For the Lord is All-powerful to do all things, O dear ! *[2]*
In a moment, He Creates and then Destroys;
He is the one, He the many;
He, the Life of life, is yet Detached from all life,
And in His Sight departs our sense of separateness, O dear ! *[3]*
Holding on to His Skirt, the whole universe Swims across,
He Himself Invokes His Name in His Devotees,
And one finds the Guru's Boat by His Grace,
If, Nānak, one is so Destined by Him. *[4–41–48]*

Majh M. 5

I do what the Lord Wills me to do,
Wherever He Keeps me is a sacred place.
He alone is Wise, he alone is Honourable,
Whom the Lord's Will seems sweet, O dear ! *[1]*
All Creation is threaded in the one String;
He, whom He takes in His Refuge, repairs to His Feet;
He, whose inverse Lotus is upwards turned, gathers Light;
And he Sees the All-pure in all, O dear ! *[2]*
Thou alone Knowest Thy Praise, O Lord,
Thou, alone Knowest Thyself.
I am a Sacrifice unto Thy Saints
Who have smothered their Lust, Anger and Greed, O Dear ! *[3]*
Thou art without enmity; Thy Saints are Pure,
Seeing whom all one's Sins depart.
Nānak Meditates on Thy Name, O Dear,
And his Fear and Doubt depart for ever. *[4–42–49]*

Majh M. 5

P. 109

He, who asks for a false gift,
Dies in an instant;
(But) he, who Serves the Supreme Lord,
And Meets with the Guru, is renowned as immortal. *[1]*
He, in whose mind is the Lord's Devotion in Love,
Keeps Awake (in mind) night and day, and Sings the Lord's Praise.
Him the Master takes by the Hand and Unites with Himself,
Yea, he in whose Lot it is so Writ. *[2]*
The minds of the Devotees are fixed on the Lotus-Feet of the Lord.
Without the Mercy of the Supreme Lord, all were beguiled;
I seek ever the Dust of the Saint's Feet,
And the Jewel of the Lord's True Name. *[3]*
Upstanding and downsitting Sing thou the Praises of God.
Meditating on Him we find the Eternal Groom;
The Lord is in Mercy upon Nānak,
For he obeys ever the Will of God. *[4–43–50]*

Rāg Majh, Ashtapadis, M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

All are Imbued with the Word, by His Will,
And called to the True Mansion, the Lord's Court.
O Thou the True and Kindly Lord of the poor,
By Thy Truth is our mind satiated. *[1]*
Sacrifice am I unto Thy Beauteous Word, O Lord !
Thy Nectar-Name is ever-giver of all Peace.
Yea, it comes into the mind through the Guru's Word. *[1-Pause]*
Neither is any mine, nor am I of any other;
I belong to the True Master of the three worlds ;
He, who passes his days in utter Ego,
And commits Sin, regrets (in the end). *[2]*
He, who Realises the Will, Utters the Praise of the Lord.
And, through the Guru's Word, gathers the Glory of the (Lord's) Name.
All leave this world to reckon for their deeds;
And are Emancipated only through the (Lord's) Beauteous Name. *[3]*
The self-willed ignorants find no Refuge,
And Suffer grievously at the door of the *Yama.*
Without the (Lord's) Name, nothing keeps thee company, (O mind !)
One is Saved only by Reflecting on the Name. *[4]*
The lover of Maya is (false, for,) he loves not the Truth;
Bound to Duality, he comes and goes.
No one can erase the Writ of the Lord,
(But) through the Guru is one Emancipated. *[5]*
In the house of the Mother, (the Virgin) knows not the Spouse,
Through Illusion is she separated and weeps and wails:
Beguiled by demerit, she mounts not to the Couch (of the Lord)
But through Virtue does she have her Sins forgiven. *[6]*
She, who Knew the Spouse in the Parents'Home,
And through the Guru Realised the Reality of the Real,
Merged in the (Lord's) True Name,
And her coming and going ceased. *[7]*
Through the Guru, one Realises (the Lord) and Utters the Unutterable.
(Know ye that) the True Lord Loves the Truth alone.
Prays Nānak, "O men know ye the Truth, and Sing ye the Praises of the Lord". *[8-1]*

Majh M. 3

By the Lord's Grace is the True Guru Met : **P. 110**
And then alone one applies one's mind to the Lord's Service and (Reflects on) the Word.
And so one stills one's Ego and gathers Eternal Peace,
And sheds one's love of Maya. *[1]*
Sacrifice am I, O Sacrifice am I, unto the True Guru.
By the Guru's Word came Light unto me,
And I Dwelt on the Lord's Praise day and night. *[1-Pause]*
He, who searches his body and mind, finds (within) the (Lord's) Name,
And then he holds himself, and his mind wanders no more.
And he Sings the Word of the Guru, day and night,
And Worships the Lord, the natural way. *[2]*
In this body are myriads of things,
But one Sees only if one Realises the Truth through the Guru;
And closing one's nine doors,
Enters into the tenth Door (of the Self),
And is thus Emancipated and hears the Unstruck Music of the Word. *[3]*

True is the Lord, True too is His Name
Which comes into the mind, by the Guru's Grace.
And one is Imbued, day and night, with the Lord's Love,
And knows the (Lord's) Truth in the Abode of Truth. *[4]*
He, who distinguishes not between Virtue and Sin,
And is attached to the Other, is lost in Illusion.
The Blind unwise wretch knows not the Path,
And so comes and goes, again and over again. *[5]*
In the Guru's Service, for ever did I find Peace,
And my Ego was stilled.
Through the Guru's Instruction my Darkness was dispelled
And the hard Door was opened unto me. *[6]*
Overcoming my Ego, I gather my Lord in my mind,
And my mind is fixed for ever on the Feet of the Guru ;
And, by the Guru's Grace, my body and mind are purged,
And so I Meditate on the Immaculate Name (of the Lord). *[7]*
Life and Death are in Thy Hands, O Lord !
Thou Givest Glory to whomsoever Thou Blessest.
Says Nānak, "Dwell ye ever on the Lord's Name
That ye may be Blest, both here and Hereafter". *[8-1-2]*

Majh M. 3

My God is Immaculate, Unknowable, Infinite :
Yea, He Weighs up the world without the scales.
He, whose mind is God-wards, knows alone,
For he, who Praises the Lord, Merges in the Lord of Virtue. *[1]*
Sacrifice, O Sacrifice am I unto those
Who gather-in the Name of the Lord in their minds ;
And, who take to the Truth, keep Awake day and night at the Lord's Door.
And (thus) attain Glory. *[1-Pause]*
He Himself Hears ; He Himself Sees.
He, on whom is His Grace, alone is of account.
He, whom He Himself Blesses, takes to Him.
And lives the Truth, by the Guru's Grace. *[2]*
He, whom He Himself makes to lose His Path,
Whose, O whose, Refuge can he seek ?
That what was Writ by God cannot be erased.
Fortunate is the one whom the Guru Meets.
But, by True Destiny is (the Guru) Met. *[3]*
The Bride is ever in Sleep at her Parents' Home.
Forgetting her Lord, she is abandoned to Sin,
Day and night she wanders about wailing.
For she gets not Sleep without the Lord. *[4]*
If she Realises her Lord, the Giver of Peace, at her Parents' Home,
And stills her Ego, and Realises the Guru's Word,
Her bed is Beauteous and she Enjoys her Spouse,
Bedecked by the Beauty of Truth. *[5]*
The Lord has Created myriads of species, **Page 111**
But he alone Meets the Guru on whom is the Lord's Grace.
His Sins are washed off and he is made Pure,
And, at the True Door, he is made Beauteous by the (Lord's) Name. *[6]*
If the Lord asks the account, who of us can answer ?
(And if one renders the account), it is vain to count in twos and threes.
(So), one should pray for His Grace.
For, through His Grace, the True One Forgives us all,
And Unites us with Himself. *[7]*
He Himself is the Cause of causes,
And He is Met through the Word of the Perfect Guru.
Nānak : through the (Lord's) Name one gathers Glory,
And, of Himself, the Lord Unites one with Himself. *[8-2-3]*

Majh M. 3

He is the One Unmanifest,
He's (also) the One made Manifest through the Guru.
Satiating my mind thus,
I assemble the One into me :
And, shedding Desire, I attain to the Peace of Poise. *[1]*
Sacrifice am I, O Sacrifice am I,
Unto those who fix their minds on the One alone.
Through the Guru's Word, their mind comes into its only Home.
And is Imbued with the Love of the True One. *[1-Pause]*
This world has strayed (from the Path) : O Lord, Thou hast made it be so.
And forgetting the One (alone) it loves the Other ;
Day and night it Wanders, beguiled by Illusion,
And suffers Pain, without the (Lord's) Name. *[2]*
They, who were Imbued with the Love of Him, Who makes our Destiny,
And Served the Guru, were known through the four ages.
He, whom the Lord Himself Blesses,
Is Merged in the Lord's Name. *[3]*
Being in love with Maya, one remembers not the Lord.
And bound down at the *Yama's* door, he suffers Pain.
He is Blind and Deaf ; he Sees not a thing ;
(And so) the egocentric is burnt down by Sin. *[4]*
They alone are in Thy Love whom thou Usherest into Thy Communion, O Lord !
And through Loving Adoration, Thou art Pleased with them ;
They Serve the True Guru, the ever-Giver of Peace,
And their Desire by Thee is Fulfilled. *[5]*
O Dear Lord, I seek Thy Refuge,
Thou Forgivest all and Grantest Glory.
The Angel of Death comes not near unto him,
Who Dwells on Thy Name. *[6]*
They, whom Thou Lovest, are Imbued day and night with Thy Love ;
Thou Unitest them with Thyself :
And, they for ever seek Thy Refuge, O True One,
For, Thou Thyself makest them Know Thy Truth. *[7]*
He, who Knows the Truth, Merges in the Truth,
He Dwells on the Lord's Praise and Utters (nothing but) the Truth.
Nānak : in Love with Thy Name, one is truly Detached,
And Attunes himself only to one's inner Self. *[8-3-4]*

Majh M. 3

He, who dies in the Word, dies (truly) .
Death kills him not ; nor Woe, nor Pain him destroys.
His light Merges in the All-light,
When he Hears, and Merges in, (the Lord's) Truth. *[1]*
Sacrifice, O Sacrifice am I unto the Lord's Name
Which brings us Glory.
He, who Serves the Guru and fixes his mind on Truth,
Merges into the Great Peace, through the Guru's Word. *[1-Pause]*
Impermanent is life : impermanent the garbs we wear .
The Bride, who loves another mounts not to the Lord's Castle ; **P. 112**
And, day and night, she is consumed by (inner) Fire,
And suffers great Pain, without her Spouse. *[2]*
Neither the body nor the caste go along (with one) in the world,
Where one is to answer for his deeds.
Yea, one is released only by Practising the (Lord's) Truth.
They, who Serve the True Guru, are truly Rich,
And are Merged in the (Lord's) Name both here and Hereafter. *[3]*
She, who Decks herself with Love-in-Fear (of the Lord),
Enters into the Lord's Castle, by the Guru's Grace, as her Home.
She is Imbued with the Lord's Love day and night,
And her Colour, like madder's, fades not. *[4]*

The Lord of all Abides with all at all times,
But rare is the one who Sees Him, by the Guru's Grace.
My Lord is the Highest of the high,
And Unites me He with Himself, in His Mercy. *[5]*
In the love of Maya, the world sleeps ;
Forgetting the (Lord's) Name it is destroyed in the end.
He, who makes us Sleep also Awakens us to Himself,
(But), through the Guru's Word doth His Wisdom dawn. *[6]*
He, who Drinks the Lord's Nectar, dispels his Illusion,
And gets himself Liberated, by the Guru's Grace .
He, who is Imbued with the Lord's Worship, is for ever Detached,
And stilling his Ego is United with the Lord. *[7]*
He, the Lord, Himself Creates ; He Himself Engages us in work ;
He, Himself Sustains myriads of species .
Nānak : they, who Meditate on the (Lord's) Name, are Imbued with Truth,
And they do only what their Lord Wills. *[8-4-5]*

Majh M. 3

Within oneself is the Diamond, the Ruby ;
But one finds its worth only through the Guru's Word.
He, who has gathered-in the Truth, utters the Truth,
And tests (everything) on the Touchstone of Truth. *[1]*
Sacrifice, O Sacrifice am I, unto those
Who gather in their minds the Guru's Word,
And, living in the world, find the Lord Immaculate,
And Merge their light in His Light. *[1-Pause]*
Within this body are Vistas vast.
(In it is) the Immaculate Name, Infinite and Unfathomable ;
(But) only the God-wards gather it ;
And the Lord, through His Grace, Unites them with Himself. *[2]*
My Master Stresses nothing but the Truth,
And, by the Guru's Grace, one's mind is Attached to Truth.
Yea, the Truth Pervades all, at all places,
And the True ones Merge in the Truth. *[3]*
The True One is my Care-free Beloved ;
He Purges us all of all Demerits, all Sins .
With Love devote thou thyself to Him,
And Worship Him in His Fear. *[4]*
True is our Devotion, if Thou, the True One, art Pleased ;
Thou Givest of Thyself, and Regrettest not thereafter.
Thou art the Beneficent Lord of all.
Yea, he, who dies in the Word, lives (for ever). *[5]*
Without Thee, O Lord, there is not another.
I Serve Thee, I Praise no other but Thee ;
Unite me Thou with Thyself, O my True Master,
(But), Thou art Attained by perfect Destiny. *[6]*
For me, there is not another like Thee :
By Thy Grace is my body Blest.
Thou Takest care of us, day and night,
And, by the Guru's Grace, are we Merged in the Great Peace. *[7]*
No one is as High as art Thou, my Lord ;
Thou Thyself Created (the Universe) ;
Thou Thyself wouldst dissolve it (into Thyself) ;
Thou Thyself Createst, Destroyest and Deckest all.
Sayeth Nānak, "O Lord, how Beauteous is Thy Name !" *[8-5-6]* **P. 113**

Majh M. 3

He it is who Enjoys in all hearts ;
Yea, He the Unknowable, Infinite, and Unfathomable, Works through all.
Call thou on thy Lord, through the Guru's Word,
And Merge spontaneously in His Truth. *[1]*

Sacrifice, O Sacrifice am I unto those
In whose mind Dwells the Guru's Word.
Realising the Word, one grapples with one's mind,
And stilling one's desires one Merges (in the Lord). *[1-Pause]*
The Five Demons have beguiled the world.
The self-willed are Blind ; they know not the Lord's Essence.
He, whose mind is turned God-wards, keeps his Home,
And, through the Word, destroys the Five Demons. *[2]*
The God-wards are Imbued ever with the True Lord's Love ;
They Worship the Master, the natural way, satiated by Him day and night.
And, on Meeting the Spouse, they Praise the True One
And gather Glory at the Lord's Door. *[3]*
First, the One Lord Created Himself ;
Second, the sense of Duality, and third the three-phased Maya ;
The fourth State, the highest, is (of Bliss) and is reached by the God-wards ; for, they Practise nothing but the Truth. *[4]*
All is True that is pleasing to the True One :
They, who Realised the Truth, Merged in the Truth.
The God-wards Served the True One,
And Merged in His Truth. *[5]*
Without the True One, there is not another ;
In love with Duality, the world is destroyed.
He, whose mind is turned towards the Guru, knows the One alone and so gathers Bliss. *[6]*
All Thy Creation, O Lord, seeks Thy Refuge,
And putting Thy creatures down (on the Chess-Board), Thou See-est (amongst them) the imperfect and the perfect chess-men.
Thou Thyself Engagest all ever in Thy Task ;
And Thou Thyself Unitest all with Thyself. *[7]*
Thou Thyself Unitest ; Thou Thyself See-est Thy Presence (in them).
Thou Thyself Pervadest all.
Thou Thyself Doest all,
But this the God-wards alone know. *[8-6-7]*

Majh M. 3

Sweet is the Nectar-Name of the Lord,
But rare is the one who Tastes the Word ;
Into him comes Light, and he Drinks the Great Essence,
And, at the True Gate, Sings the Word. *[1]*
Sacrifice, O Sacrifice am I unto those
Who fix their minds on the Guru's Feet.
The True Guru is the Pool of Nectar,
For, it washes off the Dirt of the mind. *[1-Pause]*
O True One, Thy limits are known to no one.
Rare is the one, who fixes his mind on Thee, by the Guru's Grace.
I am satiated not howsoever much I Praise Thee ;
So much is my Hunger for Thy True Name. *[2]*
I see the One alone, not another ;
And, by the Guru's Grace Drink Thy Nectar ;
Through the Guru's Word I Quench my Thirst,
And Merge in Peace, the natural way. *[3]*
They discard the Jewel like straw,
For, the self-willed are Blind, being attached to Duality
They reap only what they sow ;
And get not Peace even in their dream. *[4]*
He, on whom is His Mercy, Attains to Him,
And the Guru's Word Dwells in his mind ; **P. 114**
Night and day, he abides in (the Lord's) Fear,
And destroying (other) fears, dispels his Illusion. *[5]*
He, who dispels his Illusion, gets Eternal Peace,
And, by the Guru's Grace, Attains to the State of Bliss.
His innerself is Pure ; Pure is his Word,
And he Sings the Lord's Praise the natural way. *[6]*

He reads the Smritis, the Shastras, and the Vedas,
(But), deluded by Illusion, he knows not the Essence ;
And attains not Peace, without Serving the True Guru :
And he earns nothing but Woe. *[7]*
When, He the Lord, doth all by Himself ; whom shall we go to complain ?
And grumble one may if He were ever to err.
He Himself doth everything and causes everything to be done.
So, Nānak, Merge thou in His Name through (contemplation of) the Name. *[8-7-8]*

Majh M. 3

One is Imbued with His Love the natural way by the Lord Himself.
Through the Guru's Word is the mind Dyed in the Lord's Colour ;
And one's body and mind are sated, and one's tongue becomes a flame of red like the *Lalla* flower,
And the Love-in-Fear of the Lord fills one's being. *[1]*
Sacrifice, O Sacrifice am I unto those who gather-in their minds the Fearless Lord.
By the Guru's Grace, one Meditates on the Fearless He ;
And through the Word one Swims across the treacherous Sea of Existence. *[1-Pause]*
The self-willed wretches try to play clever ;
They bathe and wash themselves, but are accepted not (as True).
They come and go (in vain) and in Sin do they Grieve. *[2]*
The self-willed Blind (creatures) know not a thing.
Death is in their Destiny, but they know it not.
The self-willed do (good) deeds, but attain not to the State of Bliss.
And, without the (Lord's) Name, they lose their life in vain. *[3]*
The true deed is to Know the Essence of the Word,
And, through the Perfect Guru, to find the Door to Salvation ;
And, to hear the Guru's Voice in the Word day and night,
And be Imbued with the Colour of the True One. *[4]*
The tongue, replete with the Lord's Essence, brings its own reward.
And one's mind and body are bewitched spontaneously by the Lord.
And, the Beloved Spouse, one finds the natural way
And the natural way one Merges in the Great Peace. *[5]*
He, in whom is Love, sings of the Virtues of the Lord,
And, through the Guru's Word, Merges in the Great Peace, the natural way.
Sacrifice, O Sacrifice am I ever to those
Who Dedicate their minds to the Service of the Guru. *[6]*
The True One is Pleased only with the Truth,
And, one's heart is steeped in His Love by the Guru's Grace.
One abides in the True Abode and Sings the Lord's Praise.
Thus doth God make one accept His Truth. *[7]*
He, on whom is His Grace, Receives (the Name),
And, by the Guru's Grace, his Ego departs :
Into his mind comes the Lord's Name,
And he, Nānak, is Acclaimed at the Door of the True Lord. *[8-8-9]*

Majh M. 3

Serve thou the True Guru : in it is thy greatest Glory ;
And gather-in thy mind thy Dear Lord, the natural way[1].
The Lord is the fruitful Tree :
He, who Drinks the Nectar thereof, is eternally satiated. *[1]*
Sacrifice, O Sacrifice am I to Him,
Who Unites me with the Society of the Holy.
He the Lord Unites me with the Holy, and I Utter the Praises of the Lord. *[1-Pause]*
Serve you the True Guru, through the Beauteous Word, **P. 115**
Yea, him who wrought into the mind the Name of the Lord ;
For, the Pure Lord Purge thee of thy dirt of Ego,
And you are Acclaimed at the True Gate. *[2]*

1. ਅਚਿੰਤੁ (अचिंतु) : *Lit.* without worry.

Without the Guru, one finds not the (Lord's) Name ;
The seekers and the adepts but wail in vain.
Without the Guru's Service, one gets no Peace,
And, one attains to the Guru, by true Destiny alone. *[3]*
The mind is the mirror, but into it look only they whose minds are turned God-wards ;
And it gets not rusted[1], if one burns down one's Ego.
Through the Pure Word Rings the Unstruck Melody (in the mind) ;
Yea, through the Guru's Word doth one Merge in the (Lord's) Truth. *[4]*
Without the True Guru, one Sees not the Lord,
And when the Guru is in Mercy, he makes one See (the Unseen).
He, of Himself, is United with our Self,
And, imperceptibly, we Merge in the Peace[2] of Poise. *[5]*
The God-wards are in Communion with the One alone,
And, through the Guru's Word, still their sense of Duality.
Within the body then the Trader Trades,
And Earns the Treasure of the (Lord's) True Name. *[6]*
The God-wards Practise the Purest deed of the Lord's Praise,
And they thus attain to the Door of Deliverance ;
Night and day, they are Imbued with His Love and Sing of His Virtues,
And them the Lord Calls into His Presence. *[7]*
The True Guru is Met by the Lord's Grace,
And, by True Destiny, is the Word Enshrined within us ;
And we are Blest with the Glory of the (Lord's) Name.
And so we Sing the Praises of the Lord. *[8–9–10]*

Majh M. 3

He, who loses his self, attains all he yearns for ;
And, through the Guru's Word, enters into true Communion with the Lord.
He gathers Truth and Deals in nothing but Truth. *[1]*
Sacrifice, O Sacrifice am I to the Lord,
Whose Praises, night and day, I Sing.
Thou art mine, O Master, and I Thine ;
Through Thy Word is my Glory. *[1–Pause]*
Blessed, blessed, is the time,
When I came to Love the True One ;
And by Serving the (Lord's) Truth attain True Glory.
Yea, we attain the Truth through the Guru's Grace. *[2]*
Through the Mercy of the Guru, one Receives the fare of Love,
And, one loses one's taste for every other taste,
And Enshrines the Essence of the Lord in the mind,
And one Receives Truth, Contentment and the Great Peace, through the Word of the Perfect Guru. *[3]*
He, who Serves not the True Guru, is an ignorant and Blind fool :
How can then he attain to the Door of Deliverance ?
He is born only to die, yea, to come and go and suffer at the *Yama's* door. *[4]*
He, who recognises the Taste of the Word, Knows himself,
And, knows too that the Lord's Word alone is Pure ;
And, by Serving the True One, he gets Eternal Peace,
And Cherishes the nine Treasures of the (Lord's) Name in the mind. *[5]*
Blessed is the place which Pleases Thee, O Lord ;.
(That alone is) the Holy congregation where Thy Praises are Sung,
And, Thou, O True Lord, are Worshipped,
And Thy Celestial Music is heard. *[6]*
The self-willed have False capital stock, they put up a false show. **P. 116**
They practise Falsehood and suffer great Pain.
Deluded by Doubt, their mind wanders,
And they lose their lives in coming and going. *[7]*

1. ਮੋਰਚਾ (मोरचा) : (Persian), rust.
2. ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ (सहजे सहजि समावणिआ) : *Lit.* through poise (ਸਹਿਜ) he mergeth in the (Lord's) Poise.

My True Master is dear to me,
For, so has the Word of the Perfect Guru instructed me.
Nānak : he who attains the Glory of the (Lord's) Name,
Looks upon pain and pleasure alike. *[8-10-11]*

Majh M. 3

Thine are (the four) sources of creation, Thine the words they speak.
Without Thy Name all are deluded by Doubt.
Through the Guru's Service, I Received the Lord's Name :
Nay, no one has found it without the True Guru. *[1]*
Sacrifice am I unto those
Who fix their minds on the Lord.
The True Lord we Attain through Devotion to the Guru,
And into the mind comes He, the natural way. *[1-Pause]*
He, who Serves the True Guru, Receives all he longs for :
As is His wish, so is he Fulfilled ;
The True Guru is the fountain-head of all Blessings :
(But) one Meets him if one's Destiny be True. *[2]*
The mind is soiled ; it Meditates not on the One ;
Within one is the Dirt of Duality ;
The egoist repairs to river-banks, holy places and different lands,
And gathers more and more the Dirt of selfhood. *[3]*
If he Serves the True Guru, his Dirt departs :
His self dies even while he's alive and he fixes his mind on the Lord :
The Lord is the only Pure Being, for the Truth gathers not Dirt,
And by taking to the Truth, Untruth departs. *[4]*
Without the Guru, it is utter Darkness.
The Ignorant one is Blind ; for him it is stark Dark.
The Worms of Filth abide in Filth and eat Dirt ;
And, by Filth they are enveloped again. *[5]*
If one Serveth the Emancipated soul, one is also Emancipated ;
And, through the Word, departs the love of I-amness ;
And one Serves one's Dear and the True Lord, night and day,
By Meeting the Guru, through perfect Destiny. *[6]*
He Himself Forgives and Unites with Himself,
Through the Perfect Guru, one Receives the Treasure of the Name ;
He who Dwells on the True Name, his mind becomes Holy,
And by Serving Truth, one's Sorrow is driven away. *[7]*
He is present all the time before thee ; think Him not to be distant and far:
And, through the Guru's Word, recognise the Lord in thy inmost Self.
Nānak : through the Name one Receives Glory,
And through the Perfect Guru one Receives the Lord's Name. *[8-11-12]*

Majh M. 3

He, who is True here, is True Hereafter too ;
The True mind is Imbued with the True Word ;
He, who Serves the Truth, Practises the (Lord's) Truth,
And Earns he nothing but the Truth. *[1]*
Sacrifice, O Sacrifice am I unto those
Who Enshrine the True Name in their hearts,
And Serve the True One and Merge in Him,
And Sing the Praises of the True One. *[1-Pause]*
The Pundit reads the sacred texts but relishes not their taste,
(For), his mind is fixed on Maya and it wanders in Duality ;
In the love of Maya he has lost his mind,
And by Sinning has come to Grief. *[2]*

P. 117

Meeting with the True Guru, one Knows the Essence
And one hugs the Lord's Name to one's mind ;
And, one dies in the Word and slays his Ego :
And Attains he to the Door of Deliverance. *[3]*
He washes his Sins, and dispels his anger ;
Yea, he who keeps the Guru's Word in his heart.
He, who is Imbued with the Truth, is ever Detached,
And by stilling his Ego is United with the Lord. *[4]*
Within us is the Jewel, but we Receive it only if the Lord so Wills ;
Else, we are gripped by the Three Modes and swayed by the three-faced[1] Maya.
The Pundits and the men of silence are tired of reading their Texts,
But they know not the state of the Fourth State. *[5]*
The Lord, of Himself, Dyes thee in His Love,
But he alone is in His Love who is Imbued with the Word ;
He takes to the Glorious[2] Colour of the Lord,
And Sings the Praises of the Lord with Love. *[6]*
For the God-wards, He alone is the Miracle, (His Way) the True ascetic discipline ;
All Wisdom for him is in the Lord's Name, as also Deliverance,
And so he Practises the (Lord's) Truth and Merges in the Truth. *[7]*
For the God-ward, the Lord alone Creates and Destroys.
For the God-ward, the Lord alone is his Caste, his Honour.
Nānak : the God-wards Dwell on the Lord's Name,
And, through the Name, Merge in the Name[3]. *[8-12-13]*

Majh M. 3

Through the Word is the Creation and the Dissolution (of the universe).
Through the Word is the Evolution of Creation again ;
The God-wards know that the True one Works alone ;
And, Creating, Merges all He in Himself. *[1]*
Sacrifice am I unto those who Enshrine the Perfect Guru in their hearts.
Through the Guru, they are in Peace and Worship the Lord, day and night,
And, Praising Him, Merge in His Praise. *[1-Pause]*
Towards God[4] turn the earth, the water, the air, and the fire that work miracles ;
(But), he who is denied the Guru's Grace, is born to die again, and over again. *[2]*
The Lord has staged the Play (of Existence)
And put in the body all that one seeks.
Through the Word one finds the Mystery,
And one is ushered into the Lord's Presence. *[3]*
True is the Lord ; True are the Traders ;
Through the Love of the Guru, they Deal in Truth ;
They invest the Truth and earn the Profit of Truth.
(For), from Truth always comes the yield of Truth. *[4]*
How can one earn a profit without investment ?
The Egocentrics are all deluded ;
They earn no Profit, and go empty-handed, and so they suffer Pain. *[5]*
Some there are who Deal in the Truth,
Through the Love of the Word.
They themselves Serve their Lord, and so Save all their kins .
Approved is their coming (into the world),
And, Meeting their Lord, they abide in Peace. *[6]*
The Thing is within himself but the fool searches for it without ;
The self-willed one gropes like a blind demon :
And, where there is the Thing, he searches not,
For, he is deluded by Doubt. *[7]*

---

1. ਤ੍ਰਿਬਿਧਿ (त्रिविधि) : *Lit.* of three ways (*i.e.*, *Gunas* or modes).
2. ਅਤਿ ਅਪਾਰਾ (अति अपारा) ; *Lit.* limitless.
3. *Cf.* 'By Self, he enters Self.' (Mandikopanishad II, 12) ; (कल्पयत्यात्मानमात्मा देव: स्वमायया ॥२-२॥).
4. ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ (गुरमुखि धरती गुरमुखि पानी) : The elements are termed "Gurmukh" (holy, sanctified) as they act as is the Lord's Will.

He, the Lord, of Himself Bestows the Word on His Bride,
And she attains to the Peace of the Bridal Chamber.
Nānak : through the (Lord's) Name, one gathers Glory,
And Hearing the Name, one Dwells on it. *[8-13-14]*

Majh M. 3

The True Gurū has given thee True Instruction : **P. 118**
Dwell thou on the Lord that He be thy Support at the (other) end:
Yea, the Lord, who is Unknowable, Beyond Comprehension, without a peer,
Not cast into the womb, and Realised through the Love of the True Guru. *[1]*
Sacrifice am I unto those who overcome their Ego,
And so find their Lord and Merge in the Great Peace. *[1-Pause]*
One does the Deed that was Writ for one by God,
And, Serving the True Guru attains Eternal Peace.
Without True Destiny one finds not the Guru,
Yea, through the Word is the Lord Met. *[2]*
The God-wards remain Detached in the world,
And, through the Guru's Support, lean only on the (Lord's) Name.
He, who oppresses the man of God, is oppressed by his own Sin and writhes in Pain. *[3]*
The egotist is Blind; for his Conscience is Awakened not.
He is the Killer of himself and so also the Killer of the world.
He carries the load of slander; lo, without wages he carries his load. *[4]*
This world is a Garden; my Lord is the Gardener;
He Protects all, none goes away empty from His Door;
(But) as is the fragrance of a flower,
So alone is it known. *[5]*
The world walks in Ego and so it ails,
For it has abandoned the Giver of Peace, the Vast Unknowable;
The poor Wretch Yells and Wails,
But attains not Peace without the Guru. *[6]*
He, who Created men, He alone knows the Way;
If He so Wills, one Realises His Will :
Whatever He puts inside (of one) the same Way one goes,
And so is one known to the world outside. *[7]*
Without Him, the True One, I know not another :
He, whom He takes to Himself, becomes Pure :
Within his heart is Enshrined the (Lord's) Name,
But he alone Receives it on whom is the Lord's Grace. *[8-14-15]*

Majh M. 3

I Enshrine in my heart the Nectar-Name of the Lord,
And I shed my Ego and therewith all my Sorrow,
I Praise the Nectar-Word
And so Drink the (Lord's) Nectar ever. *[1]*
Sacrifice am I unto those who Enshrine the Nectar-Name in their minds
And Dwell on the Nectar-Name. *[1-Pause]*
One speaks then the Nectar-Name with the tongue :
He looks with his eyes on the Sweet (Name);
He Utters the Nectar-Gospel of the Lord, day and night,
And makes the others Hear. *[2]*
He, who is Imbued with the Lord's Nectar-Love, is in Communion with the Lord;
He Receives the Nectar by the Guru's Grace;
From his tongue rains nothing but Nectar, day and night,
And his body and mind are satiated with the Nectar-Name. *[3]*
The Lord does what one cannot predict;
His Will not one can challenge.
By His Will is one Blest with the Nectar-Word,
And by His Will do we Taste its Taste. *[4]*

Wonderful are the works of the Lord ;
This mind is infected by Illusion, and so it wanders about.
He, who fixes his mind on the Nectar-Word,
In him Rings the Music of the Word. *[5]*
Thou Thyself Created the True and the False, O Lord ! **P. 119**
Thou Thyself Tested each (on Thy Touchstone)
The True ones Thou gatherest into Thy Treasure,
While the False ones wander about in Doubt. *[6]*
How may I See, how Praise (Thee, O Lord !)
By the Guru's Grace I Praise Thee, through the Word :
In Thy Will Rains the Nectar upon us,
And in Thy Will do we Drink it. *[7]*
Nectar-Sweet is the Word, Oh Nectar-sweet is the Lord's Word ;
Serving the True Guru, it Abides in our heart.
It is the giver of Eternal Bliss,
And as we Drink it, all our Thirst is satiated. *[8-15-16]*

Majh M. 3

The (Lord's) Nectar Rains the natural way;
But he alone, whose mind is turned God-wards, Receives it.
And he, who Drinks it, is for ever Satiated
And all his desires are Quenched, by the Lord's Grace. *[1]*
Sacrifice, O Sacrifice am I to the one
Who, by the Guru's Grace, has Tasted the (Lord's) Nectar.
The tongue that Tastes it for ever remains in the Love of the Lord,
And Praises the Master, the natural way. *[1-Pause]*
Rare is the one, who, by the Guru's Grace, enters into the Great Peace ;
And stilling his Duality, fixes his mind on the One alone.
When the Lord is in Grace, one Sings His Praise,
And through His Grace one Merges in the Truth. *[2]*
Over all is Thy Grace, O Lord,
On some it is more, on others less.
Without Thee, nothing happens.
And, through the Guru, one becomes Wise in Thee. *[3]*
The God-wards Dwell on the Reality of the Real.
(And know) that Thy Treasures are full of Nectar ;
(But) without Serving the True Guru, one Receives not (the Nectar) :
By the Guru's Grace, one Attains (to the Lord). *[4]*
He who Serves the True Guru, is Beauteous.
His inner mind is bewitched by the Nectar-Name.
His body and mind are Imbued with the Word,
And the Nectar-(Word) he Hears, the natural way. *[5]*
The egocentric is deluded and wasted away by Duality,
He utteres not the (Lord's) Name and poisons himself to death.
He abides, night and day, in Filth,
And, without (the Guru's) Service he wastes his life away. *[6]*
He, on whom is the Lord's Mercy, Drinks Nectar.
And, by the Guru's Grace, enters imperceptibly into Communion with the Lord.
The Perfect Lord Pervades all,
But He is seen only through the Guru's Word. *[7]*
He, the Immaculate One, is all by Himself.
He alone Creates ; He alone Destroys ;
Nānak : gather-in thou the (Lord's) Name,
And Merge in the (Lord's) Truth, the natural way. *[8-16-17]*

Majh M. 3

They, whom Thou likest, Love Thy Truth,
They Dwell upon the Truth, the natural way ;
And Praise the True Lord, through the True Word,
And are United with the True One. *[1]*

Sacrifice, O Sacrifice am I
Unto those who Praise the True One.
They, who Dwell on the (Lord's) Truth, are Imbued with it ;
And, they Merge in it, in the end. *[1-Pause]*
Wherever I See, I See the True One,
(And), by the Guru's Grace, He is Enshrined in my mind.
And my body becomes True, and my tongue is Imbued with the (Lord's) Truth,
And I hear and utter the Truth alone. *[2]*
He who stills his desires, Merges in the Truth ; **P. 120**
He knows in his mind that all else but comes and goes ;
By Serving the True Guru one's mind is held,
And abides one in one's inner Home. *[3]*
Through the Guru's Word, one finds the Lord in one's own heart ;
And, through the Word, one burns off one's love of Maya ;
One Praises the True One and sees Him all over,
And Receives the Truth, through the Guru's Word. *[4]*
They, who are Imbued with the Truth, are in true Communion (with the Lord),
They are the Fortunate ones that Praise the Virtues of the True One.
Through the True Word are they United (with the Lord) and, in the Society of the Saints, Praise the Lord of Truth. *[5]*
One may read the Lord's account, if He be describable ;
(But) He is Unknowable, Unfathomable, and is known only through the Word.
One can find His Value in no otherwise,
But only through His Praise, through the True Word. *[6]*
They, who but read (of Him), gather no peace,
They are consumed by Desire, their consciousness is deadened.
They trade in poison and crave for Maya and Lust,
And speak Falsehood and so they lick Poison. *[7]*
I know the One alone, by the Guru's Grace ;
I kill the Other and Merge in the Truth ;
Nānak : the One Name alone works within me,
(But) by the Guru's Grace is (the Lord's Name) Revealed to me. *[8-17-18]*

Majh M. 3

In all forms, all colours, art Thou ;
Many, O many, are born to die again and over again.
Thou alone art the Eternal Unknowable,
And, through the Guru's Word, art Thou known. *[1]*
Sacrifice, O Sacrifice am I unto the one
Who Cherishes the Lord's Name in his mind ;
He, who is beyond form, sign and colour,
And who, through the Guru's Word, is Revealed. *[1-Pause]*
Know ye that in all is the Light of the One alone,
And, by the Service of the Guru, He becomes Manifest.
He alone is Manifest all over : Unmanifest is He too ;
And, in His Light is our light Merged. *[2]*
The world is being burnt by the Fire of Desire
And Greed and abundance of Ego ;
It comes and goes and loses Honour
And loses its life in vain. *[3]*
Rare is the one who knows the Guru's Word,
If one stills one's Ego, one knows the three worlds ;
Then he dies not again, and Merges in the Truth the natural way. *[4]*
He fixes not his mind on Maya,
And, through the Guru's Word, he Merges ever (in the Lord) ;
And he Praises the All-pervading Lord,
And, in Truth, he seems Beauteous. *[5]*
Praise thou the True One, the Eternal Presence,
Who Permeates the Guru's Word, through and through :
By the Guru's Grace is His Truth Revealed and, one gathers Bliss through the Truth. *[6]*

The Truth abides for ever in the mind,
The Truth is ever eternal ; it comes nor goes ;
They, who take to the Truth, are for ever Pure in mind,
And, through the Guru's Word, Merge in the Truth. *[7]*
Praise thou the Truth, and nought else,
Serving which one attains Eternal Peace.
Nānak : they, who are Imbued with the (Lord's) Name, are Wise :
For, they practise nothing but (the Lord's) Truth. *[8-18-19]*

P. 121

Majh M. 3

Pure is the Word, Pure the (Guru's) Utterance ;
Pure is the Lord's Light which Pervades all ;
Pure is the Word in which is the Lord's Praise
Meditating on which one Washes one's Dirt off. *[1]*
Sacrifice, O Sacrifice am I unto those
Who Enshrine in their minds the Gift of Poise :
Who Praise the Pure One through the Guru's Word,
And thus quench their (unquenchable) Thirst. *[1-Pause]*
When the (Lord's) Immaculate Name is Enshrined in the mind,
The body and mind become Pure ; and departs one's love of Maya ;
One Sings the Pure Praises of the True Lord ;
And the Celestial Music Rings within him. *[2]*
One finds the Immaculate Nectar from the Guru,
In whom the self is dead, and who has neither Lust nor love of Maya ;
Pure is His Wisdom, Pure His Reflection ;
(For), the Pure Word Abides in His mind. *[3]*
He, who Serves the Pure One, becomes Pure,
He Washes off the Dirt of Ego with the Guru's Word.
In him Rings the subtle Melody of the Unstruck Music,
And he gets Glory at the True Door. *[4]*
From the Pure One, flows all that is Pure,
The Pure mind weaves in itself the Word of the Lord :
Only to the Fortunate ones the (Lord's) Name seems Pure,
And the Name makes them look Beauteous. *[5]*
He alone is Pure who looks Beauteous with the Word,
And whose body and mind the Immaculate Name has allured ;
And who gathers not the Dirt, being Merged in the True Name :
And whose Face is thus made Beauteous. *[6]*
The mind of man becomes Soiled on account of Dualit
Impure is his (kitchen)-square, Impure his dwelling ;
He eats and recreates but Dirt, and is thus ever in Pain. *[7]*
The Pure and the Impure ones are all in the Will of the Lord.
And, they alone are Pure with whom the Lord is Pleased.
Nānak : if the (Lord's) Name Abides in the mind,
One is purged of one's Dirt for ever. *[8-19-20]*

Majh M. 3

My Lord is (the Pool of) Purity ; (the Awakened Souls) are in it like swans,
Whose thought and speech and desires are all Pure.
They Dwell on the Pure Name alone ;
And so their minds are Pure, and also their faces. *[1]*
I am a Sacrifice unto him,
Who Sings the Praises of the Lord,
And utters nothing but the Name of Govind,
And Sings the Lord's Praise through the Word. *[1-Pause]*
He, who Sings of Govind, the natural way,
He, in the Fear of the Lord, becomes Pure,
And departs the Dirt of his Ego.
He remains for ever in Bliss and Worships the Lord day and night,
And Hears and Sings of His Praise alone. *[2]*

Let the mind Dance, Wise-in-worship,
And keep the Measure as the Word Wills.
This is the True Step that one loses one's love of Maya ;
And as the Word directs, so does the mind Dance. [3]
If one screams aloud and waves one's body about ;
But is attached to Maya, such a one is ever in the *Yama's* eyes ;
Dances he to the tune of Lust and Maya, and for his inner guile suffers Pain. [4] **P. 122**
Worship is that which the Devotee does as the Lord Wills,
And wherewith his body and mind are Imbued (with His Love), the natural way.
In him Rings the Word and he Sings nothing but the Word ;
Such a Worship is Approved by the Lord. [5]
To dance in all kinds of measures, to play upon all kinds of tunes, (is vain).
For, no one hears such a jumble, nor can one Enshrine it in the mind ;
If one dances in the ring, allured by Maya,
Then Duality leads him to Sorrow. [6]
He, in whom is (the Lord's) Love, is Redeemed.
He masters his sex, and the discipline of Truth is his Way of life ;
And, through the Guru's Word, he Dwells ever on the Lord.
This is the Worship that Pleases my Lord. [7]
This Guru-given Worship (of the Lord) is True through the four ages ;
Through no other Worship is the Lord Attained ;
Nānak : one gathers the (Lord's) Name through Devotion to the Guru,
And by fixing one's mind on the Guru's Feet. [8-20-21]

Majh M. 3

Serve thou the True One ; Praise thou Him alone ;
(For), with the True Name within one, one comes not to Pain.
He, who Serves the Giver of Peace, gathers Peace,
And Enshrines the Guru's Wisdom in his mind. [1]
Sacrifice am I unto those
Who enter into the trance of Poise, the natural way.
They, who Serve the Lord, are ever Beauteous,
They gather Glory and their Intuition is Pure. [1-Pause]
Everyone calls himself Thy Devotee, O Lord,
But he alone is, with whom Thou art Pleased,
And, who Praises Thee through the True Word,
And, Imbued with Thee, Dwells on Thee alone. [2]
All, my Dear Lord, belong to Thee.
When one Meets the one Wise-in-God,
One's comings and goings cease.
When Thou Willest, Thou makest one Merge in Thy Name,
And Thou Thyself makest men Dwell upon Thee. [3]
Through the Guru's Word do Thy Devotees Enshrine Thee in their minds,
And lose all sense of attachment ; and pain and pleasure (are alike to them).
They enter ever into Communion with Thee alone,
And Enshrine Thy Name in their minds. [4]
Thy Devotees are Imbued with Thy Love and are ever in Joy ;
Within them are Enshrined the nine Treasures of Thy Name .
By True Destiny have they met the True Guru,
And, through His Word, have they Met Thee, their Lord. [5]
Thou art our Lord, the Merciful, the ever-Giver of Peace ;
Thou Thyself Unitest me with Thee ; through the Guru art Thou known.
Thou Thyself Blessest all with the Glory of Thy Name,
And, Imbued with Thy Name, we abide in Peace. [6]
Ever, O ever, I Praise Thee, O Thou True One :
Through the Guru, I know that there is none other but Thou.
And, my mind is Merged in Thee, the One alone,
And with the mind's acceptance of Thee, with Thee my Mind communes. [7]
The God-wards Praise Thee alone, O Lord,
Thou who art Care-free, and our True Master.
Nānak : when the (Lord's) Is-ness[1] comes into the mind,
One is United with the Lord, through the Guru's Word. [8-21-22]

1. *Lit.* the Name.

Majh M. 3

The Devotees look Beauteous in Thy Court, O Lord !
Through the Guru's Word, (which enshrines) Thy Name, they are Decked.
They abide in Bliss for ever,
And, Praising Thee, their Beauteous Lord, they Merge in Thee. *[1]*
Sacrifice, O Sacrifice am I unto those

P. 123

Who Hear the (Lord's) Name and Enshrine it in their minds ;
And shedding their Ego, Merge in the True One,
Who is the Highest of the high. *[1-Pause]*
My Dear Lord is True ; True is His Name :
But, rare is the one who Attains unto Him by the Guru's Grace,
And is then separated not,
And Merges in His Truth, the natural way. *[2]*
Nothing is beyond Thee, O Lord,
Thou alone Doest and See-est and Knowest Thy Doings ;
Thou alone Doest ānd Makest others do :
And, through the Guru's Word art Thou Met. *[3]*
The Bride of Merit finds her Spouse,
For she Decks herself with the Love-in-Fear of the Lord,
And, Serving the True Guru, belongs for ever to her Lord,
And so she Merges in the True Wisdom (of the Guru). *[4]*
They, who forsake the Word, get no Peace,
And are deluded by Illusion, like the crow in a ruin ;
They lose this world and the next,
And pass their days in utter Sorrow. *[5]*
Writing (of Him), our Lord, one exhausts the paper, (and) the ink,
For, no one can find Peace in Duality.
They, who write and practise and fix their minds on Falsehood,
Are cast into the fire. *[6]*
The God-wards write of Truth alone.
And so Mount to the Gate of Salvation ;
True is the paper, the ink, the pen, that write (only) of the Truth :
(For), by so doing one Merges in the True One. *[7]*
My Master Sits within (me) and Sees (all),
He, whom He Meets, through the Guru's Grace, is alone of any account ;
And he, Nānak, attains the Glory of the (Lord's) Name from the Perfect Guru. *[8-22-23]*

Majh M. 3

The Lord's Light that Pervades all, Shines forth in one's mind, through the Guru's Grace.
The Dirt of one's Ego goes through the Guru's Word.
His mind becomes Pure and, day and night, he is Imbued with the Lord's Worship ;
And by so doing, he Attains to the Lord. *[1]*
I am a Sacrifice unto those
Who Worship and make others Worship their Lord.
I salute such Devotees ever and for evermore
Who Realise their Lord through Worship. *[1-Pause]*
He, the Lord, Himself Doeth all,
And Yokes us to the tasks as is His Will.
If one's Destiny be True, one Serves the Guru,
And through Service one attains Bliss. *[2]*
He, who stills his Ego, lives in and Attains (to the Lord),
And, by the Guru's Grace, Enshrines the Lord in his mind,
And is thus Redeemed and Merges the natural way in the Peace of Poise. *[3]*
Man does many (pious) deeds, but gets not Deliverance ;
He wanders from place to place, lost in Duality ;
Vain is the life of the Deceiver,
For, without the Word, he comes to Grief. *[4]*
He, who holds his wandering mind,
Attains to the highest State (of Bliss).
The True Guru himself Unites him with the Lord,
And, Meeting with the Lord, one attains Peace. *[5]*

Some take to Falsehood and earn Falsehood too ;
And waste away their lives in Duality .
They drown themselves and also their kindreds,
For, by uttering Falsehood, they eat Poison. *[6]*
Only the God-wards look into the mind within the body,
And Worship the Lord with Love and their Ego evaporates.
The adepts, the seekers, the men of silence, all concentrate their minds,
But examine not the mind in the body. *[7]*
He, the Creator, Makes us work in His Will :
For not another can accomplish what He can.
Nānak : on whomsoever He Bestows His Name,
Into his mind Comes (the Lord). *[8-23-24]*

P. 124

Majh M. 3

Within the cave (of the mind) is an inexhaustible Treasure :
Within it Resides the Unknowable, Infinite, He
Who Himself is Manifest, Unmanifest.
Through the Guru's Word, one loses one's Ego (and Knows Him). *[1]*
Sacrifice, O Sacrifice am I unto those
Who Enshrine the Nectar-Name in their minds, the highest Bliss ;
To them the Nectar-Name tastes sweet,
For, through the Guru's Word, doth the Lord Himself bring it unto them. *[1-Pause]*
The Lord stills our Ego and opens unto us the Hard Door[1],
And we Receive the (Lord's) Priceless Name by the Guru's Grace.
Without the Word, the Name is not Revealed to one,
By the Guru's Grace is it Enshrined in the mind. *[2]*
When I applied the unguent of the Guru's Wisdom to my eyes,
Into me came (the Lord's) Light and the Darkness of Ignorance was dispelled.
And my light Merged in the All-light, and my mind was in Ecstasy,
And I was Blest with Glory at the Lord's Door. *[3]*
If one goes out of oneself to seek (the Lord's Name),
He receives not the Name and is forced to suffer Pain.
The self-willed Ignorant one knows not,
And attains unto the Thing on coming back Home, through the Guru's Door. *[4]*
By the Guru's Grace, one Attains to the True Lord,
And looks into the mind, within his body, and the Dirt of his Ego departs.
And, joining the Society of the Holy, he Receives the Lord's Praise.
And Merges in the True Word. *[5]*
He, who closes his nine Doors[2] and holds his wandering mind,
And enters through the Tenth Door into himself,
Hears he, day and night, the Unstruck Music of the Word,
Through the Guru's Instruction, *[6]*
Without the Word, the innerself is deep-dark,
One Receives not the Thing and ends not his Round.
In the hands of the Guru is the Key,
And none else can open the Door (of the Mind) ;
By True Destiny is the Guru Met. *[7]*
Thou art the Subtle and the Apparent, all over, O Lord,
By the Guru's Grace do I Receive this Wisdom :
Nānak : Praise thou ever the Name :
And Enshrine it in thy heart, by the Guru's Grace. *[8-24-25]*

Majh M. 3

Through the Guru, one Meets with the Lord,
(But), the Guru is Met with by the Lord's Grace.
Then Death eyes not the man,
And he suffers no Sorrow.
He stills his Ego and breaks off all his Shackles,
And, by the Guru's Grace, looks Beauteous, Decked with the Lord's Word. *[1]*

1. *i.e.* the tenth door of the mind.
2. *i.e.* sense-organs.

Sacrifice am I unto those
Who look Beauteous, Embellished with the Lord's Name.
They Sing the Word, dance the Guru's Word,
And fix their minds on the Lord alone. *[1–Pause]*
The God-wards are Approved in life as in death,
Their life is wasted not away, for they Realise the Word.
They Die not, nor time eats them away :
And they Merge for sooth in the (Lord's) Truth. *[2]*

P. 125

They are crowned with Glory at the Lord's Door,
By smothering their Ego.
They themselves Swim across and make others follow,
And so their life is Blest. *[3]*
The God-wards ail not in the body,
For, their Pain of I-amness departs.
Their minds are Pure and get not Soiled,
And they Merge in the Peace of Poise. *[4]*
The God-wards Receive the Glory of the (Lord's) Name,
And Sing the Lord's Praises and are Blest.
They remain eternally in Bliss,
For, they practise the Word, night and day. *[5]*
They are Imbued with the Word for ever :
And are known through the four Ages.
They utter ever the Pure Praise of the Lord,
And, through the Word, Worship they (their God). *[6]*
Without the Guru, it is deep Dark
And, gripped by the *Yama.* men scream (in Distress).
Their minds are afflicted with Disease,
And, like worms, they abide in Filth and Suffer. *[7]*
The God-wards (know) that the Lord alone is the Doer and the Cause.
Upon their hearts rains (the Mercy of) the Lord.
Nānak : through the Perfect Guru, one is Blest with Glory of the (Lord's) Name. *[8–25–26]*

Majh M. 3

In all lights is the Light of the One alone ;
Through the Word is it Revealed to us by the Perfect Guru.
Within our hearts the sense of separateness is also His ;
And to the Union also we attain through Him. *[1]*
Sacrifice, O Sacrifice am I unto those
Who Dwell on the Praises of the True One.
Without the Guru, one attains not equipoise,
It is through the Guru that we Merge in the Great Peace. *[1–Pause]*
Thou Thyself lookest Beauteous and enticest the world away, O Lord ;
Into Thy Grace dost Thou weave the universe ;
Thou Thyself Givest pain and pleasure.
(But), Thou art Seen through the Guru's Grace. *[2]*
The Lord Himself is the Doer and the Cause :
He Himself makes the Word to be Enshrined in one's heart.
From the Word is produced the Nectar-Name,
Which the God-wards recite to the others. *[3]*
He Himself is the Creator and the Enjoyer :
And breaks our Fetters off, yea, He the Emancipator.
He, the True One, is Himself for ever Emancipated,
And He Himself makes us know the Unknowable He. *[4]*
He Himself is Maya ; He Himself the Illusion ;
He Himself Created attachment in the world.
He Himself is the Giver of Virtue, He Himself who Sings His Virtues,
And He Himself who makes the others hear (His Praise). *[5]*
He Himself Does, and makes others do,
He Himself Creates ; He Himself Destroys.
Without Him, the Lord, nothing happens :
He Himself has Engaged all in His works. *[6]*

He Himself brings life and death ;
He Himself Unites us with Himself ;
We attain Eternal Bliss through His Service,
And Merge in the Peace of Poise. *[7]*
He Himself is the Highest of the high,
(But) he alone Sees Him whom He Himself Blesses.
Nānak : when the (Lord's) Name Abides in the heart,
The Lord Makes us See it and to others Reveal. *[8-26-27]*

P. 126

Majh M. 3

My Lord Pervades all places, all hearts :
By the Guru's Grace, I found Him (also) within myself.
Now, single-mindedly, I Meditate on Him,
And, by the Guru's Grace, Merge in True One. *[1]*
Sacrifice am I unto those who Enshrine in their minds the Life of all life.
The Life-giving Fear-free Lord is ever Beneficent :
Through the Guru's Word is one Merged in the Peace of Equipoise. *[1-Pause]*
Within thy home, O man, is the earth, the (supporting) Bull, the underworld,
In thy home is the Lord, the Ever-young.
He, the Giver of Peace, Abides in Eternal Bliss :
And, by the Guru's Grace, thou Mergest in the All-Peace. *[2]*
If within thee is I-amness,
Then, thy coming and going cease not :
He, whose face is turned God-wards, stills his Ego,
And Meditates on the (Lord's) Truth alone. *[3]*
Within the body abide Virtue and Sin—the twin brothers,
And within their limits works the whole universe :
But he, who rises above both[1],
And brings back his mind to its only Home,
Merges in the Great Peace, by the Guru's Grace. *[4]*
Within the home is Darkness, caused by Duality,
But when there is Light, one sheds the (Darkness of) I-amness.
The Word manifests itself in Bliss,
And one Meditates on the (Lord's) Name, night and day. *[5]*
With His Light within us the Lord seems Manifest in the whole Expanse,
And, through the Guru's Instruction, our Darkness is dispelled ;
And our Lotus blossoms forth, and we find Eternal Peace,
And our light Merges in the All-light. *[6]*
Within the 'castle' (of the human body) are the Treasures of Jewels.
Through the Guru one Receives them : (these are the Lord's) Infinite Name.
The (true) Traders Trade through the Guru,
And earn ever the Profit of the (Lord's) Name. *[7]*
He Himself Keeps the Thing : He Himself Gives ;
But rare is the one who Deals in it, by the Guru's Grace.
Yea, through the Guru's Grace,
Is the Lord Enshrined in the mind. *[8-27-28]*

Majh M. 3

The Lord Himself Unites thee (with Himself),
And makes thee Serve (Him) ;
And, through the Guru's Word, the Duality departs.
The Lord is ever Pure, ever Giver of Merit,
And He Himself Makes one Merge in His Truth. *[1]*
Sacrifice am I unto those
Who Enshrine the True Lord in their hearts.
The True Name is ever Pure,
Through the Guru's Word, it is embedded in the mind. *[1-Pause]*

1. This is not to suggest that one should discard virtue as one discards sin. This only means that one should rise above human standards of the so-called virtue and sin, both born of ego and the social circumstances of a given age, and act attuned to the eternal laws as enshrined in the Word.

He Himself is the Beneficent (Lord),
The Maker of our Destiny ;
Through Service of the Guru we know the Master.
And, the Nectar-Name then looks Beauteous,
And, through the Guru's Word, we Taste the Taste of the Real. *[2]*
Within the Cave (of the body) is a Beauteous Seat,
Through the True Guru is the Doubt dispelled,
And we recite, night and day, the (Lord's) Name in His Love,
And Receive within us the Lord, by the Guru's Grace. *[3]*
Through the Guru's Word, let one search this Cave ;
And find the Immaculate Name of the Lord which Abides in it ;
And, through the Beauteous Word, recite the Lord's Praise,
And Unite within oneself with the Beloved in Peace. *[4]*

P. 127

The *Yama* taxes those deluded by Duality ;
And punishes those who forsake the (Lord's) Name ;
One has to account for every little time, for every grain (of action). *[5]*
The would-be Bride who remembers not the Lord in her Mother's house,
Is cheated by Duality and Wails grievously ;
She, verily, is from a low home, ugly and vile,
And meets not her Lord even in dream. *[6]*
(But) she, who Enshrines her Master in the mind at her Parents' home,
Her the Perfect Guru brings face to face with the Lord :
She Hugs the Spouse to her Bosom,
And, through the Word, enjoys his Luxurious Couch. *[7]*
He, the Lord Himself, calls us out to Bliss,
And Makes us Enshrine His Name in our mind ;
And so, Nānak, we gather Glory,
And, night and day, Sing the Lord's Praise. *[8-28-29]*

Majh M. 3

Blessed are their lives, blessed is the place they abide in,
Who Serve the True Guru and remain Detached, even in the household ;
And are Imbued with the Lord's Love,
And are satiated in mind with the Reality of the Real. *[1]*
Sacrifice, O Sacrifice am I unto those
Who Read of, and Know, and Enshrine the Lord in their minds.
The God-wards Read and Praise the Lord's Name,
And are Honoured at the Lord's True Door. *[1-Pause]*
He, the Unknowable, the Mysterious, Pervades all ;
Through no effort (of ourselves) can we Attain to Him :
Through His Grace, do we meet the Guru,
And, by his Grace, are we United with the Lord. *[2]*
One who reads in Duality, knows not (the One)
And the Three Modes of Maya make him yelp.
But, the Fetters of the Three Modes are broken,
If one Dwells on the Guru's Word,
And one is Emancipated. *[3]*
This mercurial mind comes not into our grip,
It has taken to Duality and wanders about in ten directions ;
And, like a worm eating dirt,
It rots itself away thus. *[4]*
Man says, 'I am—I am', and tries to impress ;
Many works he does, but nothing avails ;
(For), without Thee, O Lord, nothing happens,
And Thou alone Forgivest through Thy Beauteous Word. *[5]*
He is born, and he dies, but Knows not (the Reality),
And wanders about in Duality, night and day :
The life of the egocentric is thus wasted away,
And he grieves and regrets in the end. *[6]*

The Blind self-willed creature behaves
Like a woman decking herself while her spouse is out,
And attains not Glory here, nor Refuge Hereafter,
And wastes thus his life away. *[7]*
Rare is the one who knows the Lord's Name,
And to whom, through the Perfect Guru's Word, is He the Lord Revealed ;
And who Worships Him, night and day,
He attains Peace the natural way. *[8]*
He, the Lord, Pervades all ;
But rare the God-wards who Realise (the Truth) ;
Nānak : they, who are Imbued with the (Lord's) Name, are Beauteous.
And, by His Grace, are United with their Lord. *[9–29–30]*

Majh M. 3

P. 128

The egocentric reads and is called a Pundit,
But, torn by Duality, he suffers grievous Pain
Intoxicated by Maya, he knows not the Real,
And comes and goes again and again. *[1]*
Sacrifice am I unto those,
Who overcome their Ego and Unite with the Lord,
In whose mind is Enshrined the Master,
And who Taste the Great Essence. *[1–Pause]*
By reading the Vedas, they Taste not the Real.
Lured by Maya, they discourse on dissent :
They, who revel in Ignorance, are for ever in Darkness.
Through the Guru alone, one Knows and Sings of the Lord. *[2]*
One utters the Unutterable through the Beauteous Word :
Through the Guru's Instruction, the mind Relishes the (Lord's) Truth :
And utters the Truth alone, day and night, and is Imbued with the True One. *[3]*
They, who are Imbued with the Truth, like nothing but the Truth ;
The Lord who Bestows (this Gift) on us regrets it not ;
Through the Guru's Word do we know the Truth,
And, by Uniting with the True One, we attain to Peace and Poise. *[4]*
The Dirt of Falsehood sticks not to them,
Who, by the Guru's Grace, keep (their minds) Awake, day and night.
Into their hearts Abides the (Lord's) Immaculate Name,
And their light Merges in the All-light. *[5]*
They, who work within the Three Modes and know not the Quintessence of the Lord,
Are lost to the Real, for they know not the Guru's Word.
They are attached to Attachments and realise not its futility.
They Attain to the Lord (only) through the Guru's Word. *[6]*
The Vedas say : 'Maya has three attributes',
The self-willed know it not, deluded by Duality.
They fall for the Three Modes and Know not the One,
And, Knowing not, they come to Grief. *[7]*
When the Lord Wills, He Unites us with Himself ;
And, by the Guru's Grace, Cures us of the Disease of Doubt.
Nānak : the Name alone brings True Glory,
And, Believing in the Name, one attains Peace. *[8–30–31]*

Majh M. 3

He, the Lord, is the One Absolute, He the One Related.
(And), he alone is the Pundit who knows the Quintessence (of the Lord).
He Swims across himself and Saves all his kindreds,
And Enshrines in his heart the Lord's Name. *[1]*
Sacrifice am I unto those
Who Relish the Taste of the Lord's Essence alone ;
For they, who Relish this Taste, are Pure
And they Dwell on the (Lord's) Immaculate Name. *[1–Pause]*

He alone is above action[1] who examines the (meaning of the) Word,
And, silencing his Ego, brings into himself the Quintessence of Knowledge ;
In the (Lord's) Precious Name, then, one finds the nine Treasures,
And rising above the Three Modes, one Merges (in the One alone). *[2]*
He, who is in Ego, rises not above action ;
But if he loses his I-amness, by the Guru's Grace,
And has Discrimination and ever Examines himself,
He Sings the Lord's Praise, through the Guru's Word. *[3]*
The Lord is the Sea, the Ever-pure One.
His Saints, the God-wards, peck at the pearls like the swans (on its shores) ;
And, day and night, they wash off the Dirt of their Ego with its Waters. *[4]*
The God-wards, in God's Love, are Pure like the swans ;
And, sublimating their Ego, they abide on the shores of the Lord's Sea,
And, night and day, they are Imbued with the True Word,
And, so they abide eternally on the shores of the Lord's Sea. *[5]*
The egocentric is like an ugly crane (revelling) in the Dirt of Ego :
He washes himself but is cleansed not. **P. 129**
He, whose Ego dies in life and who Examines (the meaning) of the Guru's Word,
His Dirt of Ego for ever departs. *[6]*
One finds the Jewel (of the Lord's Name) in one's own Home,
By hearkening to the Word of the Perfect Guru.
And, by the Guru's Grace, his Darkness is dispelled,
And with the Light of Wisdom in one's heart,
One Knows oneself. *[7]*
He, the Lord, Creates and Sees what He Creates.
Yea, he alone is of account who Serves the True Guru :
For, into his heart alone comes the (Lord's) Name through the Guru's Grace. *[8-31-32]*

Majh M. 3

The whole world is engrossed in the love of Maya ;
They, who work within the Three Modes, are attached to Maya.
(But) rare is the one who knows (the Truth),
And enters into the Fourth State (of Supreme Bliss). *[1]*
Sacrifice, am I unto those
Who, through the (Guru's) Word, burn down their love of Maya ;
And, so doing, fix their mind on the Lord,
And are Honoured at the Lord's Door. *[1-Pause]*
The belief in gods and goddesses is the source of Maya, the great Illusion ;
This it is that led to the creation of Smritis and the Shastras,
But, Lust and Anger still permeate the world,
And, coming and going, one Suffers. *[2]*
Within thee is the Jewel of Wisdom :
By the Guru's Grace, it is embedded in the Mind
It is by living Truth that one gathers the merit of celibacy, self-discipline, and true speech,
And one Dwells on the (Lord's) Name, by the Guru's Grace. *[3]*
At her Mother's home, the would-be Bride is deluded by Illusion,
And taking to the Other, she regrets in the end.
She loses at both ends—here and Hereafter,
And gets not Peace even in dream. *[4]*
If she Cherishes her Lord at her Parents' home,
Then, by the Guru's Grace she Sees Him ever within herself.
And, Decking herself with the Word,
Is Imbued with Peace of her Lord's Love. *[5]*
Blessed is the life of those who attained to the True Guru,
And burnt off their sense of Duality, through the Guru's Word ;
And Permeated whose hearts the One alone :
They, in the Society of the Holy, Sang the Praises of the Lord. *[6]*

1. ਨਿਹਕਰਮੀ (निहकरमी) : he who is freed from the bonds of *Karma*.

Vain is the life of one who Serves not the True Guru :
Accursed is his life, wasted away in vain;
The self-willed Cherish not the (Lord's) Name,
And so they are in great Pain. *[7]*
He, who Created the world, Knows alone (its state),
And He Himself Unites (it) with Himself,
And the Word is Revealed to us.
But they alone, Nānak, Receive the Name,
In whose Lot it was so Writ by God. *[8-1-32-33]*

Majh M. 4

He, the Primeval Lord, Yonder of the Yond, is all by Himself.
He Himself Creates; He Himself Destroys what He Creates.
He alone Works through all;
And those turned God-wards attain Glory. *[1]*
Sacrifice am I unto those
Who Dwell on the Name of the Formless One,
Yea, He, who has neither form, nor sign,
Yet is seen in all hearts,
The Unknowable, who is known through the Guru alone. *[1-Pause]* **P. 130**
Thou art the Beneficent, All-merciful Lord.
Besides Thee, there is not another.
If the Guru be in Grace and Bestows the (Lord's) Name (on us),
We Merge, through the Name, in the Name. *[2]*
Thou Thyself art the Creator, our True Lord.
Immense and Vast is Thy Praise (with which we Worship Thee);
When one's mind is satiated with Thy Name,
One enters into the Silence of the Great Peace. *[3]*
Night and day, O Master, I Praise Thee,
I admire Thee, O my Beloved Lord.
Without Thee, I seek no other,
And I Meet Thee, through the Guru's Grace. *[4]*
Thou art Unfathomable, Beyond Knowing, Beyond Measure.
It is through Thy Grace that we Unite with Thee,
And, by the Grace of the Perfect Guru, we Dwell on the Word,
And so attain Bliss. *[5]*
Meritorious is the tongue that Sings of the Lord's Merits.
(For), by Praising the (Lord's) Name, the True One is Pleased.
The God-wards for ever are Imbued with His Love,
And attain Glory by Meeting the True One. *[6]*
The egocentric does the works in Ego,
And loses the life in a Gamble ;
Within him is the utter Darkness of Greed,
And so he comes and goes, again and over again. *[7]*
The Creator Himself Bestows His Glory (upon one),
In whose Lot it was so Writ by Him.
He, Nānak, Receives the (Lord's) Name, the Dispeller of Fear,
And, through the Guru's Word, he attains Gladness. *[8-1-34]*

Majh M. 5

Within me is the Unknowable and (yet) I find him not :
Within me is hid the Jewel of the (Lord's) Name.
(But), He, the Unfathomable Beyond Knowledge, Highest of the high,
Is known through the Guru's Word. *[1]*
Sacrifice am I unto the Saints,
Who have Recited the Name unto me in the Kali age :
Yea, they, who lean on no one, but the True One,
And whose Sight one Sees by great, good Fortune. *[1-Pause]*

He, whom the adepts and the seekers seek,
And, on whom even Brahma and Indra Dwell in their hearts,
And the thirty-three crores of gods too,
Of Him one Sings within one's heart on Meeting the Guru. *[2]*
The winds Utter Thy Name, O Lord, night and day,
And the earth too Slaves at Thy Feet;
In the four sources of creation, and in all speech
Art Thou, the All-pervading Lord, Beloved of all. *[3]*
The True Master is known through the Guru,
And is Revealed through the Word of the Perfect Guru.
He, who Drinks (His Nectar) is satiated,
With the True One is he sated. *[4]*
Blessed is that house of the Great Peace,
In which is all Bliss and Happiness and Joy,
And, he alone is rich who fixes his mind on the Guru's Feet. *[5]*
Thou Created sustenance for all, O Lord,
Before Thou brought Thy Creation into being.
Like Thee, there is not another,
And Thee no one can equal.[1] *[6]*
He, on whom is Thy Mercy, Dwells on Thee,
And practises the *Mantram* of the Saints.
He Swims across, and Saves his all,
And the Door of the Lord opens unto him. *[7]*
Thou art Great, the Highest of the high,
Thou art Infinite, much more than much;
Sacrifice is Nānak unto Thee,
For he, O Lord, is the Slave of Thy Slaves. *[8–1–35]*

Majh M. 5

P. 131

Who is the one Emancipated; who is the one United ?
Who is the one Wise in Wisdom; who is the one Wise-in-Speech ?
Who is the householder, who the renouncer ?
Who, O who, of these can evaluate (the Lord) ? *[1]*
How is the one Bound; how is the one Delivered ?
How is the one to escape coming and going ?
Who is within the bounds of *Karma*, who is the one beyond *Karma* ?
Who is the one that can say ? *[2]*
Who is happy, who unhappy ?
Who is face-to-face with the Lord ? Who has turned his back (upon Him) ?
How is one to Unite, how is one Torn asunder ?
Who, O who, shall speak of the Way ? *[3]*
Which is the Word that holds the mind ?
Which the Instruction that makes one relish pain and pleasure alike ?
Which is the Way that makes one Dwell on the Transcendent Lord,
And how is one to Sing of His Praise ? *[4]*
He, whose face is turned Guru-wards, is Emancipated,
He alone knows the Way to Unite.
He is the one Wise-in-Wisdom; he is the one Wise-in-Speech;
Blessed is he as the householder and as the renouncer both;
And he alone knows the Value (of the Lord's Name). *[5]*
Through Ego is one Bound; through the Guru is one Delivered.
Through the Guru cease one's comings and goings,
The one turned God-wards acts in his *Karma* and (yet) is above it too,
And that what he does, he does the natural way. *[6]*
The God-wards are happy, the self-willed unhappy :
The God-ward is face-to-face with the Lord; the self-willed one turns his back (upon Him).
The God-ward is United and the self-willed Torn asunder.
It is through the Guru that the Way is Revealed. *[7]*

1. ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ (लवै न कोई लावणिआ) : *Lit.* Him no equal can equal.

The Guru's is the Word that holds the mind,
And through the Guru's Instruction one looks upon pain and pleasure alike.
The Guru's is the Way to Dwell upon the Lord,
And through Him are the Praises of the Lord Sung. *[8]*
The whole Creation is the Lord's ;
He alone Does and Establishes all, and gets his works accomplished.
From the One alone proceed the many,
And the many then Merge in the One alone. *[9–2–36]*

Majh M. 5

When thy Lord, the Immortal, is thine, what then is thy Uneasiness about ?
When the Lord is the Eternal Master, the Slave must abide in Happiness and Peace.
Thou, O Lord, art the Giver of Life, Peace and Glory,
And I am happy in Thy Will. *[1]*
Sacrifice, O Sacrifice am I unto Thee,
Who, by the Guru's Grace, art pleasing to my body and mind.
Thou art my Shield like a mountain, my Refuge,
And, no one can equal Thy Glory. *[1–Pause]*
He, whom Thy doing tastes sweet,
He Sees Thee in all hearts.
At all places art Thou, and Thou alone Workest through all. *[2]*
Thou art the Fulfiller of all our desires.
Brimful is the Treasure of Thy Praise.
Thou Savest those on whom is Thy Mercy,
And by great, good Fortune, they Merge in Thee. *[3]*
Thou Takest us out of the Deep, Blind Well,
And, in Thy Mercy, Thou Lookest on Thy Slave with Thy Eye of Grace.
And he Sings the Praise of Thee, his Eternal Lord, of which there is no limit. *[4]* **P. 132**
Thou art our Protector, both here and Hereafter,
Thou it is who nourished me in the womb of my mother.
The fire of Maya touches them not who Praise Thee, Imbued with Thy Love. *[5]*
Which of Thy Virtues shall I Cherish and Chime ?
I See Thee alone in my body and mind.
For, Thou alone art my Friend, my Mate, my Master,
And, without Thee, I know not of another. *[6]*
He, whom Thou Sheltered, O Lord,
Him even the hot winds touched not ;
Thou art our Master, our Refuge, the Giver of Peace,
And Thou art Revealed by Dwelling on Thee, in the Society of the Holy. *[7]*
Thou art Great and High, Unfathomable, Infinite, Beyond Value,
Thou art the True Master, I am Thy Slave, O Lord ;
Thou art the King : True is Thy Dominion,
And Nänak is for ever a Sacrifice unto Thee. *[8–3–37]*

Majh M. 5

Remember thou the Lord for ever.
And forget not Him, no never. *[Pause]*
And join the Society of the Holy,
That thou goest not down the Way of Death.
Gather thou the fare of the Name (for thy Journey into the yond),
And (the name of) thy kind will remain unsoiled. *[1]*
They, who Dwell on the Master,
Are thrown not into Hell.
Them even the hot wind touches not,
Yea, they, in whose mind is Enshrined the Lord. *[2]*
They are the ones Beauteous,
Who abide in the Society of the Holy,
They, who in-gathered the Wealth of the Lord's Name,
They alone are Deep and Vast. *[3]*

Drink thou the Nectar, the Panacea (of the Lord's Name),
And live thou by viewing only the Lord's Own,
And fulfil thyself by Worshipping at the Guru's Feet. *[4]*
He, whom the Lord makes His Own,
He Dwells on the one Master alone ;
Yea, he alone is Perfect, the Chosen one,
In whose Lot it is so Writ (by God). *[5]*
In my mind have I Dwelt on the Lord,
And its joy is to me like his dominions to a king ;
Within me Evil takes not root,
For I am Dedicated to the (Lord's) Truth. *[6]*
I have Enshrined the Lord in my mind,
And gathered the Fruit of life.
O mind, thou hast a Lord that pleases thee,
And lo, thy Spouse is Eternal too. *[7]*
I have Received the everlasting (Gift of the Lord's Name)
By seeking the Refuge of the Lord, the Dispeller of Fear.
By taking to His Skirt, Nānak, I have Swum across
And won the Life Infinite for myself. *[8-4-38]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Majh M. 5

Meditating on the Lord, our mind is held. *[1-Pause]*
By Dwelling on the Supreme, our fears are dispelled. *[1]* **P. 133**
He, who seeks the Refuge of the Lord, grieves no more. *[2]*
Worshipping at the Feet of the Holy, all our Desires are Fulfilled. *[3]*
He, our only Lord, Pervades all hearts over the land, the seas and the inter-space. *[4]*
I Called on the Destroyer of Sin, Blest by the Dust of the Saints' Feet. *[5]*
My Spouse has torn me away from Evil, and I am comforted by Meditating on my Lord. *[6]*
The Creator did justice and all the evil-doers died, becoming mute and dumb. *[7]*
Nānak is Imbued with the True Name and he Sees ever the Presence of the Ever-present Lord.
[8-5-39-1-32-1-5-39]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

B A R A M A H A[1]

Majh M. 5

Our *Karma*[2] has torn us asunder from Thee, O Lord,
Be Merciful and gather us into Thy Fold.
Pointlessly, we rambled, and were knocked about, now this way, now that way ;
Tortured and tired, we turn to Thy Shade.
As a cow not in milk is coveted not,
As a thirsty sapling withers and flowers not,
As a forlorn woman, denied company of her spouse, has no rest,
—O, cursed be the place where Lord Resideth not—
And her body, bedecked with embellishments and her mouth, fragrant with betel-chewing, avail her not ;
So do our bosom friends become Angels of Death, if Thou, the Lord of our being, be not with us.
Beseech Thee I, therefore, O Lord, be Merciful,
And keep me in Thy living Presence,
Where I Call on no one but Thee,
And my soul lives in Eternal Bliss. *[1]*

1. *Lit.* a Calendar Poem. A form of Punjabi prosody in which the changing moods of the twelve months of the year are related to the changing human moods in love, particularly when one is separated from the object of love.

2: ਕਿਰਤਿ ਕਰਮ (किरति करम) : ਕਿਰਤਿ and ਕਰਮ are here synonymous words both meaning deeds done, but ਕਿਰਤਿ is also defined as an individual act or the cause ; and ਕਰਮ as the fruit or effect thereof identified also with habit or character.

With the dawn of *Chaitra*, let us call on Govind, the Harbinger of joy.
We are Ushered into His Realms by men of piety.
Call on Him, my tongue,
For, they who Realise Him, their Lord, make purposeful their earthly sojourn,
And denied His Grace, life wastes itself away in void.
For all is He—on lands, in waters, in spaces and stars, and woods and dales.
How painful it is, therefore, to lose His grip ?
Fortunate are they who Realise Him in themselves.
Oh, how my soul craves and yearns for His Vision,
In the month of *Chaitra* !
I take to the Feet of him who Unites me with my Lord. *[2]*

How shall a Woman, Separated from her Love, get Peace in the month of *Vaisakh* ?
Yea, she, who forgets her Life-mate and Master and deludes herself in Maya !
Know thou, that neither sons, nor wife, nor riches shall avail thee, but the Eternal Lord.
Enmeshed in Maya, the whole world has ended in misery :
But for the Lord's Name, all else goes in the world to come.
Forget not the Lord, therefore, it is painful ; without Him all else is void.
He alone is famed as Pure who clings to the Feet of the Lord. **P. 134**
I pray Thee, therefore, O Lord, Enter into my Home and Depart not.
Vaisakh is joyful and fragrant only if we have the touch of Him, the Eternal Lord. *[3]*

In *Jeystha*, Meet Lord the God ; to Him all pay homage.
Hold fast to His Skirt : He gives not thy hand to another.
His Name is Precious like gems and pearls :
A Wealth that none may steal.
Seek thou a thousand pleasures, but knowest thou not
That He alone is the Giver of them ?
He Doeth what He Willeth : Thou willest what He Likes.
Blessed are they whom God Owns as His Own.
By ourselves, we get not what we want,
Else why should we grieve for a want ?
Joy is theirs, who Meet the Holy Guru :
And colourful in *Jeystha* becomes the Lord for those for whom it is so Ordained. *[4]*

Asarh is hot for him with whom God is not,
Yea, he, who forsakes the Life of all life and leans on mortals.
Tortured by Duality, he is gripped by the noose of the *Yama*, the Angel of Death.
Such are his deserts ; he reaps what he sowed.
When curtain is drawn over the night of life, regretfully man goes,
Sans hope, sans joy.
But they, who met the Saint, the Guru-teacher, find release at the God's Gate.
Take Mercy, O Lord, and let me urge for Thee and Thee alone.
For, there is no one other than Thee that I may pray to.
Pleasant is *Asarh* for him who lives and breathes in God. *[5]*

Blooms sure the Woman in *Shravan*, who Clings to the Lotus-Feet of the Lord.
Her body and mind are Imbued with Truth and her Mainstay is God's Name.
False are the colours of Maya. All that is apparent turns to ashes ;
God is the Nectar which drippeth into our souls from the Guru.
Powerful and Boundless is the Lord. Through Him are woods and glades agog.
I crave to Meet the Lord ;
Through Grace shall He be Met.
Sacrifice am I unto those, my mates, who found the Beloved.
Take Mercy, O Lord, and Kindle my heart with Thy Name.
Pleasant is *Shravan* for those round whose necks Shines the Necklace of God's Name. *[6]*

Led by Illusion, in *Bhadon*, they love the Other.
Thousands their make-ups, but none avails.
The body perishes and the soul turns into a ghost.
Who shall succour the soul now caught in the noose of Death ?
In the twinkling of an eye, the loved ones have become strangers.

Their countenance is darkened with remorse ; the body writhes and reels in anguish.
As they sowed, so shall they reap : such is the field of *Karma.*
Nānak, the Feet of the Lord are the boat (wherewith to Cross the Sea of the world.)
The Guru in his great love Saves.
In the month of *Bhadon,* there are no pains of Hell (for those who Believe and Follow). *[7]*

The desire to Meet the Lord is great ;
And immense is the Thirst to See His Face.
Mother, how shall I Meet Him ? Who will guide me on to Him ? **P. 135**
The Saints are the Support of the (Lord's) Lovers : Let me repair to their Feet.
Without Him, there is no Peace, there is no Refuge.
Those who have Tasted the Nectar of Love, they are athirst no more.
They give up all thoughts of self, and pray that they may Meet the Lord.
There is no Separation for them, who take Refuge in God.
Nānak seeks Refuge in Lord, the God ; there is no other than Him.
Great is the Peace in the month of *Asuj* for those who Cherish their Lord. *[8]*

In *Kartik,* do thou the Deeds and censor not another (for thy ills).
For, all ills proceed from forgetting the God.
By turning his back on Him, man suffers Separation, birth after birth.
Bitter becomes the taste of the pleasures of the senses, in the twinkling of an eye.
Nothing avails : to whom shall we look for solace ?
That what is decreed, comes to pass[1] ; What can a mortal do ?
All his ills come to end, on Meeting the Lord, by good Fortune.
This is the prayer of Nānak : "Lord, Protect me, O Thou, the Emancipator of all.
In the month of *Kartik,* let my anxieties go, in the Society of the Holy men". *[9]*

In the month of *Maghar,* in the company of the Beloved, the Soul sees Beatitude.
How shall they be Praised, who are in the Presence of their Lord ?
Health of body and the mind is theirs, who keep the Society of the Holy.
Loneliness is their Lot who do not consort with the men of God.
Pain is their Destiny, and Death their deserts.
But those who remember the God are exalted,
(And beautiful is their mien) as if hallowed by jewels and diamonds and rubies.
To have the Dust of their Feet, is the desire of Nānak ;
For, they take to the Lord's Feet at the Gate of the Lord.
In the month of *Maghar,* remember the God and then there is no birth after this birth. *[10]*

Warm keeps the body, in the month of *Poh,* in the Embrace of the Beloved God.
The mind is transfixed in His Lotus-feet, and the glow of His Face Sustains.
He is our Help and Protection and His Service, the Profit of life.
Sing the Praises of the God in the Society of the men of God, and then Sin shall touch thee not.
This is the final goal of Love : to become one with Original Source.
The God will draw thee towards Him by taking hold of thy arm. Then there is no Separation for thee.
Infinite His nature and unknowable His Essence. Again and again, I supplicate before Him.
His Grace has come to meet me while a supplicant at His Gate.
Says Nānak, "Glorying in His Grace, there is every joy, every comfort, for me." *[11]*

In *Magha,* Bathe in the Dust treaded over by the men of God.
Sing and hear the Name of God, with charity in thy heart for all.
This is how the pride goes.
This is how the dirt of *Karma,* accumulated birth after birth, is Washed away.
The low Lust, the Greed and the Anger, will dog thee not.
And those who follow the Path of Truth, the world acknowledges them. **P. 136**
Compassion for all sentient beings : this is the essence of acts of pilgrimage and charity.
He is good and wise indeed, on whom God Bestows these Virtues.
Says Nānak, "Blessed are those who Meet the Lord."
In the month of *Magha,* such shall be acclaimed as Pure through the Grace of the Perfect Guru. *[12]*

---

1. The two statements, "As they sowed, so shall they reap" (Stanza 7) and "That what is decreed, comes to pass", though seemingly contradictory are inherently not so. For, as has been explained in the introduction, the Lord's decree or Writ is not arbitrary, but related to our own *Karma* (or deeds). Were it not so, the question of individual effort to transform his thought processes, through the Word, so as to invoke God's Grace (which again is not arbitrary, but conditioned by moral laws) would become wholly irrelevant. "Thou wert separated by thy own deeds, why then curse the other ?" says Guru Arjan in Rag Majh (Night and Day).

Great is the joy in meeting those who have befriended God.
The Holy men guide on to the Path of God, and help in Meeting the Lord.
Comfort is the Couch on which the Soul may now rest, for Pain there is not.
Great is the luck in Meeting the Lord, the Master, and all desires are satisfied.
Come friends, come sisters, let us Sing the Praise of the God.
Who else can compare with Him : who other is like unto Him ?
He Gives us a place in Eternity. He Embellishes both here and Hereafter.
He Saves from the perils of the Ocean of the world.
He Frees from the cycle of births.
Nānak supplicates at Thy Feet, O God !
A mortal has only but one tongue to Sing Thy Praises Infinite.
In the month of *Phalgun*, Praise the Lord, for ever and for ever and for ever :
Yea, Him, who hath no needs, no desire. *[13]*

Those who remember God, their perplexities are resolved.
In the (True) Court they are judged as True, who repeat the Name of God, the True Guru.
All joys and all treasures are under His Feet.
With His aid man Crosses the tempestuous Ocean of Existence.
Love and Devotion are their protection against the fires of Evil.
The Falsehood vanishes; the Doubt is no more, and the Truth prevails;
Thus they remember Lord, the God, knowing no other but One God.
Wherever there is His Grace, the month, the day, and the time are auspicious.
Bestow Thy Grace, O God ! Nānak desires but a glance at Thy Countenance. *[14-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Majh M. 5 (Night and Day)[1]

I Serve the True Guru, and Dwell night and day on the Lord.
I have forsaken my Self and I seek the Lord's Refuge and utter honey to Him.
I was Separated from Thee, O Lord, birth after birth.
Now Unite me with Thyself, O my Friend, my Kin !
O sister, they, who keep away from the Lord, abide not in Peace.
Without the Spouse, there is no rest; I have searched through all the spheres.
Our actions keep us away from the Lord,
Why then accuse the others ?
Be Merciful, O Lord, and Save me.
I have no other Merit (to commend me).
Without Thee we roll in Dust.
(Without Thee), who shall we go to, with our Plaint ?
(Says) Nānak : "I pray that I See with my Eyes Thy Angelic Presence." *[1]*
He, the Powerful Lord, Infinite, Listens to the (story of) our inner Pain;
Meditate, therefore, on Him in life and death, **P. 137**
For He is the Mainstay of all.
We all belong to Him, our Spouse with a large family[2],
He Owns us in this world as also the next[3].
He is Highest of the high, Unknowable; His Knowledge is Unfathomable, Infinite[4].
That Service is pleasing to Him which makes thee like Dust for the Saints to tread upon.
He is the Lord of the supportless, the Angel of Mercy and thy Saviour.
He has Saved all since Eternity : He, the True One, the All-pervading, the Creator.
No one can evaluate Him; no one can have His Measure.
He Permeates our body and Soul, He, the Infinite.
I am a Sacrifice unto them who Serve their Lord, night and day. *[2]*

1. Like *Bārāmāha*, "Night and Day" also is a poetic form.
2. An auspicious sign in an Indian home.
3. *Lit.* at the Parents' home as also at the In-laws'.
4. ਅਗਾਧਿ ਬੋਧ (अगाधि बोध) : whose knowledge (ਬੋਧ) is unfathomable (ਅਗਾਧ).

The Saints Dwell ever on the One who is Merciful to all;
Yea, He, who Created our body and life,
And, with His Mercy, Blest us also with a Soul.
Meditate on Him through the Guru's Word, which is the (only) Pure *Mantram.*
We can value Him not : for He, the Lord, is Infinite.
He, in whose mind Abides the Lord, Him alone can we call Fortunate.
We are Fulfilled, when we Meet the Lord, our Spouse and Master.
Nānak lives by Meditating on Him, the Dispeller of all Sorrow.
He, who forgets not the Lord, night and day, is evergreen. *[3]*
The Lord has all the Merits; He is the only Support of me, the poor one;
I take to His Refuge in my mind, and live by Dwelling on the Lord's Name.
O Lord, be Merciful, that I Merge in the Dust (of Thy Saint's Feet).
O Lord, as Thou Keepest me, so I remain : I eat what Thou Blessest me with,
And Thou, my Lord, Makest me do the effort and, in the Society of the Holy, I Recite Thy Praise.
I see not another place : whither I may go to tell my woes ?
Thou art the only Dispeller of Ignorance and Darkness, the High, Unknowable, Beyond Measure[1].
Unite, O Lord, with Thee the mind Separated from Thee.
This alone is the Prayer of Nānak.
I shall be all-joy that day when I take to the Feet of the Guru. *[4-1]*

Var of Majh, and the Shalokas of M. 1

[To be sung in the measure of the Ballad of Malik Murid and Chandrehra Sohia][2]

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

Shaloka M. 1

The Guru is Beneficent, the Sanctuary of Peace, the Light of the three worlds :
Eternal is his Gift (of the Word); he, who Believes in it with his whole mind, attains Peace. *[1]*

M. 1

At first, one is in love with the mother's milk,
And then he awakens to the sense of mother and father;
And then the sisters, brothers and brother's wife;
And then he awakens to the play of love,
And then is the desire ever to eat and drink,
And then arises lust that knows no caste.
And then he gathers (riches) and raises a home,
And then his body is overwhelmed with rage.
And then he turns grey and his breathing is hard;
And then he dies and is burnt to dust.
The friends who accompany the hearse, cry and wail;
(But) the Bird has flown away, knowing not whither ?
He came and he left, and even his name was dead.
After him the crows were fed and the Brahmins, out of the leafy bowls[3]. **P. 138**
Nānak : so do the self-willed creatures love Darkness all through,
And thus is the world Drowned, without the Guru. *[2]*

1. ਅਮਾਉ (अमाउ) : ਅ+ਮਾਉ, *i. e.* without measure.

2. A popular ballad of the sixteenth century narrating the battle of Chandrehra, a courtier of Akbar, and Murid Khan, his general, whom Akbar had sent out on an expedition to Kabul. Murid Khan had been successful in his mission but took some considerable time to subdue the conquered people. This gave an excuse to his adversary, Chandrehra of the Sohi tribe, to poison the mind of the emperor who thereupon ordered the former to march upon Kabul and bring Murid Khan to book. A bitter battle ensued in which both these warriors were slain. This ballad, except for its measure, has nothing in common with the contents of the ballad included in the Adi Granth.

3. Customs, which are still prevalent. They are observed in the belief that the souls of dead are thereby propitiated.

M. 1

At ten, one is a child; at twenty a youth; at thirty a beauty;
At forty, he is full (of life); at fifty his foot slips, at sixty, age creeps in upon him.
At seventy he loses sense; at eighty he's unfit for work.
At ninety, he lies in bed, all his vitals sapped :
I've searched and found, Nānak, the world is but a castle of smoke. *[3]*

Pauri

Thou, the Creator-person, art Unknowable,
But Thou (alone) Created the universe
Of various kinds, colours and qualities.
Of this Thou alone Knowest; for, all this is Thy Play.
One comes and another goes; without the Lord's Name, all is death.
The God-wards are Imbued with Thy Love, O Lord, as redness permeates the *Lalla*-flower.
They Dwell on Thee, the Immaculate Person, our Lord, the Maker of our Destiny.
Thou, O Lord, art the Wise-in Thyself, the Highest of the high:
I am a Sacrifice unto those who Cherish Thee in their minds, O True One ! *[1]*

Shaloka M. 1

He, who put life in thy body and built thee into a beauty.
And gave thee eyes to see, the tongue to speak and the ears to fix in mind what thou hearest,
And gave thee feet to walk and hands to do and Blest thee with food and raiment,
Him thou knowest not, O Blind one, and doest dark deeds ?
When thy 'pitcher' is shattered into bits, none can recereate thee.
Nānak : there is no Honour (at the Lord's Court) without the Guru and without this Honour, one is Saved not. *[1]*

M. 2

The self-willed wretch clings to the Gift, but not to the Giver !
Oh, how can one esteem the understanding and knowledge of such a one ?
He (thinks he) commits his deeds in dark; but they are known all over.
He, who practises Virtue, is known as virtuous; he, who commits sin is known a sinner.
Thou Thyself, O Lord, Playest all Thy Game; and we cannot say this of another.
So long as Thy Light is in one, through that Light Thou Speakest.
Without Thy Light whoever has ever accomplished a thing ?
Nānak : through the Guru is He Seen, our only Lord, the Wise, the Perfect He. *[2]*

Pauri

Thou Thyself Created the world and Thou Thyself Engaged it in work.
And, drugging[1] Thy creatures with Maya, Thou Thyself hast led Thy creatures astray.
The Desire is like fire and no one in its grip is ever satiated.
Illusion is this world, and one comes and goes (in vain).
Without the True Guru, one's attachments break not; many have tired themselves out going the way of works.
If one follows the Guru's Instruction and Dwells on the Lord's Name, and submits, with pleasure, to His Will,
He Saves all his kins; Blessed is his mother who brought him forth. **P. 139**
Blessed is his understanding and magnificent his Glory, who has fixed his mind on the Lord. *[2]*

Shaloka M. 2

To see without eyes, to hear without ears,
To walk without feet, to do without hands,
To speak without the tongue, Live thou thus, becoming Dead (to thyself),
And Realise thou the Lord's Will, and thus Unite with thy Lord. *[1]*

1. ਠਗਉਲੀ (ਠਗਤਲੀ)=ਠਗਮੂੜੀ, a poisonous potion which the deceivers (*thugs*) used to administer to their victims in order to make them unconscious.

M. 2

He, the Lord, is Seen, Heard and Known, but man knows not His Relish :
For, how can the lame, the handless and the blind one clasp the Lord in his embrace ?
With the Feet of Fear and Eyes of Love, gather-in thou Him in thy Mind,
Then, thou becomest Wise and Meetest thy Spouse. *[2]*

Pauri

For ever, eternally Thou, the One, Abidest; all else is Thy Play :
Thou Created Ego and ingrained Greed into Thy creatures.
Keep me, O Lord, as Thou Willest; for, all have to work in Thy Will.
Some Thou Blessest and they take to the Guru's Path and Unite with Thee;
They stand at Thy Gate as Thy Slaves, seeking nothing but Thy Name.
All else is vain for them, for, they are Dedicated to Thy True Task.
And they are Detached even in the midst of their household, for, with them Thou art Pleased.
And they are Pure from within and without, and abide ever in Thy Name. *[3]*

Shaloka M. 1

If I abide in a cave in a mountain of gold or[1] down in the deeps of waters,
Whether on the earth, or over the skies, or if I keep ever standing on my head.
Or, put on abundant clothes and wash them ever to keep them clean[2];
And I shriek out the Vedas of the white, red, yellow and black hues[3];
Or, live in dirt : all this is ignorance, for, the mind thus abides in Evil.
But if I Dwell on the (Guru's) Word, my Ego goes and no more remains the I-amness in me. *[1]*

M. 1

If one washes one's clothes and body, and observes all the disciplines of self-control,
He but washes only his outer dirt, but the Dirt within remains.
The Blind one has been netted by the Angel of Death.
He clings to what is not his and, in Ego, suffers Pain.
Nānak : if his Ego goes through the Guru, he Dwells on the Lord's Name.
He Reflects and Meditates on the Name, and, through the Name, enters into (the Lord's) Peace. *[2]*

Pauri

The Lord has brought about the Union of the Soul[4] with the body;
The Separation is also from Him who Creates us.
The fool enjoys himself and suffers Pain.
From pleasure arises Pain and one commits Sin :
And, one is Separated from God : birth leads to death.
In Ignorance, one embroils oneself in fruitless argument.
(But), the Judgment is in the hands of the True Guru ; he alone settles one's Doubt.
No one can sway the Lord, and that alone happens what He Wills. *[4]*

Shaloka M. 1

False is his speech and he usurps what is not his[5], **P. 140**
And yet he goes out to preach to the others;
He, who himself is beguiled, will beguile his company too;
(But) such, Nānak, today are the leaders of men. *[1]*

1. ਕੈ (कै) : or.

2. To live in caves (as the ascetics did), to stand on the head (like the Yogis), to put on abundant clothes and continue washing them (like the *Kapris*) were some of the common practices indulged in by the 'seekers' in the hope of attaining religious merit.

3. In the Gayatri tantra, the Rig Veda is mentioned as being of yellow hue, the Yajur Veda of red hue, the Sama Veda of diamond-white colour and Atharva of collyrium black complexion, the last one being the Veda of the present *Kali*-age and the first three of the three earlier ages—*Satyuga*, *Duapar* and *Treta* respectively.

4. ਹੰਸਿ (हंसि) : *Literally*, swan which symbolises purity; also the soul, for, like the swan, it also flies away in the end.

5. ਮੁਰਦਾਰੁ (मुरदारु) : *Lit.* carrion, but it has been used here, as elsewhere too in the Adi-Granth, to signify that what belongs to another.

M. 4

He, within whom is the (Lord's) Truth, will utter also the True Name.
He walks on the Path of the Lord and makes others follow.
If one bathes in the Holy waters, one is cleansed ;
But if one bathes in a muddy puddle, one is doubly soiled.
The Holy water is the Perfect Guru ; whcever Dwells on the Lord's Name
Is himself Saved with all his kins, and Saves also the whole world through the (Lord's) Name.
Nānak, the Lord's Slave, is a Sacrifice unto him
Who himself Meditates on the Lord and makes others follow. *[2]*

Pauri

Some there are who live in the woods and feed themselves upon the roots.
Some wear the ochre robes and are acclaimed as *Yogis* and *Sanyasins.*
(But), within them burns the desire for delicacies and fine raiments.
Wasted, in vain, is their life, for, they are neither of the household, nor have they renounced the world.
Over their heads hangs death, and they, egged on by Desire, work within the Three Modes.
But he, who becomes the Slave of the Lord's Slaves, through the Guru's Instruction, him time corrodes not.
In his True mind abides the True Word,
And he remains Detached, even when Attached.
Nānak : they, who Serve their True Guru,
They rise from desire to desirelessness. *[5]*

Shaloka M. 1

If blood sticks to the clothes, the clothes become impure ;
Will the minds of those be pure who suck the blood of human beings ?
Says Nānak ; "Utter thou the Name of Allah with a clean heart :
The rest is all a passing show[1] :
And vain are all thy deeds". *[1]*

M. 1

When I am not, what shall I say of myself ?
Nay, nothing am I, and what after all can I be ?
I do and say as the Lord Wills, and, being full (of Sins), I try to wash them off.
I know not myself but make the others know : So do I lead men.
Nānak : if the blind one shows the path, he will forsure mislead his company.
And when such a leader goes into the Yond, he suffers grievously. *[2]*

Pauri

I Dwell on Thee, O Lord, every moment, hour, month and season.
Thy count one cannot make : O Thou, the True One, Unknowable and Infinite.
The wise one is a fool if he indulges in Ego, Greed and Lust.
Read thou then the Lord's Name and Realise the Name, and Dwell upon the Instruction of the Guru,
To earn the treasureful Wealth of Devotion.
He, who Believes in the (Lord's) Name, the Immaculate, is acclaimed as True at the Lord's Gate.
The Lord whose immense Light is within us, He, who gave us life and breath,
He alone is the True Merchant, and the rest of the world is but his Pedlar. *[6]*

Shaloka M. 1

Let Mercy be thy mosque[2], Faith thy prayer-mat : and Honest living thy Quran.
Humility thy circumcision ; and Good conduct thy fast.
Thus dost thou become a (true) Muslim.
If pious works be thy Kaaba, and Truth thy teacher and good deeds thy Prayer,
And if thy rosary be of His Will, the Lord, will Keep thy Honour. *[1]* **P. 141**

1. ਦਿਵਾਜੇ (दिवाजे) (Persian ਦੀਬਾਚਾ, the embellished introduction), hence embellishments, false shows.
2. Obviously, this and the following two stanzas are addressed to the Muslims.

M. 1

To deprive one of his due is to eat the (forbidden) cow for one, and swine for the other[1].
The Guru-teacher stands by us, if we usurp not another's due.
By mere talk none goes to the Heavens : for, Emancipation is by living the Truth.
If one seasons one's sinful food with condiments, it becomes not pure thereby.
Nānak : through False talk one gathers nothing but Falsehood. *[2]*

M. 1

Thou sayest thy Prayers five times, giving them five names.
Let Truth be thy first, Honest living the second ; and the good of all, thy third ;
Let thy fourth Prayer be the Honest mind and the fifth the Praise of the Lord.
Say thou, pray, the Prayer of Deeds, and be thou thus a (true) Muslim :
Any other Prayer is false and, false is their value. *[3]*

Pauri

Some trade in jewels, others in glass :
If the True Guru is Pleased, we find the Treasure of Jewels within us.
Without the Guru, no one has found it, the False and Blind ones have shouted in vain.
The self-willed are wasted away by Duality, for, they Dwell not on the Real.
Without the One, there is not another ;
Who else is there to listen to our Woes ?
Some remain poor and yelp in vain ; the others have treasurefuls of wealth.
(But), without the (Lord's) Name, there is no other wealth ; all else is poison and dust.
Nānak : He, the One, Doth and Makes others do ; and, through His Will, Blesses us He with Beatitude. *[7]*

Shaloka M. 1

Hard it is to call oneself a Muslim[2] : If one has these (attributes) then alone is he one :
First, let the Faith in Allah[3] seem sweet to him.
And then with this as scraper, let him scrub his inside clean of Ego[4].
And, with faith in the leader of his faith, let him break the Illusion of life and death.
And submit to the Will of Allah, and, Believing in his Eternal Creator, he should lose his self.
And, Nānak, if he is merciful to all creatures, truly he is acclaimed as a (true) Muslim. *[1]*

M. 4

Shed thy Lust, Anger, Falsehood, Slander, Ego, and love of Māya ;
Shed thy lust for the woman ; and attain, within the dark world, to God, the Immaculate.
Shed thy pride and thy attachment to thy sons and wife, and thirst for Desire, and be Attuned to thy Lord.
Nānak : the True One Cometh into thy mind, and, through the True Word, thou Mergest in the Lord's Name. *[2]*

Pauri

Neither the kings, nor the subjects, nor the chiefs will remain,
Neither the cities, nor the streets, nor the shops, by His Will.
The fool thinks the solid and beautiful mansions will remain his.
(But know ye that) treasures, full of wealth, are emptied in a moment,
The horses, chariots, camels, elephants and their coats of iron[5] ;
Gardens, lands, houses, tents, *Niwar*-beds, screens of satin[6], O, which of these is thine ?
Nānak : the Beneficent Lord alone is True, and He is Revealed through His Nature.[7] *[8]*

1. For Hindus and Muslims respectively.
2. This stanza is obviously addressed to the Muslims.
3. ਅਉਲਿ ਦੀਨੁ (अउलि दीनु) : "the faith of the prophet (ਅਉਲਿ, ਅਉਲੀਆ ਦਾ)," suggests Jodh Singh.
4. ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ (मसकल माना मालु मुसावै) : *Lit.* who with the scraper ((ਮਸਕਲ, *i. e.* ਮਸਕਿਲਾ) scrapes away the deposits (ਮਾਲ) of ego (ਮਾਨਾ *i.e.* ਮਾਨ).
5. ਪਾਖਰੇ (पाखरे) : coat of mail.
6. ਸਰਾਇਚੇ (सराइचे) : literally a tent-wall : ਲਾਲਤੀ (लालती) is satin.
7. Also, Power.

Shaloka M. 1

If the rivulets were the cows-in-milk, and the springs would yield milk and butter,
And all the earth were sugar with which the mind were immensely pleased. **P. 142**
If the mountains were of gold and silver, studded with jewels and rubies,
Even then I would Worship Thee, O Lord, and my desire to Utter Thy Praise will go not. *[1]*

M. 1

If all the world's vegetation[1], and fruits were for me, and tenderly sweet were their taste[2] ;
And (possessed of miraculous powers), I could stay the sun and the moon from their eternal wanderings.
Even then I would Worship Thee, O Lord, and my desire to Utter Thy Praise will go not. *[2]*

M. 1

If my body writhed in pain, under the impact of the evil stars[3],
And the blood-sucking kings had sway over my head ; if such be my condition.
Even then I shall Worship Thee, O Lord, and my desire to Utter Thy Praise will go not. *[3]*

M. 1

If the sun and the moon were my garments, and winds my food,
And mated I with the houris of the heavens, Nānak, all these will pass away.
I shall still Worship my Lord, and my desire to Utter His Praise will go not. *[4]*

Pauri

The Evil doer, the Demon[4], knows not the Master,
Call him a mad-cap who knows not himself.
Strife in the world is an evil ; contention consumes the world.
Without the (Lord's) Name all else is false, and the Doubt destroys us all.
He, to whom the two ways[5] are revealed as one, is Blessed ;
(But) he, who believes not (in it), burns in his own inner fire.
Blessed is the whole world (if it) abides in the (Lord's) Truth ;
Yea, he, who loses his self, will be approved at the Lord's Court. *[9]*

Shaloka M. 1

He alone lives in whom Lives the Lord.
None else is alive, O Nānak !
If one loses Honour in life,
Impure is all that one eats.
He, who, imbued with the love of dominions and riches, dances to their tune unashamedly,
Is beguiled, O Nānak, cheated is he of Life.
For, without the (Lord's) Name, one loses one's Honour. *[1]*

M. 1

What use is the food or the raiment,
If the mind Cherishes not the True Name of the Lord ?
What use the fruits, butter, sugar, sweets, meats and refined wheat-flour ?
What use the clothes, the cosy couch, and the indulgence ?
What use the hosts, the royal assistants, and dwelling in palaces ?
Nānak : without the True Name, all these show-pieces will pass away. *[2]*

Pauri

What merit is in caste ? Know thou the Truth within ;
(Of whatever caste one may be), he, who tastes the poison will die !

---

1. ਭਾਰ ਅਠਾਰਹ (भार अठारह) : *Lit.* eighteen loads (of vegetables and fruits). It is believed that if one gathers a leaf each of every kind of vegetation, it will come to eighteen loads (or ninety maunds).
2. ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ (गरुड़ा होइ सुआउ) : whose taste (ਸੁਆਉ, ਸੁਆਦ) is ਗਰੁੜਾ (tender). ਗਰੁੜਾ is a Sindhi word, meaning tender.
3. ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ (पाप गरह दुइ राहु) : Rahu and Ketu, two stars (ਦੋਇ ਗਰਹ) of evil import (ਪਾਪ ਗ੍ਰਹੁ).
4. ਗੈਬਾਨਾ (गैबाना) : (Arabic ਗਬੀਨ गबीन) foolish.
5. The two ways (of the Hindus and the Muslims).

Know ye, the True One alone Rules over us all,
And they alone are the elect of the Lord who submit to His Will.
For this task were we sent by the Lord (into the world);
The Guru-drummer has, through the Word, proclaimed this to all men.
Hearing it, some have jumped (upon their Horses); others are putting on[1] (the Saddle).
Still others are gathering their Load, and some have even ridden off[2] (to their Destined End). *[10]*

Shaloka M. 1

When the crop is ripe, it is sheared : only the straw remains within the fence.
And then the stalk[3] is put to the thresher along with the thorns, and the grain is shaken off its body.
And then between the two mill-stones, the grain is ground,
(But) lo, the wonder that they, who stick to the mill-gate, are Saved ! *[1]*

M. 1

Page 143

See thou how they cut up the sugar-cane and bind its feet ;
And then, men strong of limb, crush it, in a crusher ;
And then its juice is heated in an iron pan[4], and it wails.
And its froth too is burnt in fire.
See thou now the woeful state of this leafy sweet ! *[2]*

Pauri

Some know not death, and limitless is their desire ;
They are of no avail ; they are born to die again and over again.
In their own minds, they think themselves to be good,
But, the self-willed are eyed by the Angel of Death.
The egotists are untrue to their salt and value not what the Lord has Blest them with.
Even if they make their bowings (to the Lord) by force (of custom), Him they please not.
If one attains to the (Lord's) Truth and in his mouth is the (Lord's) Name, the Lord will Bless him ;
And even the kings will bow before him ; and he will Fulfil his Destiny. *[11]*

Shaloka M. 1

What is the deep (sea) to a fish, what the sky to the bird[5] ?
What is cold to a stone, what is a home to an eunuch ?
Apply *chandan* to a dog : its nature remains as a dog's.
Read thou the Smritis before the deaf one, but will he (hear to) know ?
Light thou a hundred lamps before the blind, but will they see ?
Spread thou gold before the cow, it will eat only the grass.
Put thou condiments in iron, but it will not become tender like cotton therewith.
Nānak : the fool has this trait in him that what he speaks is all vain. *[1]*

M. 1

If a piece of bronze or gold or iron breaks into bits, the smith welds them again in fire.
If the husband breaks off from the wife, the sons unite the two again.
If the monarch makes a demand, he is satisfied if the demand be met.
The hungry stomach is sated only if it is filled with food.
The famine goes if it rains well and the streams are full.
And the lovers are united by sweet words,
And the Vedas are learnt through true speech.
And the dead are united (with the living) through Truth and Beneficence.
Such are the things that unite and mend,
But the fool is mended only on being struck in the face.
Nānak reveals this truth after a great thought,
That through the Lord's Praise are we United with the Lord's Court. *[2]*

---

1. ਸਾਖਤੀ (साखती) : (Persian, ਸਾਖਤ) to make, to construct.
2. ਤਾਖਤੀ (ताखती) : (From Persian ਤਾਖਨ, to run).
3. ਕੀਸਾਰਾ (कीसारा) : (Sans. किशारु:), the beard of corn.
4. ਟਟਰਿ (टटरि) : iron-pan.
5. That is, the depth of the sea is of little consequence to the fish ; so also the vastness of the sky to the birds. They know not their significance.

Pauri

He Himself Created the Universe and Himself gives it thought.
Some are False, while the others are True (Coins) : (but), He Himself is the Tester.
The True (Coins) are accepted in His Treasury, while the False ones are cast aside.
In the True Court, the False ones are cast aside ; to whom shall they go to wail ?
They should follow the True Guru : for, this alone is the Pure Deed.
The True Guru turns the Impure into Pure ; and, through the Word, one is made Beauteous.
In the True Court are they acknowledged for their love of the Guru :
No count (of their virtues) can one make whom the Lord Himself has Blest. *[12]*

Shaloka M. 1

The whole[1] world, the *Pirs*, the *Sheikhs* and the chiefs will all be buried under the earth.
The monarchs will also pass away : (for), God alone is Eternal[2].
Thou, O Lord, art the only One ; yea, the One alone. *[1]*

M. 1

Neither angels, nor demons, nor men,
Nor Siddhas, nor seekers on the earth (will remain).
The Lord alone is[3], no other save Him is there, O none :
He alone is ; yea, He the One. *[2]*

P. 144

M. 1

No other there is to do justice to men (over land or the skies)
Nor in the seven underworlds ;
He alone is : no other save Him is there, O none :
He alone is ; yea, He the One. *[3]*

M. 1

Neither the sun, nor the moon, nor the spheres,
Nor the seven Islands, nor the (seven) seas,
Neither food, nor air, is eternal, O none :
He alone is, yea, He the One. *[4]*

M. 1

None other (than Him) has thy sustenance in his hands,
(For) all lean on His Support.
He alone is, no other save Him is there, O none :
Oh, He alone is, yea, He the One. *[5]*

M. 1

A bird has nothing to call his own,
(But), the water and the trees (all over) are his :
God, the only Giver gives ;
(For), He alone is ; yea, He alone is. *[6]*

M. 1

Nānak : that what was Writ in thy Lot by God, no one can erase ;
He alone Gives power to thee ;
He alone Takes it away ;
(For), He alone is ; yea, He alone is. *[7]*

Pauri

True is Thy Command ; through the Guru is it Known ;
He, who loses himself, knows the Truth.

1. ਹਮ (हम) : (Persian ਹਮਹ), all.
2. ਅਫਜੂ (अफजू) : (Persian), literally progress, power.
3. ਅਸਤਿ (असति) : (Persian), is.

True is Thy Court, O Lord, proclaimed through the Word.
By Dwelling on the True Word, one Merges in Thy Truth.
The self-willed creatures are False ; they are deluded by Doubt.
They live in Dirt and know not the Taste (of the True One).
They come and go unmindful of the (Lord's) Name.
Nānak : the Lord alone is the Tester : (for), who else can tell who's True, who's False. *[13]*

Shaloka M. 1

(If the Lord Wills), He may make the tigers and hawks and kites and falcons to eat grass.
And the grass-eating animals he may feed on the meats.
He may dry up the beds of the streams and flood the deserts.
A mere worm he may exalt to kingship and reduce to dust the armies (arrayed against him).
All creatures live by breathing ; but He may keep one without breath[1], if He Wills.
Nānak : as the True One Willeth, so doth man abide. *[1]*

M. 1

Some are fed on meats, some on grass,
Some are provided with delicacies of all kinds[2].
Some abide in the earth and eat the dust ;
Some live only to breathe and count their breath[3] ;
And others there are who live by the Name of the Formless Lord.
May their Giver live, that no one Dies :
For, they, who keep the Lord in their minds, are beguiled not (by Death). *[2]*

Pauri

By good Fortune, do we Dedicate ourselves to the Service of Perfect Guru,
And lose ourselves, through the Guru's Word, and Dwell on the (Lord's) Name.
He, who takes to another task, wastes away his life in vain ;
Without the (Lord's) Name all that we wear and eat is poison.
(But) he, who Praises the True Word, Merges in Truth.
Without Service of the Guru, there is no Peace and one comes and goes.
With the False capital-stock, we earn Falsehood in the world .
Praise thou, Nānak, the True One, that thou goest into the Yond with Honour. *[14]*

Shaloka M. 1

When it is Thy Will, one Sings and dances or cleans oneself ;
When it is Thy Will, one smears (one's body) with ashes and blows the (Yogi's) horn ; **P. 145**
When it is Thy Will, one reads the Muslim texts and is acclaimed as a Mullah or a Sheikh,
When it is Thy Will, one is a king and indulges in the pleasures of life.
When it is Thy Will, one is a warrior and puts the enemy's head to the sword.
When it is Thy Will, one wanders in yonder lands, and, gathering Wisdom, returns home ;
And when it is Thy Will, man is Imbued with Thy Name and, being in Thy Will, is pleasing to Thee.
Prays Nānak : this alone is worth (one's life) ; all else is the practice of false values. *[1]*

M. 1

As Thou art Great, Greatness flows from Thee.
Being Good, Thou Doest nothing but good.
As Thou art True, Truth Pervades all ; and nothing is false.
The seeing, uttering, wandering about, life and death—all will pass away.
Thou Createst and Keepest all in Thy Will, O Thou, the True One ! *[2]*

Pauri

Serve thou the True Guru, without Doubt. and thy Delusion goes
Do thou the Deeds that the Guru wishes thee to do
If the True Guru be in Mercy, we Dwell on the (Lord's) Name ;
And find the Quintessence of Worship through the Guru.

---

1. ਤਾ ਕਿ ਅਸਾਹ (ताकि असाहु) : Him (ਤਾਕਿ) without (ਅ) breath (ਸਾਹ).
2. ਛਤੀਹ ਅੰਮ੍ਰਿਤ (छतीह अमृत) : Indian delicacies are considered to be of thirty six kinds.
3. Like the Yogis.

The egocentrics are enveloped by the Darkness of Falsehood, and Falsehood practise they ;
When we reach the True Gate, we speak nothing but Truth.
And the True One then Calls us into His Abode of Truth.
Nānak : the True One is for ever True ; and through Truth do we Merge in the Lord. *[15]*

Shaloka M. 1

The Kali-age is (like) the knife ; the kings are (like) butchers.
And righteousness has taken wings ;
All around, it is the dark night of Falsehood ;
And Truth ? O, where is the moon of Truth ?
The vain search has made me mad,
And I see not my Path in the dark.
And I suffer the pain of Ego, and Wail.
Say thou, O Nānak. how wilt thou be Saved ? *[1]*

M. 3

In the Kali-age, the only visible Light in the world is the Lord's Praise,
Though rare is the one who Swims across (the Sea of Existence) through the Guru.
He, on whom is His Pleasure, him He Blesses with (His Grace) ;
And he, Nānak, Receives the Jewel (of the Lord's Name) through the Guru. *[2]*

Pauri

The godly and the worldly (beings) stay for ever apart :
The Creator Himself is never in error, and no one can lead Him astray.
The godly He Unites with Himself, and they practise nothing but Truth.
(But), the worldly creatures are lost, for, uttering Falsehood, they eat but Poison.
They know not Death, and cultivate Lust and Anger in themselves ;
The godly Serve their Lord and Dwell upon Him night and day.
They lose their Ego from within, being the Slaves of the Lord's Slaves.
Glorious are their countenances at the Lord's Gate, and, through the True Word, they look Beauteous. *[16]*

Shaloka M. 1

They, who Praise the Lord in the early morn, with a single mind,
They alone are the True Kings ; for at the right time they have grappled (with themselves).
In the second watch (of the day), mind wanders and is scattered in may ways.
And one is lost in the deeps of life's strife, and is Drowned.
In the third watch, one puts food in one's mouth, when bark one's thirst and hunger. **P. 146**
All that one eats becomes dust, yet are we attached to the eats.
In the fourth watch, one feels drowsy, closes one's eyes and enters into the world of dream[1].
And then again he rises to enter the arena of strife, in the battle of a hundred years.
But if one fears the Lord, day and night, then all times are sacred (for Worship).
Nānak : only if the True One comes into one's mind,
One is truly cleansed. *[1]*

M. 2

They alone are the True Kings who have Attained to the Perfect (Lord).
Day and night, they are in ecstasy, Imbued with the Love of the One alone.
Rare is the one who bathes in the Infinite Beauty of the Lord.
By good Fortune, one meets with the Perfect Guru whose speech is Truth.
Nānak : if He, the Lord, Fulfils one, one weighs not less, in any wise. *[2]*

Pauri

When Thou art there, what need have I of another ?
But, when one is beguiled by Strife, one attains not to Thy Castle.
Being hard-hearted, one loses the merit of Service.
The heart which Cherishes not Truth must break and be built again.
How is one, O Lord, to weigh aright in Thy Eye ?
If one stills one's Ego, (then) no one speaks ill of him.

1. ਪਵਾਰਿ ਗਇਆ (पवारि गइया) : *Lit.* goeth to (the land of) Yama (ਪ੍ਰਮਰ).

At the Wise (Lord's) Gate, the True ones ring True and are Approved.
(But), the (True) Merchandise is at the only house—and that is of the Perfect Guru's. *[17]*

Shaloka M 2

For the eight watches (of the night and day), we are engaged with the eight portions[1] (of the body) but search not the ninth[2] within us.
For, within us are the nine Treasures (of the Lord's Name), and deeps of Good.
They, who have the True Destiny, Praise Him, the Lord, by repairing to the Guru.
In the fourth watch of early morn, in the conscious minds [3]wells up joy,
And they then befriend the rivers and in their mouths and minds is the (Lord's) True Name.
Then Nectar rains (upon them) and, by the Lord's Grace, they are Blest.
And their Gold is tested (on the Touchstone) ; they take on the colour of their Beauteous Lord.
If the Lord, the Jeweller, Beholds them with Grace, not again will they be melted in Fire.
In the (other) seven watches, one should love the Truth, and keep the Society of the Wise.
And Discriminate between Good and Evil that one is rid of Untruth.
There, the False ones are cast aside, and the true ones are lauded.
Vain is all our prattle, Nānak, for pleasure and pain are in the Hands of the Lord. *[1]*

M. 2

Air the Guru, Water the Father,
Great Earth the Mother,
Nurses—Night and Day,
In whose lap the world doth play.
Our deeds, good and bad,
Are read
In the Presence of the Lord of Law.
Ous Actions keep us far, or near Him draw.
They, who Dwell on the Name, their toil is over.
Glorious are their beings, Nānak, they Save many more[4]. *[2]*

Pauri

The True food is the Lord's Love—so has the Guru taught.
If one be pleased with the Lord, and flowers through the (Lord's) Truth,
True then is one's abode, if one lives in oneself.
Through the Guru's Grace, one Receives the (Lord's) Name, and flowers in the Lord's Love.
Into the Court of the True One, enter not the False.
Where there is nothing but Untruth, that house is lost.
The True Word is the Pass-word[5], and Blest with it no one can obstruct thy Way.
Hear thou then the Truth, Know it and Utter it, and thou art ushered into the Presence of the Lord. *[18]* **P. 147**

Shaloka M. 1

If I clothed myself with fire, and abided in the house of snow and chewed iron for my feed,
And I gulped down all pain like water, and drove the world before me,
And weighed I the earth and the skies in the scales with a mere copper[6] :
And if so great I be that I contained not myself within me, and all were driven by my will,
And so powerful be my mind that I did what I willed, while others (only) followed.
(Vain would this be all :) for, as Great is the Lord, so is His Mercy which He Bestows in His Will.
Nānak ; he, on whom is His Grace, he attains the Glory of the True Name. *[1]*

---

1. ਅੱਠ ਖੰਡ (अट्ठ खण्ड) : eight parts, *i.e.* five sense-desires and three modes (*Gunas*).
2. *i.e.* the self.
3. ਸੁਰਤਿਆ (सुरतिआ) : plural of ਸੁਰਤਿ (conscious mind).
4. But for the addition of one word—ਹੋਰ—in the last line, this entire stanza occurs also in Guru Nānak's Japu (*See* p. 12.)
5. ਨੀਸਾਣਿ (नीसाणि) has been employed to mean the standard, sign (of approval), pass-word, blest with which one's path is never obstructed. The metaphor is borrowed from the procedure of the royal court in medieval times.
6. ਟੰਕੁ (टंकु) : a weight equal to four *mashas* (about four grams). In some books, its weight is given as ten *mashas*.

M. 2

The tongue is not sated by speech, nor the ears by what they hear.
The eyes are sated not by what they see—all these are seekers of the same kind[1] :
And their Hunger goes not by tall talk.
Nānak : the Hungry one is satiated only if he Utters the Lord's Praise and Merges in Him who is worthy of our Praise. *[2]*

Pauri

Without the (Love of the) True One, all else is Vain and False.
Without the (Love of the) True One, the False ones are bound down and driven off (by the *Yama*).
Without the (Love of the) True One, the body is as dust, and to dust it returns.
Without the (Love of the) True One, all that we eat and wear increases our craving for them.
Being False to the True One, we attain not to His Court ;
Being attached to False attachments, we lose the Lord's Castle.
The whole world is cheated thus and comes and goes (in vain).
In the body is the fire of Desire, and it is quenched only through the (Guru's) Word. *[19]*

Shaloka M. 1

Nānak : the Guru is the Tree of Contentment, which flowers in Faith and fruitions in Wisdom.
Watered by the Lord's Love, it remains ever-green, and it ripens through Deeds and Meditation.
Glorious is the tongue that Tastes it : this is the Lord's Gift of gifts. *[1]*

M. 1

(The True Guru is) the tree of gold, its leaves are of corals, its flowers of diamonds and pearls,
Its fruit is of rubies that comes from his mouth, for he Sees (the Lord) within himself.
Nānak : if it be so Writ in one's Lot on the Forehead,
One earns the merit of girdling all the pilgrim-stations from the Worship of the Guru's Feet.
Violence[2], Attachment, Greed and Anger are the four rivulets of Fire :
He, who is in their grip, burns himself and is Saved only through (the Lord's) Grace. *[2]*

Pauri

Still thy Ego in thy life that thou regrettest not (in the end).
Vain is this world, but how shall I make thee know ?
We love not the (Lord's) Truth, and engage ourselves in Strife.
Over the heads of us all stands the Angel of Death.
This wild Demon slays us treacherously, as is the Lord's Will.
If it be in His Will, we Enshrine the Lord's Love in our minds.
We can tarry not a moment when the cup (of life) is full ;
Know thou then the Truth, through the Guru's Grace, and Merge in the (Lord's) Truth. *[20]*

Shaloka M. 1

The bitter colocynth, swallow-wort, thorn-apple, and *neem*[3]
Are in the mind and the mouth of one who cherishes Thee not, O Lord.
Nānak : how shall we then instruct them, when the men of Evil Destiny[4] destroy themselves thus. *[1]*

M. 1

Thy mind is like the bird, and as are its deeds, it becomes now good, now evil ; **P. 148**
It sits now on the (sweet-smelling) *Chandan*, now on the bough of the (poisonous) swallow-wort,
And then again is Attuned to the highest Truth.
Nānak : the Lord Drives all in His Will : for such, indeed, is His Nature. *[2]*

Pauri

Many, O many, discourse on the Lord—and pass away.
They discourse on the Vedas too ; but Infinite is the Lord.

1. *i.e.* sense desires.
2. ਹਸੁ (हंसु)=ਹਿੰਸਾ : violence.
3. The taste of these is very bitter and if taken in excess they act as poison.
4. ਕਰਮਾ ਬਾਹਰੇ (करमा बाहरे) : without (ਬਾਹਰੇ) destiny (ਕਰਮਾ).

Not by reading, but by Knowing, is the Mystery Revealed unto us.
Six are the ways of the Shastras, but rare is the one who Merges in the (Lord's) Truth (through them).
The True Person is Unknowable and His Beauty is Revealed through the (Guru's) Word.
He, who Believes in the Name of the Infinite, is Approved at the Lord's Court.
I salute my Creator, for I am a bard (at His Door).
He, the One, is Eternal through the ages ; Enshrine thou then Him in thy mind. *[21]*

Shaloka M. 2

If one can only but charm a scorpion and handle a serpent,
One burns oneself with one's own torch.
Such being the Will of the Lord, one is kicked down the hill.
If a self-willed fool fights with the godly, he is condemned by God, the Just.
For, He the Lord Himself is the Judge at both ends and Discriminates[1] He Himself.
Nānak : know thou this, that all is in His Will. *[1]*

M. 2

Nānak : a True Judge is he who examines himself ;
And, he alone is the Physician who knows both the Disease and the Cure.
On the Way, the Traveller embroils[2] himself not, and thinks himself to be a Guest (in the world) ;
He talks after he knows the Great Essence and befriends only his likes.
He is like the intercessor[3] who is lured not by greed and goes only by Truth.
If a man aims his arrow[4] at the sky, how will it reach there ?
Know thou, O bowman, the sky is far, far away[5]. *[2]*

Pauri

The attachment of the Bride to her Spouse is seasoned[6] by Love ;
She Worships her Lord night and day, and is held not back.
The Word makes her Beauteous and she Abides in the Castle of the Lord.
How true is the prayer of the meek !
How Beauteous she looks with her Lord, she who walks in His Will !
To her bosom friends, she says this in prayer :
"Accursed is the life without the (Lord's) Name ;
For I am Decked[7] by the Word, and have tasted the Nectar thereof." *[22]*

Shaloka M. 1

The deserts are satiated not by rain ; nor is fire satiated (by wood).
The king is satisfied not by his dominions, and the seas are thirsty as soon as they are full.
Says Nānak, "Such is my thirst for the True Name : I seek its company ever and for ever more." *[1]*

M. 2

So long as one Knows not the Lord, one's life is vain ;
The world is like the sea ; by the Guru's Grace does one Swim across.
"He, the Lord, is All-powerful," so has Nānak Realised.
The Cause is in the Hands of Creator who keeps all power to Himself. *[2]*

Pauri

In the Court of the Lord abides the bard.
Praising the True Master, the Lotus (of his mind) has flowered.
(Through the Master's Mercy), he Attains to the Perfect Lord and is Joyed in his Mind.
He drives out his Foes (from within himself) and so his Friend is Pleased.

---

1. ਵਿਉਪਾਇ (विउपाइ) : *Lit.* ਵਿ (another) + ਉਪਾਇ (effort).
2. ਮਾਮਲਾ (मामला) : (Arabic), embroilment ; task, etc.
3. ਵਿਸਟੁ (विसटु) : (Sans. विशिष्ट, meritorious) ; courier, pleader, the intercessor, elsewhere used as बसीठ.
4. ਸਰੁ (सरु) : (arrow) ; ਸੰਧੇ (if one aims).
5. ਅਗੈ ਓਹ ਅਗੰਮੁ ਹੈ, ਵਾਹੇਦੜੁਜਾਣੁ (अगै ओहु अगंमु है, वाहेदड़ु जाणु) : ਉਹ here denotes the sky, ਵਾਹੇਦੜੁ (From ਵਾਹੁਣਾ) is one who strikes with the arrow, *i.e.*, the bowman.
6. *Lit.* decked, embellished.
7. ਸਵਾਰੀ ਆਸੁ (सवारी आसु) : *Lit.* We (ਆਸੁ) were decked (ਸਵਾਰੀ).

P. 149

He, who Serves the True Guru, finds the Way ;
And, Dwelling on the True Name, overcomes (his fear of) death.
The bard then utters the Unutterable, made Beauteous by the Word.
Nānak : by holding on to the Treasure of Virtue,
He Meets with the Lord, his Love. *[23]*

Shaloka M. 1

Born of Error[1], one commits Error and is committed to Error more and more.
Wash thou him a hundred times, his Dirt goes not.
Nānak : we are forgiven only if the Lord Forgives,
Else hell is our life. *[1]*

M. 1

Vain is our desire, Nānak, to ask for pleasure and to shun pain.
For, pain and pleasure are the clothes one gets to wear at the Lord's Gate.
Where of no avail is our wailing, wise it is to keep one's silence there. *[2]*

Pauri

Searching Him in the four directions, I came (to the fifth) within me.
(And therein) I Saw the True Person, Infinite, the Creator, who See-eth all.
Strayed from the Path, I was brought back to it.
Praise be to the True Guru (through whom) I gathered-in the Truth.
And found the Jewel within my Home—how dazzling is its Light ?
They, who Praise the Lord through the True Word, are happy, abiding in the (Lord's) **Truth.**
(But) they, who Fear not the Lord, are ever in fear and their Ego destroys them all.
The world roams wildly about, like a demon, without the (Lord's) Name. *[24]*

Shaloka M. 3

Blessed is his life
Who lives and dies in the Fear (of the Lord) and keeps it also in his mind. *[1]*

M. 3

He, who lives not in (the Lord's) Fear and revels in pleasures ;
And dies without imbibing the Fear (of the Lord), has a Black countenance, and thus, O Nānak, **he** leaves the world. *[2]*

Pauri

If the Lord be Merciful, we are Fulfilled.
If the Lord be Merciful, we grieve not ever.
If the Lord be Merciful, we know not Pain.
If the Lord be Merciful, we Enjoy the Love of the Lord.
If the Lord be Merciful, what terror has death for us ?
If the Lord be Merciful, we are ever and for ever in Peace.
If the Lord be Merciful, we Receive the nine Treasures (of the Name).
If the Lord be Merciful, we Merge in the (Lord's) Truth. *[25]*

Shaloka M. 1

They, who pluck their heads and drink the wash (of others) and beg for the leavings of bread to eat[2],
And rake up the filth, and suck bad odours[3], and dread (clean) water[4], (how unwise are they) ?
Like sheep, their heads are plucked and their hands are soiled with ashes ;
They give up the Way of their forefathers, and their kindreds wail.

---

1. ਖਤਾ (खता) : (Persian) error, sin.
2. This hymn refers to the practices of a sect of the Jainas.
3. ਭੜਾਸਾ (भड़ासा) : is bad odour emitted by the earth when the atmosphere is close. It does not mean raw water, at Trumpp suggests.
4. All these practices are meant to avoid life-killing even unintentionally.

None offers rice-balls on a leafy plate (at their death), nor is the earthen lamp lighted[1] (for them) ;
Nor are their funeral rites performed, O, where will they be cast ?
No Brabmin eats their bread, nor do the holy places offer them Refuge.
They are anointed not on the forehead, and they ever remain unclean.
Crouched in silence, they sit as if in mourning, and go not to the (True) Court.
A begging bowl slung from their side and a broom in their hands, they walk one behind the other.
Neither are they Yogis, nor Jangams[2], nor Qazis, nor Mullahs : **P. 150**
They wander about, lost to the Lord. Wasted thus, is their whole herd.
He, the Lord, alone Sustains and Destroys : none else, can save life.
He, who goes without a wash and practises not (true) compassion,—O ashes be on his shaven head !
Out of the water came the jewels when the seas were churned with the stick of the mountain of gold[3] :
On the banks of the waters are the sixty-eight places of pilgrimage,
Where men gather at festivals and talk (of the Lord).
After a wash one says one's prayers : the wise cleanse themselves always with a bath.
At birth, as at death are men washed to give them peace.
But these bald-headed devils are pleased not with this.
When it rains, there's joy all-round : in water lies the key to all life.
It is the rains, that grow food, sugar, and cotton which gives a covering to all.
When it rains the cow has grass to graze, and the housewife the curds to churn :
And also the *ghee* with which is the sacred fire propitiated, and the *Yajna* and worship performed and all our works are blest.
The Guru is the Sea and his Words[4] the streams, bathing in which one attains Glory.
Nānak : they the bald-heads that bathe not, O, dust be on their heads ! *[1]*

M. 2

What is cold before the fire ? What is night before the sun ?
What is darkness before the moon ? What is caste before the water and the winds ?
What are foods to the earth which produces all foods ?
Nānak : what is that honour which one Receives not from the Lord, the Bestower of all Glory ? *[2]*

Pauri

O Thou True, Thou wonderful (Lord),Praise be to Thee.
Thou alone hast the Eternal Court, all others come and go.
He, who seeks the Gift of Truth, is the one like Thee,
For, Truth is Thy Command and one becomes Beauteous through the True Word.
Believing in Thee, one is endowed by Thee with Wisdom and Intuition.
By Thy Grace, do we obtain the standard of Thy Name, which is eternal.
Thou art the True Giver, and Givest more and more each day.
Nānak seeks from Thee the Gift that Pleaseth Thee, O Lord ! *[26]*

Shaloka M. 2

What shall I say to those whose Guru is Nānak, the Angel (of God).
(For), they, who have become Wise in his Instruction, are Imbued with the Praise of the Lord. *[1]*

M. 1

He, to whom He Himself Reveals (the Truth), alone knows.
He, whom He Himself awakens (to His Reality) knows all.
He, who merely prattles, involves himself in Maya.
By the Lord's Will are all forms brought into being.
He alone knows all thoughts :
Nānak : this is the Voice of Eternity :
That he, on whom is the Lord's Mercy, casts away his Doubt. *[2]*

---

1. As is done in the case of other Hindus.
2. ਜੰਗਮ (जंगम) : the followers of Shiva.
3. The reference is to the Puranic lore (*See* p. 8).
4. ਸਿਖੀ (सिखी) : cannot be rendered as the 'Sikhs' or 'disciples' as Teja Singh and Trumpp have done. 'ਸਿਖੀ' is a diminutive of "ਸਿਖਿਆ" (instruction).

Pauri

Me, the worthless bard, the Lord has Blest with (His) Service.
Be it night or day, many a time He Gives His Call,
And Calls me He verily into His Presence.
And there I Praise Him and Receive the Robe (of Honour).
And the Nectar-Name becomes my everlasting food.
He, who is satiated with the Guru's Word, enters the Realm of Peace.
The bard then Dwells on the Lord's Praise, and Sings out the Word.
Nānak : by Praising the True One, the Perfect Lord is Revealed to him. *[27]*

Rāg Gauri Guareri M. 1, Chaupadas and Dupadas

By the Grace of the One Supreme Being, The Eternal, the All-pervading Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

The Lord's Fear is overpowering[1] and is hard to bear[2] ;
But, the mind's instruction is far lighter and of lighter weight is its prattle.
But he, who suffers the Weight (of the Lord's Fear) over his head,
On Him is the Lord's Grace and he Dwells on the (Instruction of) the Guru. *[1]*
Without (the Lord's) Fear, not one has Crossed (the Sea of Existence),
(For), with this Fear is Decked the (Lord's) Love. *[1-Pause]*
The fire of Fear that is within us burns brighter the more we Fear our Lord,
We feed this Fire with (the Love of) the Word.
Without the Lord's Fear, all that one Casts is false,
False is the Mould, and false the beating (on the Anvil). *[2]*
The play of intellect leads us to (sensual) pleasures :
Were we a thousand times cleverer, the fire of Fear will mould us not (to true purpose).
Nānak : the self-willed speak (in vain) like the wind,
And, False is their word, for, it is nothing but sound. *[3-1]*

Gauri M. 1

The Fear of the Lord Reveals to us our Self and it drives out all other fears[3] ;
Vain is that fear which makes us afraid all the more.
Without Thee, O Lord, I have no other Refuge ;
(For), all that happens is in Thy Will. *[1]*
Why be afraid when there is no other Fear (but the Lord's),
And, all other fears are the hallucinations of the mind ? *[1-Pause]*
Of oneself, one neither dies nor lives, is neither drowned nor Swims across.
For, He, who Created (the Universe) Does it all alone.
One comes and goes as is the Will (of the Lord),
And all over, behind, and in the Yond, Pervades the Lord's Will. *[2]*
Violence[4], Attachment, Desire, vault over us like the sky[5] ;
And within us is Hunger that flows ever like the flooded stream[6] ;
But he, who feeds himself on the Lord's Fear (is Saved) ;
Without it, one's life is wasted away, in Ignorance. *[3]*
Some there are supported by some[7],
But Thou, O Lord, belongest to all and all belong to Thee.
He, to whom belong all life, all Treasures,
To describe Him, (the Indescribable) is hard indeed. *[4-2]*

Gauri M. 1

Let Mind be thy mother, Contentment thy father,
And Truth, thy only[8] brother. *[1]*

---

1. ਮੁਚੁ (मुचु) : means the same as the English word 'much'.
2. *Lit.* of heavy weight.
3. ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ (डरि घरु घरि डरु डरि डरु जाइ) : *Lit.* through the Lord's Fear (ਡਰਿ) one enters one's home ਘਰੁ and through this Fear in one's home other fears depart.
4. ਹੰਸੁ (हंसु) : ਹਿੰਸਾ, violence.
5. ਅਸਮਾਨੁ (असमानु) : [illegible]ndered by Teja Singh as ego ; not to consider any one equal (ਸਮਾਨ) to oneself (*Shabdarath*, p. 151).
6. ਨੈ ਸਾਨੁ (नै सानु) : like (ਸਮਾਨ) a stream (ਨੈ).
7. ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ (जिस का कोइ [illegible]ई कोइ कोइ) : *Lit.* If one hath some one to lean upon, then he has only someone to lean upon.
8. ਵਿਸੇਖੁ (विसेखु) : *Lit.* means 'special'.

Say not thou, for thou canst say not,
And, His Powers one cannot evaluate. *[1–Pause]*
Let Self-surrender and Intuition be thy parents-in law ;
And make Deeds thy wife, O mind ! *[2]*
Let thy Union (with the Holy) be thy Date ; and Detachment (from the world) thy Marriage ;
And Truth be thy offspring. Nānak : know thou that this alone is the True Yoga. *[3–3]*

Gauri M. 1

The air, the water and the fire unite to create thy body,
Which plays (to the tune of) thy ever restless intellect.
(If thou closest thy) nine doors, lo, the Tenth Gate (opens unto thee).
Know thou this, O wise one, for this is the Essence of Wisdom. *[1]*
He the Lord alone Utters, O He alone Hears.
And, he who examines himself, alone is Wise. *[1–Pause]*
The body is but the dust ; the breath[1] is but the wind ;
Who then, O wise one, ever dies ?
The death, verily, is of the Strife, of Ego, in the mind,
Dies not the Seer within thee—the undying Self. *[2]*
The Ideal that one goes to find at the holy places,
That Jewel, O man, is within thy heart.
In vain do the Pundits read and argue,
For they know not that the Thing is within them. *[3]*
No, it is not Me who dies, but the Demon within me,
For, how can he die who lives in Him (the Deathless He).
Nānak : the Guru has Revealed to me (the Mystery) of the Lord,
And now I know neither birth[2], nor death. *[4–4]*

Gauri M. 1 Dakhni

Sacrifice am I a hundred times unto him, who Hears, Knows, and Believes in the (Lord's) Name.
When Thou, the Lord, strayest me away from the Path, I have no other Refuge to seek,
And when Thou makest me Wise-in-Thee, I am United with Thee. *[1]*
I seek the Name of the Lord which goes along with me ;
For, without the (Lord's) Name, all are in the grip of Death. *[1–Pause]*
The True Farming and Trade lie in seeking the Refuge of the (Lord's) Name ;
(For man) holds together the seeds of virtue and sin,
And his self is struck by Lust and Anger.
They, who forget the (Lord's) Name have evil in their minds. *[2]*
The True Guru gives this True Instruction,
That if one is Wise-in-Truth, one's body and mind will rest in cool comfort.
Like the *Nilofar*, and like the lotus within (and yet above) water (one should remain detached)[3].
And be Imbued with the Word, then one is sweet like the sugarcane[4]. *[3]*
In the fortress (of the body) are the ten Doors by His Will,
And the five (elements) abide together, and within them is the Light Infinite.
Nānak : He, the Lord, Himself is the Merchandise[5] ; He Himself the Merchant :
And, it is through His Name that we look Beauteous. *[4–5]*

Gauri M. 1

The man is born and then he dies ; where from does he come ?
Where does he come from and whither goes he ?
Why is he bound down, how is he released ?
How does he Merge in the Great Peace of the Eternal Lord ? *[1]*
He who has the Nectar-Name in the heart and the mouth,
And Dwells on it, becomes Detached like the Lord. *[1–Pause]*

---

1. *Literally*, speech.
2. ਜਾਤਾ (जाता) : may also be rendered as 'going'.
3. ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ (जल पुराइनि रस कमल परीख) : *Lit.* His test (ਪਰੀਖ, ਪਰਖ) is that he lives like the *Nilofar* (ਪੁਰਾਇਨ) in water (ਜਲ) like the lotus (ਕਮਲ) in water (ਰਸ).
4. ਈਖ (ईख) : (Sans. इक्षु), sugarcane.
5. ਆਪਿ ਤੁਲੈ (आपि तुलै) : *Lit.* He is Himself being weighed.

He comes and goes in Peace, as is the Natural Law.
He is born of (the desires of) the mind ;
And merges into the mind again.
The God-wards are Emancipated and go not the Round (again).
(For), they dwell on the Word and through the (Lord's) Name get Deliverance. *[2]*
On the tree (of life) abide many birds at night ;
Of these some are happy, some not ; and lured by the desires of the mind, they all perish.
Night and day, they look (longingly) towards the skies.
And wander about in all directions, as is the Writ of *Karma*. *[3]*
(But), they who are Merged in the (Lord's) Name take the world to be a pasture-halt[1], **P. 153**
And, shedding their Lust and Anger, break the pitcher of the poisonous Maya.
Without the capital-stock (of the Lord's Name), our homes and our stores are empty.
But when the Guru meets with us, He opens unto us the 'Hard Door[2]'. *[4]*
The Saints one meets with if one is so Destined,
They are the Lord's Own, (for, they) are pleased with the Lord's Truth.
They who Surrender to the Lord their mind and body the natural way,
Take thou, Nānak, to their Feet. *[5–6]*

Gauri M. 1

My mind is lured by Lust, Anger and Maya,
And is awake only to the evils of Falsehood and Attachment ;
And gathers-in the capital-stock of Evil and Greed.
Swim across (the Sea of Existence), O my mind, (with the support of) the Lord's Immaculate Name. *[1]*
Hail to Thee, O True One, I seek Thy Refuge.
I am a sinner of sinners ; Thou art the Purest of the Pure. *[1–Pause]*
The fire and water (in us) unite to make life speak in all its fury,
The tongue and other sensual organs have each a taste to seek,
And our vision views nothing but Evil, and the mind is without the Lord's Fear and Love.
How can then one Realise the Lord's Name if one slays not one's Ego ? *[2]*
He who Dies in the Word, dies not again :
Without (this) Death, how is one to attain Perfection ?
The mind is deluded by Maya and Duality ;
(And), he alone is at Peace on whom is the Lord's Grace. *[3]*
Board thou the (Guru's) Boat when comes thy turn :
(For), he who gets not the Passage is Approved not at the Lord's Court.
Blessed be the Guru's sanctuary where I Praise the (Lord's) Truth,
And where, Nānak, one Sees the Lord, the Absolute, everywhere. *[4–7]*

Gauri M. 1

Reflecting on the Lord, the (inverted) Lotus (of my mind) has turned upwards,
And from the sky, the Tenth Door, pours the rain of Nectar.
And the Lord seems now to me to Pervade[3] all the three worlds. *[1]*
O my mind, cast off thy Doubt,
For, when the mind Accepts the (Lord's) Truth,
One Drinks the Nectar (of the Lord's Name). *[1–Pause]*
Conquer thy mind, O man, and accept in mind the (truth of) death ;
And if thy Ego dies, to thy mind will be Revealed the Essence.
When one's intuition awakens, one sees one's Home within himself. *[2]*
The true austerity and abstinence, and ablution lie in practising the Lord's Name.
Why then one must spread oneself out and afar.
Know thou that the Inner-knower of all hearts is thy Lord. *[3]*
If I believed in another, I would go to another ;
Now, who shall I ask when there is no one to ask (but God) ?
Says Nānak, "Only through the Guru's Word, I Merge in the Great Peace." *[4–8]*

---

1. ਗੋਇਲਿ ਵਾਟੁ (गोइलि वाटु) : the pasture-ground, *i.e.*, a transitory phase, for the cows graze here for a time and then are back to their sheds.
2. *i.e.* the tenth door.
3. *Lit.* pierces through.

When the True Guru is met with, he Reveals unto us (the merit of) Death.
And then we Die (to ourselves) and so do we love to live,
And, overpowering our Ego, we reach the Realm of the Sky. *[1]*
Death is writ in our Lot, and we abide not for ever.
Dwell thou then on the Lord and Seek His Refuge. *[1–Pause]*
When the True Guru meets thee, thy Duality departs ;
Thy Lotus flowers and thy mind takes to thy Lord, the Master.
He (whose Ego) dies in life, he partakes of the Great Essence[1]. *[2]*
Meeting with the True Guru, one is disciplined by Truth and thus made Pure,
And one scales the Heights, higher and higher still.
And then enters His Grace, when our fear of Death departs[2]. *[3]*
Meeting with the Guru, one enters into the Embrace of the Lord,
And, by the Guru's Grace, one Sees the Lord's Castle within oneself.
And stilling one's Ego, Nānak, one is Merged in the Lord. *[4–9]*

Gauri M. 1

P. 154

No one can erase the Writ of *Karma* :
I know not what my fate will be in the yond.
For all that happens is in His Will,
And there is not another who can do a thing. *[1]*
I know not what is the Writ of *Karma*, nor how great is Thy Munificence, O Lord !
To me all the Merit of the way of works and religion, is in the Essence of Thy Name. *[1–Pause]*
Thou art so Great, so Beneficent,
That Thy Treasure of Worship is ever brimful.
No one can get away with his Ego,
For one's life and body are Thine, O Lord ! *[2]*
Thou Takest and Givest life, and Forgiving, Unitest us with Thee,
And, as is Thy Will, so one Meditates on Thy Name.
Thou art Wise and True, my Over-lord, the Seer ;
Through the Guru's Word, I trust in no one but Thee. *[3]*
He, whose mind is Imbued with the Lord's Love, is Pure also in body,
And, through the Guru's Word, one Knows the Truth Revealed through it.
Thine, O Lord, is the power (within me) ; my only Glory is the Glory of Thy Name.
Nānak, therefore, seeks the Refuge of Thy Devotees, O Lord ! *[4–10]*

Gauri M. 1

He, my Lord, who made me utter the Unutterable and drink Nectar,
Made all other fears depart (save His) and I Merged in His Name. *[1]*
Why shall I fear then when all fears are dispelled by the Fear of the Lord,
And, through the Perfect Guru, the Word is Revealed to me. *[1–Pause]*
He, whose heart treasures the Lord's Name,
Is Blessed, as is the natural law. *[2]*
They, whom He puts to deep slumber, day and night,
They, the self-willed ones are bound to Death, here and Hereafter. *[3]*
They, in whose heart is the Lord, night and day, are the Perfect ones,
And, Nānak, Meeting with the Lord, their doubts are cast off. *[4–11]*

Gauri M. 1

He, who loves the three attributes (of Maya), comes and goes.
The four Vedas describe but only the form (of the Lord),
And the three attributes (of Nature).
But the fourth State of Bliss[3] is known only through the Guru, who Reveals the Lord (unto us). *[1]*
The Worship of the Lord and the Service of the Guru—
Therewith one Swims across (the Sea of Existence).
And, then, one is born not again nor dies. *[1–Pause]*

---

1. ਮਹਾ ਰਸੁ ਆਗੈ (महा रसु आगै) : *Lit.* before him (ਆਗੈ) is the Great Essence (ਮਹਾਰਸ).
2. ਮੂਚਾ (मूचा) : (Sans. मुच्), severed.
3. ਤੁਰੀਅਵਸਥਾ (तुरीअवसथा) : (For Turiya, *see* p. 33).

The Smritis and the Shastras and the Pundits say this :
That there are only four life-objects[1] to seek,
But they know not the meaning thereof.
For, the Deliverance comes only through the Worship of the Lord. *[2]*
He, in whose heart Dwells the Lord,
He, through the Guru, Receives the Gift of Devotion.
The Devotion to the Lord leads one to Deliverance and Gladness,
And, through the Guru's Word, one attains Eternal Bliss. *[3]*
He, who Attained to the Lord and Realised Him through the Guru,
He, in the midst of hope, Realised the (beatitude of) Detachment.
He, the Lord of the meek, the Giver of All-peace,
With the Love of His Feet is Nānak's mind Imbued. *[4-12]*

Gauri Cheti M. 1

So long as life's play endures, the beauteous body remains in comfort,
And practises much untruth, and is greedy and is thus oppressed by the weight (of Sin).
O body, I have seen thee being wasted away like the dust on the earth. *[1]*
Listen now to my advice ;
The good one does alone remains,
And, one may get not another such chance (of human life). *[1-Pause]*
Listen to my advice, O my body, I say this to you : **P. 155**
You slander other people, and indulge in tale-bearing,
And behold another's woman, and thus commit the theft (of beauty).
But when your soul departs, you remain behind like a deserted woman. *[2]*
O body, you abide as if in a dream and do not a (good) deed.
Whenever I stole (a march over others), my mind liked it most ;
Vain thus became my life and I got no rest either here or Hereafter. *[3]*
Now, immense is my Pain, and no one cares for me. *[1-Pause]*
The Arabian and Turkish horses, gold and loads of raiments,
Nothing of these, O fool, keeps one's company (into the Yond).
I have tasted all sweets, but nothing is sweeter than the Nectar-Name of the Lord. *[4]*
I raised the walls (of my body) over a strong foundation, but, lo, the temple became as dust (in the end).
One gathers and parts not with one's riches, for the blind one thinks these are his.
But when the dominions and the mansions of gold[2] remained not (with Ravana, the King of Lanka),
How can the riches go along with another ? *[5]*
O my ignorant mind, listen to me.
All that happens is in His Will. *[1-Pause]*
Our Master is the great Merchant, we are his pedlars :
Our body and life are His, for He alone Gives and Destroys life. *[6-1-13]*

Gauri Cheti M. 1

Alone I have to fight with five[3] rivals : how shall I keep my home (safe), O mind !
Each day, they oppress and beguile me : to whom shall I go to vent my grief ? *[1]*
Utter one must the Name of the Lord.
For, in the Yond, one faces the cruel gang of the *Yama*. *[1-Pause]*
The Lord Created the Temple of the body with (nine) doors and within it sits the Seeker-soul.
And the body enjoys leisurely the (false) play, while the Five hostiles[3] rob (his within). *[2]*
(Death) demolished this temple and robbed it (of life) and the lone soul was in its deathly grip.
Her neck chained, the *Yama* whipped her with his rod, and the Five now took to their heels. *[3]*
The wife seeks gold and silver and the friends but need only to eat,
And lo, for them, Nānak, one commits sin, and so is one bound down and dragged away into the abode of Death. *[4-2-14]*

Gauri Cheti M. 1

(O Yogi), pierce thy heart, (not ears), for thy rings,
And let thy body be the (Yogi's) robes,
Discipline thy Five Disciples and let the Mind be thy staff (to lean upon). *[1]*

1. *Dharma* (righteousness), *Artha* (worldly wealth), *Kama* (sex), and *Moksha* (deliverance).
2. Ravana, the enticer of Rama's wife, Sita, is believed to have ruled over Ceylon (*Lanka*) and his palace is stated to have been carved out of gold.
3. Lust, wrath, greed, attachment and ego.

Thus it is that one finds the key to (the true) Yoga.
"The Word alone is eternal ; the rest passes away",
Let this be thy mind's food of roots. *[1-Pause]*
Thou shavest thy head (at the Ganga's banks) to enter into the fold of thy Guru ;
But I've made the Guru my Ganga.
Why not, O Blind one, remember thy Master, the Saviour of the three worlds ? *[2]*
Why all this (Pious) show ? Why engage thyself in (false) prattle,
Which removes not thy mind's doubt ?
Why run about in greed to here and there :
Why not fix thy mind on the Feet of the One Lord alone ? *[3]* **P. 156**
Saturate thy mind with Him and Dwell on Him, thy Immaculate Lord.
Why then, O Yogi, thou makest thy false claims ? *[1-Pause]*
Wild is thy body and childish is thy soul,
For thou passest thy life in I-amness.
Prayeth Nānak, "When thy naked body will be burnt,
Only then wilt thou regret (thy deeds)" *[4-3-15]*

Gauri Cheti M. 1

O my mind, there is only one panacea, one *Mantram*, one herb (for all thy ailments) :
Fix thy mind firmly on the Lord.
Take thou to Him who Washes away all the Sins of our *Karma* accumulated birth after birth. *[1]*
O my mind, love only the One Master,
For the three attributes (of Maya) attach thee to the world,
But this'wise'one knows not the Unknowable. *[1-Pause]*
Maya tastes sweet to our body, and we carry the load of Ego (on our head).
The Night is dark and we see not that the rope (of life) is being eaten away by the mouse (of Time). *[2]*
If one follows one's own will, one suffers Pain ; if God's Will, one attains Glory.
For, that alone happens, which is in His Will, and no one can erase the eternal Writ of *Karma.* *[3]*
They, who are brimful with the Lord's Love, lose not a particle of it.
If Nānak be the Dust of their Feet, then he, the Ignorant one, would also be fulfilled. *[4-4-16]*

Gauri Cheti M. 1

Whence was my mother, my father, from where did we come (into the world) ?
Of the fire (of the mother's womb) and the water of (the father's) sperm, for what purpose were we born ? *[1]*
O my Master, who is it that knows Thy Merits ?
And as for my Sins—O, who can make a count ? *[1-Pause]*
I assumed the form of myriads of trees and coursed also through the animal life,
And assumed too the state of crawling worms, and of the winged birds. *[2]*
I broke into shops and cities and strong houses, and, committing theft, (stealthily) came home.
But though I saved myself from the eye of man, yet how could I keep my secret from Thee ? *[3]*
One may visit all the world, the holy places, the banks of rivers, cities and stores,
In the end the (life's) pedlar has to weigh up (the Truth of Existence) within his own heart. *[4]*
As the sea is brimful with water, so are my Sins without count.
Take Pity, O Lord, and in Thy Grace, let this Stone also Swim across. *[5]*
My life is ever on fire and within my heart is the knife ;
But, prays Nānak, if I accept Thy Will,
I attain to Thy Eternal Peace. *[6-5-17]*

Gauri Bairagan M. 1

Sleeping, I waste the night : eating, I waste the day :
And lo, the Jewel of life is being sold away for a trite. *[1]*
He, who knows not the Name of the Lord,
Regets he, the Ignorant one, in the end. *[1-Pause]*

One buries one's perishable wealth in the ground, but how can one love the perishable[1] ?
For, he, who does so, loses it in the end. *[2]*
If one were to gather everything through one's own efforts, then every one of us would be fortunate.

Page 157

But the Lord Gives as are one's deserts, even though we all crave (for everything under the sun). *[3]*
Nānak : He, who Created the Creation, He alone is its Support ;
But, one knows not His Will as to who shall be Blest with His Glory. *[4-1-18]*

Gauri Bairagan M. 1

I would love to be a deer, abiding in the woods and living on the roots,
If, by the Guru's Grace, thus do I Meet my Lord unto whom I am a Sacrifice. *[1]*
I am the pedlar of my Lord,
And Deal only in the Merchandise of His Name. *[1-Pause]*
I would be a *Koel*, sheltered in a mango grove, and Dwell, in peace, on the Word.
If thus do I Meet my Lord of indescribable Beauty, the natural way. *[2]*
I would be a fish, abiding in water, if thus do I remember the Lord who Supports all ;
And Hug Him, in a close Embrace, and see him here, there and everywhere. *[3]*
I would be a serpent living under the ground,
If thus would the (music of the) Word charm me to make me fear-free.
Nānak : he alone for ever is Blest whose Soul Merges in the All-Soul. *[4-2-19]*

Gauri Poorbi Deepaki M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In whatever state of mind is God Dwelt upon, and (His Name) Recited,
Attain thou to that state, Meditate upon Him, and Sing His Praises. *[1]*
Sing the Praises of my Lord, the Fear-free.
I am a Sacrifice unto the Song that brings the mind home. *[1-Pause]*
He, who Protects us all, each day, and Watches over us all,
He, whose gifts cannot be evaluated ; how shall we, then, evaluate the Giver ? *[2]*
The Day of my rendezvous is fixed :
Pour oil on the threshold, my mates,
And bless me that I attain to the Union of my Lord. *[3]*
In homes all over the Courier calls Each day.
Forget not then the One who Calls,
For the Day must come for us all. *[4-1-20]*

Rāg Gauri M. 3, Chaupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gauri Guareri

He who is Met with by the Guru, Meets also his Lord.
But, the Lord it is who Unites us with the Guru.
My Lord of Himself Knows all the Ways,
And Unites us with Himself, through His Will,
And Reveals His Word unto us. *[1]*
Through the Fear of the Lord, all our Doubts and Fears depart,
He, who is Imbued with His Fear, Merges in the Love of Truth. *[1-Pause]*
Meeting with the Guru, the Lord Abides in our minds, imperceptibly.
My Lord is Almighty ; I can value Him not ;

P. 158

I Praise Him through the Word Infinite.
And He, my Master, in His Mercy, Forgives all. *[2]*

---

1. ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ, ਅਨਤ ਨਾ ਚਾਹਿਆ ਜਾਇ (अनता धनु धरनी धरे, अनत न चाहिआ जाइ) : One places (ਧਰੇ) one's perishables (ਅਨਤਾ = ਅਨਿਤ) in the earth (ਧਰ, ਧਰਨੀ), (but) how can one love (ਚਾਹਿਆ ਜਾਇ) the perishable (ਅਨਤ) ?

Meeting with the Guru, one's mind is Illumined,
And the mind becomes Pure, and He, the True One, is Enshrined in it.
If one abides in Truth, True become all one's deeds,
And one's deeds are Pure and one dwells on the Word. *[3]*
Through the Guru, one engages in the Service of Truth.
But rare is the one to whom, through the Guru, is the Lord's Name Revealed.
O Thou, the Eternal, Beneficent Lord,
Bless me with the Love of Thy Name. *[4-1-21]*

Gauri Guareri M. 3

Rare is the one who seeks Wisdom from the Guru :
Blessed is he to whom the Guru Reveals (the Mystery of the Lord).
From the Guru is the great Peace of Poise and Dwelling on the Truth ;
From the Guru doth the Door of Salvation (open unto us). *[1]*
By great, good Fortune is the Guru met,
And one Merges in the Peace of Truth. *[1-Pause]*
Meeting with the Guru, the Fire of Desire is quenched.
From the Guru doth Peace come into our minds.
From the Guru do the fallen ones become Whole and Pure.
Through the Guru is one Attuned to the Word. *[2]*
Without the Guru, all wander about in Doubt,
And without the Lord's Name, they suffer grievous Pain.
The God-wards Dwell on nothing but the Lord's Name,
And, Seeing the True One, attain True Glory. *[3]*
Shall we ask another when the Lord is the only One alone.
He, in His Grace, enables us to Receive the Word :
And we Meet our Beloved Lord and Sing His Praises,
And so do we Merge in the True One. *[4-2-22]*

Gauri Guareri M. 3

That place alone is True where the mind becomes Pure ;
And, becoming True, abides in Truth.
The True Word is known through the four Ages ;
The True One is of Himself True. *[1]*
By good Fortune, one meets with the Saints,
And in association with them one Sings the Praises of the Lord. *[1-Pause]*
Burn thou the tongue that takes to another,
And Tastes not the Essence of the Lord and speaks sour.
Without Knowing (the Lord), the body and mind are vain,
And, without the Lord's Name, the world wails in Pain. *[2]*
The tongue that Tastes the Lord's Essence, the natural way,
Merges in Truth, through the Guru's Grace ;
And is Imbued with the True One and Dwells on the Guru's Word,
And so Drinks at the Fount of Pure Nectar. *[3]*
The Lord's Name is gathered in the pot (of the Mind),
But when the bowl is down-cast, how can it contain the Lord's Name ?
Through the Guru's Word doth the mind abide in the Name.
Nānak : True is the (mind's) bowl, which craves to Receive the (Guru's) Word. *[4-3-23]*

Gauri Guareri M. 3

Some sing (the Lord's Praise), but relish not the Taste,
For they sing in Ego, and so is their utterance wasted.
He alone Sings truly who loves the (Lord's) Name,
And Dwells on the True Word. *[1]*
If the True Guru so Wills, our singing is approved,
And our mind and body are Imbued with the (Lord's) Name and look Beauteous. *[1-Pause]*
Some there are who sing, others dance[1],
P. 159
But attain not to the Lord's Name without Love in their hearts,
The True Worship is in the Love of the Guru's Word.
And in keeping one's Lord in one's heart. *[2]*

1. ਭਗਤਿ (भगति) = ਭਗਤੀਏ : they who dance or perform.

He, who dances to worship and thus to make himself known,
He dances in vain and suffers grievous Pain.
By dancing about, one worships not the Lord ;
But he, who dies in the Word, attains to the (Lord's) Truth. *[3]*
He, the Lord, is the Lover of His Devotees, and Makes He all Worship Him.
True Worship is that by which one loses one's self.
My True Master Knows all my ways,
And so He Blesses Nānak, and the Lord's Name is Revealed unto him. *[4-4-24]*

Gauri Guareri M. 3

He, whose mind's (ego) dies, his outgoings cease :
(For) how can one Attain to the Lord, without dying thus ?
The mind is held, if one Knows the Way,
Yea, it is through the Word that the mind is held. *[1]*
He, whom the Lord Blesses with Glory,
Into his heart Comes the Lord, through the Guru's Grace. *[1-Pause]*
If he practises the deeds (of Piety) by the Guru's Grace,
He knows the Mystery of his Mind.
The mind is like the wine-intoxicated elephant[1] :
The Guru is the goad that disciplines it and keeps it awake (to the Path). *[2]*
The mind is wild and rare is the one who controls it.
If it eats the Uneatable[2], then the mind becomes Pure.
The God-wards make their minds Beauteous thus :
They shed their Ego and the sense of Sin. *[3]*
He, who is Destined to Unite with the Lord,
He Separates not from Him and into Him he Merges.
The God alone Knows his Mysterious Powers.
Nānak : through the Guru is His Name Revealed. *[4-5-25]*

Gauri Guareri M. 3

Ego has made the whole world mad ;
And, through Duality, one is lost in Doubt.
His anxiety is limitless, for he Knows not his Self ;
And, in strife, he loses his life. *[1]*
Dwell thou on the Lord in thy heart, O dear,
And, by the Guru's Grace, let thy tongue Taste the Truth. *[1-Pause]*
The God-wards, unto whose heart is Revealed the Lord,
They Serve the Life of all life and are known through the four Ages.
Shedding their Ego, they know the Guru's Word,
And on them is the Mercy of the Lord, the Master of our Destiny. *[2]*
Those alone are True who are United with the Lord, through the Guru's Word :
Their minds are held and their wanderings cease.
The nine Treasures of the (Lord's) Name one Receives from the Guru,
And, by His Grace, is the Lord Enshrined in our minds. *[3]*
By uttering the Name of the Lord, our body is at Peace.
And, the Lord Abides in us and then there is no punishment of the *Yama* for us
The Lord Himself is the King : He Himself is His Own Counsel.
Nānak : Serve thou, therefore, Him, the Treasure of all Virtues. *[4-6-26]*

Gauri Guareri M. 3

Why forget Him who has given thee life and soul ?
Why forget Him who Pervades all ?
And, by Serving whom one is Honoured at the Lord's Court ? *[1]*

---

1. ਮਨੁ ਮੈਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ (मनु मैमतु मैगल मिकदारा) : The mind (ਮਨੁ) is like (ਮਿਕਦਾਰਾ, Arabic, equal to) the elephant (ਮੈਗਲ, Sans. मदकरिन्, an elephant in rut), intoxicated (ਮਤੁ=ਮਤਿਆ) with wine (ਮੈ).

2. That is, fills the mind with the Lord which is a task as hard of achievement as to eat the uneatable, for it tastes bitter in the initial stages, the more so because one has to deny oneself and still one's sense-desires.

Sacrifice am I unto the Name of the Lord.
(For), forsaking Him, I cease to be. *[1–Pause]*
Forget Thee they, O Lord, whom Thou Thyself leadest astray. **P. 160**
Forget Thee they who are led by Duality;
And the self-willed, being Unwise, are cast again into the womb. *[2]*
They, on whom is God's Perfect Grace, Dedicate themselves to the Service of the Guru;
They, on whom is His Perfect Grace, Enshrine the Lord in their heart.
And, through the Guru's Word, Merge in the Name of the Lord. *[3]*
They, who have Virtue in their Treasure, Dwell on the Lord's Wisdom.
They, who have Virtue in their Treasure, shed their Ego.
Nānak is a Sacrifice unto those who are Imbued with the Lord's Name. *[4–7–27]*

Gauri Guareri M. 3

Thou art Ineffable; how can one describe Thee, O Lord !
Through the Guru's Word art Thou Enshrined in the mind.
Thy Virtues are limitless; who of us can set a price on them ? *[1]*
The Lord's Word is Merged in Him, the Lord to whom it belongs.
Thy Gospel is unutterable; it is uttered only through the Guru's Word. *[1–Pause]*
Wherever is the True Guru, there congregate also the Holy
Therein is Sung the Lord's Praise, in utter Peace.
Wherever is the True Guru, there, through the Word, doth the Ego (of man) depart. *[2]*
By Service (of the Lord), through the Guru's Grace, one gets a Place in the Lord's Mansion
And, through the Guru, is the Lord's Name Enshrined in one's heart.
Through the Guru's Word, one Worships the Lord and Merges in the Lord's Name. *[3]*
The Beneficent Lord of Himself Bestows His Munificence,
And one loves the Perfect Guru.
Hail, all Hail, Nānak, to those, who are Imbued with the Lord's Name. *[4–8–28]*

Gauri Guareri M. 3

From the One alone are all forms, all colours;
In all bodies are kept together[1] the same air, water and fire;
And He, the Lord, Sees all in different forms. *[1]*
He, the Lord, is wonderful, yea, He the One;
But rare are the God-wards who Reflect on this. *[1–Pause]*
The Lord Pervades all, at all places :
He is the Manifest as also the Unmanifest.
He, of Himself, Awakens one out of Slumber. *[2]*
No one can put value on Him,
Though all have said and may say it again.
He, who Merges in the Guru's Word knows the Lord. *[3]*
He, the Lord, Hears and Sees and Attunes one to the (Guru's) Word,
And one attains Glory by thus serving the Guru.
Nānak : they, who are Imbued with the (Lord's) Name, are Merged in their Lord. *[4–9–29]*

Gauri Guareri M. 3

The Egocentrics are Asleep, enveloped by the love of Maya.
The God-wards are Awakened by Dwelling on the Wisdom of Virtue.
They alone are Awake whose Love is the Lord's Name. *[1]*
He, who is awake to the Peace of Poise, Sleeps not,
But rare is the one who Knows the Truth from the Perfect Guru. *[1–Pause]*
The Unsaintly, Ignorant being Knows not (the Truth).
He speaks (in vain) and is engrossed in Maya.
Being Blind and Unwise, he is Fulfilled not. *[2]*
In this Kali-age, the Lord's Name alone Saves.
(But), rare is the one who Dwells on the Guru's Word, (which Reveals the Lord's Name)
And, thus, Saves himself and also his kindreds. *[3]*

1. ਸਹਲੰਗਾ (सहलंगा) : they who are together.

No one in this Kali-age is attracted by *Dharma* or (good) Actions :
This Age (as if) was born in the House of Evil.
(But), know thou, Nānak, that no one is Saved, save through the Lord's Name. *[4-10-30]*

Gauri Guareri M. 3

True is the Lord, True is His Command.
They, whose minds are Imbued with the True and the Care-free Lord,
Enter into the Abode of Truth through the True Name. *[1]*
Listen thou, O my mind, Dwell on the Word;
And Meditate on the Lord to Swim across the Sea of Existence. *[1-Pause]*
In Doubt does the man come; in Doubt he departs,
This world is born out of Duality.
The Egocentric Cherishes not (the Lord) and comes and goes again and over again. *[2]*
Is the man led astray by the Lord or he himself goes astray,
And his life is yoked to the service of the Other,
And he earns great Sorrow and loses his life ? *[3]*
If He, the Lord. be in Mercy. He leads one to the Guru,
And one Cherishes only the one Name of God and casts away his Doubt :
And one Dwells only on the (Lord's) Name and Receives the nine Treasures (of Good). *[4-11-31]*

Gauri Guareri M. 3

Ask them, the God-wards, who Meditate (on the Lord's Name),
Who, through the Guru's Service, are satiated in mind.
They alone are rich who earn the Lord's Name.
And gather-in Wisdom through the Perfect Guru. *[1]*
Dwell thou on the Lord's Name, O brother,
And the Lord will approve of thy Service. *[1-Pause]*
He, who Realises himself, becomes Pure.
He is Emancipated in life and Attains to the Lord.
Singing the Lord's Praise, one's mind becomes Sublime;
And one Merges, imperceptibly, in the Peace of Poise. *[2]*
No one can Serve the Lord in Duality.
In Ego, one eats but the poison of Maya.
And is seduced by the sons, the family and the home.
And thus the Blind and self-willed being comes and goes. *[3]*
He, who Receives, through the Saint, the Lord's Name,
And Dwells day and night on the Lord's Worship, through the Word,
He, the rare one, Knows the Essence of the Guru's Word,
And so Merges he in the (Lord's) Name. *[4-12-32]*

Gauri Guareri M. 3

Through the four Ages, men have Served the Guru[1];
(But), it is the Perfect one who does this Deed.
The Treasure of the Lord's Name is inexhaustible for him,
And he Receives Peace here and Glory Hereafter. *[1]*
O my mind, Doubt not,
And, through Service of the Guru, Drink-in thou the Nectar (of the Lord's Name). *[1-Pause]*
They, who Serve the Guru, are the great ones of the world ;
They Save themselves, nay, they Save their whole generation.
He, who keeps the Lord's Name in the heart,
And is Imbued with the Name, Swims across the Sea of Existence. *[2]*
By Serving the Guru, the mind is subdued.
And the Ego departs and the Lotus (of one's mind) flowers.
The Unstruck Music Rings (in one's mind) and one Abides in one's Self;
And, Imbued with the Lord's Name, he is Detached even while Attached. *[3]*

1. Guru is here identified with God and not with any human embodiment of Him.

They, who Serve the Guru, are of True speech :
Through ages have the Devotees uttered thus.
They Dwell day and night on the Lord, the Supporter of the earth. **P. 162**
Nānak : Imbued with the Lord's Name, they become Detached[1] and enter into the State of Bliss[2]. *[4-13-33]*

Gauri Guareri M. 3

Fortunate is the one whom the Guru meets.
Into his mind comes the (Lord's) Name and he Realises the Taste of the Lord. *[1]*
Through the Guru, he Contemplates the Lord's Essence,
And, so he is Victorious in life, for he earns nothing but the (Lord's) Name. *[1-Pause]*
Sweet is the Lord's Wisdom, as is Concentration on the Guru's Word,
But rare is the one, who, by the Guru's Grace, Tastes the Word. *[2]*
One practises the way of works and pious conduct,
But cursed be the Ego (born of it), without the (Lord's) Name. *[3]*
Nānak : he, who is bound down and engrossed by Maya,
Is Released only through the Guru's Wisdom. *[4-14-34]*

Gauri Bairagan M. 3

It rains from above on the earth ; but does not the earth itself contain water ?
Within the earth is the water and so it is in the clouds running about, without feet. *[1]*
Shed thou such doubts, O dear !
For, as are his deeds, so becomes the man ;
And, the like merges in its like. *[1-Pause]*
What can a mere man or a woman do ?
The Lord has myriads of forms, and they all Merge in Him alone. *[2]*
I was lost in Doubt birth after birth,
But when I Received the Lord, no more I was led astray.
He, whose work it is, He alone Knows it well[3],
Or knows but he who Merges in the Guru's Word. *[3]*
Thine is the Word, O Lord, Thou art of Thyself : why then Dwell in Doubt ?
Nānak : when the (man's) essence Merges with the (Lord's) Essence,
There is then no birth after this birth[4]. *[4-1-15-35]*

Gauri Bairagan M. 3

All are subject to Time : all are bound to Duality.
And they all move in Ego; and, being Wilful, are Punished. *[1]*
O my mind, fix thy attention on the Guru's Feet,
Cherish thou the Treasure of the (Lord's) Name, through the Guru,
And thou art Redeemed at the Lord's Court. *[1-Pause]*
They, who wander through myriads of species, being Self-willed, they come and go,
And Realise not the Guru's Word, and are cast again and again into the womb. *[2]*
When one Knows one's Self by the Guru's Grace and one Receives into one's mind the Lord's Name,
One is Imbued, day and night, with the Lord's Worship,
And is Merged in the Peace of Poise. *[3]*
When the mind is subdued through the Word, one Realises (the Truth) and sheds one's Ego and Sin,
And, Nānak, by the Lord's Grace, one Receives the Treasure of the (Lord's) Name. *[4-2-16-36]*

Gauri Bairagan M. 3

At thy Parents' Home thy stay will not last long ; so is the Writ of the Lord.
Glorious is the Bride who Sings the Praises of the Lord, through the Guru.
At the Parent's Home, she who gathers Virtue,
Is Received with Honour at her In-laws.
Through the Guru, she Merges in Peace,
And, she Loves the Lord in her mind. *[1]*

---

1. ਨਿਹਕੇਵਲ (निहकेवल) : without the companionship of another, *i.e.*, detached.
2. ਨਿਰਬਾਣੀ (निरबाणी) : *Lit.* the state of *Nirvan*, or dispassion (not extinction).
3. ਪਰੁ ਜਾਣੈ (परु जाणै) : knoweth (ਜਾਣੈ) well (ਪਰੁ, again).
4. ਪੁਨਰਪਿ (पुनरपि) : (Sans. पुनरपि), once again.

He who Abides both here, and Hereafter, how shall we find Him ?
He the Immaculate Lord, is Unknowable : (but) of Himself He Unites us with Himself. *[1-Pause]*

P. 163

He of Himself Guides : and we Dwell on the Lord's Name.
By good Fortune, we meet with the True Guru, and Taste the Nectar-Name.
Our Ego and Duality then depart, and we Merge, imperceptibly, in the Peace of Poise.
Yea, He, of Himself, Does it all ; He, of Himself, Attunes us to the (Lord's) Name. *[2]*
The Self-willed Egotists Receive not (the Name) and abide in Ignorance.
They Serve not the True Guru, and so regret in the end.
They are cast into the womb again and again, and are thus wasted away.
So is the Will of my Creator, that the Self-willed be led astray. *[3]*
My Lord and Master has Himself Writ this in my Lot,
That I meet with the great Guru and Dwell on the (Lord's) Name.
The Lord's Name is my father and mother and brother and kindred.
O Lord, forgive me and Unite me with Thyself for, I am Thy humble Slave. *[4-3-17-37]*

Gauri Bairagan M. 3

I received Wisdom from the Guru, and Dwelt on the Quintessence of the Lord.
The Darkened mind was Illumined by Meditating on the Name of the Lord.
The Lord Himself has Destroyed the Illusion (within me) and my Darkness is dispelled.
They, in whose Lot it was so Writ, they loved the Lord's Name. *[1]*
How to find my Lord, O Saints, Seeing whom I live ?
I can live not for a moment without Him.
Unite me with the Guru that I Taste the Great Essence. *[1-Pause]*
I Sing the Praise of the Lord, Hear His Praise, and make the Lord the Ideal of my life.
I Tasted the Great Essence from the Guru who hath bewitched my body and mind.
Blessed is the Guru, the True *Purusha*, who has Blest me with the Lord's Worship.
Yea, he (alone) is our Guru through whom we Attain to the Lord. *[2]*
The Lord is the Bestower of Virtue : we abide in Sin.
The Sinners sink like the stone : through the Guru's Word are they Saved.
Thou, O Lord, art Pure, the Giver of Virtue ; we abide ever in Error.
We seek Thy Refuge, O Lord, Save us ; for, Thou Savest even those who are stark Unwise. *[3]*
We find Peace and Joy through the Guru's Word,
And in the Mind we Dwell ever on the Lord's Name.
And we Attain to the Friend, our Master,
And Sing His Praises in our (Mind's) Home.
Be Thou in Mercy, O Lord, that I Cherish Thee ever.
Nānak seeks the Dust of their Feet who have Attained to Thee, O Lord ! *[4-4-18-38]*

Gauri Guareri M. 4, Chaupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The Pundit recites the Smritis and the Shastras :
And the Yogi dwells on the Name of Gorakh ;
But I, the poor one, Dwell only on the Lord's Name. *[1]*
I know not, O Lord, what is to become of me ?
(So) I Dwell on Thee, my Lord, and Swim across the Sea of Existence. *[1-Pause]*

P. 164

The *Sanyasin* decks his body with the ashes ;
The celibate abandons the craving for another's woman, and practises celibacy.
(But) I, the simple one, O Lord, lean only on Thee. *[2]*
The *Kshatriya* does the deeds (of valour) and is called a warrior ;
The *Vaishas* and *Shudras* do the work for others.
(But), lo, I the meek one, am Saved by the Lord's Name. *[3]*
In all Thy Creation Pervades Thy Self, O Lord,
And, Thou bestowest Glory on those who turn to Thee :
O Lord, Thou art the only Support for the Blind one like me. *[4-1-39]*

Gauri Guareri M. 4

Unutterable is the Praise of the Lord.
(O mind), repair to the Society of the Holy.
And Swim across the Sea of Existence and hear the Ineffable Gospel of the Lord. *[1]*
He, the Lord, Unites thee with the Society of the Saints,
And thou utterest the Praise of thy God. *[1-Pause]*
They, who Dwell on Thy Name, O Lord,
Let me be the Slave of their Slaves.
Their Service to me is the only Pious deed. *[2]*
He, who Recites to me the Gospel of the Lord,
To him my mind clings tenaciously ;
And I consider myself Fortunate if I am Blest with the Dust of his Feet. *[3]*
They alone love the Saints of the Lord,
In whose Lot it is so Writ by God :
And, such beings, O Nānak, Merge in the (Lord's) Name. *[4-2-40]*

Gauri Guareri M. 4

The mother is happy when her son has had his fill.
The fish is happy when she bathes herself in water.
The True Guru is happy when his disciple is Fulfilled. *[1]*
Unite us with those Thy Slaves, O Dear Lord,
Meeting whom all our Sorrows depart. *[1-Pause]*
As the cow is pleased at the sight of her calf,
And the bride is pleased when she sees her spouse home ;
So are the Lord's Own pleased when they Sing the Praises of the Lord. *[2]*
The *Chatrik* is pleased when it rains,
And the king is pleased seeing abundance of wealth,
But the Lord's Own are pleased when they Dwell on Thee, O Formless Lord ! *[3]*
All men are pleased when they earn more and more riches,
But the Guru's disciple is pleased when he takes the Guru in his Embrace ;
Nānak, the Lord's Slave, is Pleased when he Kisses the Feet of the Saints. *[4-3-41]*

Gauri Guareri M. 4

The beggar loves to ask for alms from the munificent.
The hungry one is pleased when he eats his fill ;
The Guru's disciple is satiated when he meets the Guru. *[1]*
I crave for Thy Sight, O Lord ; all my hope is on Thee.
Be Merciful and fulfil my Desire. *[1-Pause]*
The *Chakvi* is pleased when she sees the sun ;
And, meeting her beloved. she forgets all sorrow,
So does the Guru's disciple love to abide in the Guru's Presence. *[2]*
The calf is pleased when it sucks the mother's milk ;
And its mind flowers on seeing the cow, her mother.
So does the Guru's disciple love to abide in the Guru's Presence. *[3]*
All other loves are false, impermanent and Maya's delusion.
For the false (objects of love) but pass away.
So, Nānak is satiated only when he loves the True Lord. *[4-4-42]*

Gauri Guareri M. 4

Blessed is the Service of the True Guru **P. 165**
Meeting whom I Dwell on the Name of my Lord and Master.
They, who Meditate on the Lord, Redeem many more. *[1]*
O my brothers, the disciples of the Guru, utter ye the Lord's Name.
That all your Sins are Washed off. *[1-Pause]*
When I met the Guru, my mind was held,
And I Dwelt on the Lord and departed from within me the Five (Desires).
And, every day, my body echoed the Lord's Praise. *[2]*

They, who applied the Dust of the Guru's Feet to their countenances,
Shed all Falsehood, and Attuned themselves to the Lord,
And were Acclaimed at the Lord's Court. *[3]*
The Lord Loves one's Service of the Guru.
Even *Krishna* and *Balrama* took to the Feet of the Guru.
Nānak : the Lord Himself Saves us through the Guru. *[4–5–43]*

Gauri Guareri M. 4

He, the Lord, Himself is the Yogi, the keeper of the staff.
He is the flower-girt Master of the woods[1] who Pervades all.
He, the Lord, it is who Himself Concentrates[2] on Himself. *[1]*
Such is my Lord, the All-filling,
Who Abides so near me, and is never afar. *[1–Pause]*
He, the Lord, is the Word, He the one Attuned to its Music ;
He Himself Sees ; He Himself Blossoms forth.
Yea, He Himself Meditates upon Himself and makes others Dwell upon Him. *[2]*
He Himself is the *Chatrik*-bird, He Himself the rain of Nectar ;
He Himself makes us Drink His Ambrosial Drink.
He, the Lord, Himself Saves all. *[3]*
He Himself is the Boat, the Raft, the Boatman,
He Himself Saves us through the Guru's Word.
He, the Lord, Himself makes us Swim across (the Sea of Existence). *[4–6–44]*

Gauri Bairagan M. 4

Thou, O Master, art my King : whatever Thou Givest, that I Receive.
With Love, I Deal in Thy Name when Thou art Merciful to me. *[1]*
I am the Pedlar of the Lord,
He, the Lord, Bestows upon me the Capital-stock wherewith I Trade. *[1–Pause]*
And I earn the Profit of His Worship and the True Lord is Pleased,
And I Dwell on Him and I gather the Goods (of Good),
And the *Yama*, the tax-gatherer[3], eyes me not. *[2]*
The others but deal in Maya and end up in great Sorrow :
(For), they reap only what they had sown. *[3]*
He alone Deals in the Lord's Name,
On whom is the Mercy of the Lord.
Nānak Worships the Lord, his Master, and so he is asked not to render his Account to Him. *[4–1–7–45]*

Gauri Bairagan M. 4

The mother conceives in the hope of begetting a son ;
Then he grows up and earns wealth and enjoys himself.
So does our Lord keep us in His Love, Supporting us with His Hands. *[1]*
O my Lord, I am Unwise, Bless me with Thy Grace.
For, the Glory of Thy Slave is the Glory of Thyself. *[1–Pause]* **P. 166**
He, who loves the Lord's Praise in his mind, has Joy in his Home.
To him everything tastes sweet, for, he Sings the Lord's Praise.
The Lord's Servant Saves himself and all his kins, nay, he Saves the whole world. *[2]*
O Lord, all that happens is in Thy Will ; all is Thy Glory.
All the creatures are Thine and Thou makest them Worship Thee.
And they find the Treasure of Thy Name, for, Thou Thyself Bestowest it on them. *[3]*
Thy Slave[4], who was bought over by Thee at the bid, can he, O Lord, play clever with Thee ?
Make Thou me a king or a grass-cutter, I will ever and for ever Call on Thee.
For, all is Thy Glory, O Lord, and Nānak is Thy Slave. *[4–2–8–46]*

1. ਬਨਵਾਰੀ (बनवारी) : *Lit.* he whose garland is the forest, Vishnu, *i.e.*, God.
2. ਤਾਰੀ (तारी)=ਤਾੜੀ : absorption in devotion or thought.
3. ਜਾਗਾਤੀ (जागाती) : *Lit.* he who gathers 'ਜਗਾਤ' (religious levy).
4. ਲਾਲਾ (लाला) : (Persian), slave.

Gauri Guareri M. 4

The farmer loves to farm with all his heart.
He tills the land and puts in his best that his offspring be fed well.
So does the Lord's Servant Dwell on the Lord, that he be Saved in the end. *[1]*
Redeem me, the Ignorant fool, O my Lord,
And Yoke me to the Service of the Guru. *[1-Pause]*
The Merchant goes out to Trade with his horses,
And earns wealth and builds hopes and strengthens his love of Maya.
So does the Lord's Servant Utter the Name of the Lord, and attains Bliss. *[2]*
The merchant, who gathers the Poison of Maya in his trade,
Is involved in the mazes of Avarice.
But the Lord's Servant gathers and expends the True Wealth of the Lord's Name. *[3]*
One's attachment to the family is Maya and one is ensnared thus by Duality.
He alone is Saved through the Guru's Word, who is the Slave of His Slaves.
Nānak Dwells on the (Lord's) Name and, through the Guru, his mind is Illumined. *[4-3-9-47]*

Gauri Bairagan M. 4

Deluded by Illusion, one is gripped by Avarice, night and day ;
And one carries about the load (of Maya) like a bond-slave.
He, who Serves the Guru, is Blest with the Devotion to his Within. *[1]*
O my Lord, break off my Fetters of Maya ; and Bless me with the Service of Thy Home,
That I Sing ever Thy Praise and Merge in Thy Name. *[1-Pause]*
When a man serves a king, it is only to earn riches ;
The king may bind him down or punish him, or he may himself die :
But Blessed is the Service of the True Guru, through which one Dwells on the Lord, the God, and attains (eternal) Peace. *[2]*
We trade, each day, to earn profit,
And when we earn profit, we are at peace ; in loss, our heart breaks.
But he, who shares the Guru's Virtues, attains nothing but Gladness. *[3]*
The more we crave for other tastes, the more is our hunger ; **P. 167**
But he, on whom is the Lord's Grace, Sells his head off to the Guru;
And then, Nānak, the Lord's Servant is satiated and Desire gnaws at his heart no more. *[4-4-10-48]*

Gauri Bairagan M. 4

In my mind is Thy Desire, O Lord, how am I to See Thee ?
They alone, who Love Thee, know how much is my Desire for Thee.
Sacrifice am I unto the Guru who United me, the Separated one, to Thee, my Creator. *[1]*
O Lord, we are Sinners; we seek the Refuge of Thy Door,
That Thou, in Thy Mercy, may Unite us with Thyself. *[1-Pause]*
Our Sins are countless ;
Thou art the Treasure of Virtue.
Forgive us in Thy Mercy that we may Love Thee ;
And, in the Society of the Holy, we, the Sinners, Receive this Instruction that the Name of the Lord Redeems us all. *[2]*
How am I to describe Thy Merits, O my True Guru :
When we Utter Thy Name, we enter into the Realm of Wonder.
Who else can Save Sinners like us but Thou ?
For, Thou art our Father, Mother, Kin, Friend and our only Support. *[3]*
Thou knowest what would be our state without Thee, O True Guru.
We would have tottered about, helplessly, without Thy support,
O Blessed Thou, who has raised us, worms, to Thy own State.
Blessed, Blessed, is the Guru, Nānak, meeting whom all our Woes depart. *[4-5-11-49]*

Gauri Bairagan M. 4

One is attached to one's wife, beauteous like gold ; sweet thus becomes the love of Maya :
And one's mind is enticed by the temple of a home, and the horses of pleasure[1].
But, if one keeps not the Lord in the mind, how is one to be Emancipated ? *[1]*

1. An alternative rendering would be : "By the temples (castles), houses, horses, pleasures."

O my Lord, such worthless are my deeds
Thou, the Beneficent Lord art the Treasure of Virtue : Forgiev me in Thy Mercy. *[1-Pause]*
I neither have beauty, nor (high) caste, nor right is my way :
What shall then I speak of myself devoid of Virtue, who has Dwelt never on Thy Name ?
We, the Sinners, are Saved by the True Guru :
This, indeed, is the way of his Beneficence. *[2]*
Thou Gavest me life and body and a beauteous form, and the cool water to drink,
And the food to eat, and the clothes to wear, and other Joys to enjoy.
But I remember not Thee who Givest :
And think I, animal-like, that I brought these myself to myself. *[3]*
Thy Will alone Works : O Thou, the Inner-knower !
What can we, mere creatures, do ? Thine is all this Play.
So Nānak has sold himself off at Thy Shop and he is now Thy Bond-slave. *[4-6-12-50]* **P. 168**

Gauri Bairagan M. 4

As the mother brings up her son and keeps him always in view ;
She feeds him constantly and caresses him every moment ;
So does the True Guru keep a follower eternally in the Love of the Lord. *[1]*
O Lord, we are Thy innocent babes ;
Blessed, O Guru-Teacher, art thou who, instructing us in the Lord's Wisdom, has made us wise. *[1-Pause]*
As the white-robed swallow that trails across the skies,
Keeps her offspring ever in her mind ;
So does the Guru love his followers and Cherishes them in his heart. *[2]*
The tongue of flesh and blood encased by the thirty-two teeth,
O, what is in the power of this tongue ? All is within the Power of the Lord.
The tongue that slanders the Saints (can do no harm) :
For, the Lord is there to Save the Honour of His Devotees. *[3]*
O brothers, know ye that all is in the Hands of the Lord.
Age, death, disease, pain and damnation are in the Power of God : none else can do thee harm.
Dwell thou then on the Lord's Name that Saves all in the end. *[4-7-13-51]*

Gauri Bairagan M. 4

He, on meeting whom one receives all Joy, He alone is the True Guru.
Through Him, the mind's Duality departs and one attains to the highest Bliss. *[1]*
How is my beloved, the True Guru, to be met ?
I salute him ever and for ever and ask : "How shalt thou be met, O dear !" *[1-Pause]*
The Lord, in his Mercy, United me with the True Guru :
And, with the Dust of the Guru's Feet, all my desires were sated. *[2]*
And I Hearkened to, and Enshrined, the Worship of the Lord through the Guru :
And I suffered no loss ever and earned rich Profit. *[3]*
He, whose heart is in Bloom and knows no Duality,
Nānak : meet thou that Guru that Saves thee, and thou Singest ever the Praises of the Lord. *[4-8-14-52]*

Gauri Poorbi M. 4

The Lord in His Mercy was Beneficent and He Blest me with the Word[1] ;
And I was Dyed in the fast crimson Colour (of God) and so my Robes sparkled. *[1]*
I am the Bond-slave of my Lord.
When my mind was Pleased with the Lord,
The whole world became a Slave unto me, without a price. *[1-Pause]*
Discriminate[2] ye, O Saints, and search ye your hearts.
For the Light of the Lord Pervades all; how near, how near is He ! *[2]*
Near, too near, is He to all the world : He, the Yonder Lord, beyond Measure. **P. 169**
The Lord was Revealed to me by the Guru to whom I have sold myself off. *[3]*
O Thou, Highest of the high, without and within I seek Thy Refuge.
Nānak Dwells ever on Thy Praise on meeting Thy Counsel[3], the Guru. *[4-1-15-53]*

1. ਬੋਲੀ (बोली) : *lit*. speech.
2. ਬਿਬੇਕੁ (बिबेकु) : (Sans. विवेक), gnosis, spiritual awakening, sense of discrimination.
3. ਵੇਚੋਲੀ (वेचोली) : *lit*. the middle-man.

Gauri Poorbi M. 4

O, Thou Life of life, Yonder of the yond, the Master of the Universe, the Maker of our Destiny,
Whichever Way Thou Leadest me, that Way I go. *[1]*
My Mind is Imbued with the Lord's Love :
I Received the Lord's Taste in the Society of the Holy,
And so Merged in the Lord's Name. *[1-Pause]*
The Lord's Name is the Cure-all for all, the Harbinger of Peace,
And all their Pain departs, who Taste the Essence of the Lord. *[2]*
They, in whose Lot it was so Writ, bathed in the Guru's Pool of Contentment :
And they shed all their mind's Evil who were Immersed in the Lord's Love. *[3]*
O Lord, my Master, who is all by Himself, there is no one as Beneficent as art Thou;
Nānak lives by Thy Name with which he is Blest by Thee Thyself. *[4-2-16-54]*

Gauri Poorbi M. 4

Take Pity on me, O Life of all life, the Beneficent Lord, that my Mind is filled with Thee.
So Pure is the Word of the Guru that my Mind is in ecstasy, Meditating on the Lord. *[1]*
My Mind and body are Pierced through with the Lord's Love,
I am Saved from the all-consuming Death through the Guru's Word. *[1-Pause]*
They, who Love not the Lord, are the worshippers of Maya.
They are born to die again and over again, and they are wasted away, abiding in Dirt. *[2]*
O Thou, the Beneficent Lord, I seek Thy Refuge, O my Sustainer,
Bless me that I seek nothing but Thy Name :
And make me Thy Slave that I dance to Thy Tune. *[3]*
Thou art the Master, the Merchant-King, and I am Thy Pedlar.
All my life, my mind and all I have, are Thine, O Thou, my True Lord. *[4-3-17-55]*

Gauri Poorbi M. 4

O Thou, the Beneficent Lord, the Dispeller of Pain, hear Thou my Plaint :
Unite me with the True Guru, my Life, from whom I get to Know Thee. *[1]*
O Lord, the True Guru and Thou art one :
We are stark Ignorant, Purblind in mind,
Through the True Guru's Word art Thou Revealed. *[1-Pause]*
All the other tastes I tasted were insipid. **P. 170**
But Thy Nectar-taste Received through the Guru, is sweet like sugar-cane's. *[2]*
They, who met not the True Guru, are madcaps, lovers of Maya :
And, such was their wretched lot that (like moths), they burnt themselves in the fire, lured by Lust. *[3]*
They, on whom is Thy Mercy, O Lord, they Met Thee : and Dedicated themselves to Thy Service.
Meditating on Thee, Nānak's mind was Illumined and, through the Guru's Word, he Merged in Thy Name. *[4-4-18-56]*

Gauri Poorbi M. 4

O my mind, the Lord is for ever with thee: how can one escape His Presence ?
The True One, of Himself, Forgives and of Himself Redeems all. *[1]*
O my mind, Dwell on the Lord's Name :
And Seek the Refuge of the Lord that you are Saved through the Guru. *[1-Pause]*
Serve the Giver of all Peace that you Dwell in your own Self,
And enter into your Home by rubbing, *Chandan*-like, (the Lord's Name) into your (mind). *[2]*
O my mind, Blessed is the Lord's Praise; it Pleases the Mind.
When He, the Lord, is in Mercy, we Partake of the Taste of Nectar. *[3]*
But they, who take to the Other, fall into the grip of the *Yama*.
Go not near unto them, O my mind, for, they are the evil Thieves. *[4]*
O my mind, Serve the Unknowable, Immaculate, Man-lion, thy Lord,
That all your past is Washed off.
The Lord Makes us Perfect, O Nānak, that we are less by nothing. *[5-5-19-57]*

Gauri Poorbi M. 4

My life is Thine, O Lord, and all my body and Soul :
I crave immensely for Thy Vision, O God, Pray Keep me in Thy Presence. *[1]*

My desire to Meet Thee is intense, O God,
The Guru in his Mercy Unites me to Thee, my Lord. *[1-Pause]*
That what is in my mind Thou Knowest, O Lord !
I Dwell on Thy Name day and night : I lean only on Thee. *[2]*
The munificent Guru showed the Path that led me to my Lord.
And all my Desires were fulfilled, and night and day I was in utter Joy, Blest with a great Destiny. *[3]*
O Thou, the Master of the universe, the Creator, the Sustainer of the world,
All, all, is in Thy Power.
I seek Thy Refuge, O Lord, now Save my Honour. *[4-6-20-58]*

Gauri Poorbi M. 4

The mind is never held; it wears many garbs and wears off, wandering in all the ten directions. **P. 171**
When one meets the Guru by good Fortune, he endows one with the *Mantram* of Peace. *[1]*
O Lord, I am the Slave of the True Guru. *[1-Pause]*
For my indebtedness to him is great, (and) on my forehead is the stamp of (his ownership).
He was Beneficent and Merciful to me, and so I Swam across the impassable Sea of Fear. *[2]*
He, who loves not the Lord, all his other attachments are false.
As the paper is dissolved in water, so are the Egocentrics wasted away by their Ego. *[3]*
We knew not a thing, nor know now, and stand where He wants us to be.
Forgive the shortcomings of Nānak in thy Mercy, O Guru, for he keeps Faith with thee like a dog[1].
[4-7-21-59]

Gauri Poorbi M. 4

Lust and Anger infest the city (of the body),
But when I meet with the Saints, I break through both.
I was Destined to meet with the Guru,
And so I am filled with the Love of God. *[1]*
Salute, with joined palms, the Saints, 'tis an act of great Merit;
Lie prostrate before them. *[1-Pause]*
The worshippers of **Shakti** do not Relish the Taste of God,
For in their hearts is the Thorn of I-amness.
And, as they walk along, it Hurts them and they Grieve and suffer the pangs of Death. *[2]*
Those, who are God's Own, are Merged in His Name,
They have cast away the pangs of birth and death.
I've found God, the Deathless, whose Glory is writ across all the worlds and universes. *[3]*
We the poor, meek ones, belong to Thee, O Lord,
Save us, O save us, Thou Highest of the high.
Thy Name is Nānak's only Mainstay, and in Thy Name lies his Peace. *[4-8-22-60]*

Gauri Poorbi M. 4

In the fortress (of the body) is the Lord, our King,
But the shameless (mind) knows not His Taste.
But when the Lord, the Blesser of the poor, is in Mercy,
I Relish His Taste through the Guru's Word. *[1]*
O Lord, when, Attuned to the Guru, I Sing Thy Praise, how sweet Thou seemest ! *[1-Pause]*
Thou art Unknowable, beyond Comprehension, Transcendent :
Through the Guru, his Counsel, art Thou Met.
He, who loved the Word of the Guru in the heart,
Before him was Thy Presence made Manifest[2]. *[2]*
The heart of the Egocentric is hard, and black from within.
If one feeds a serpent upon milk, poisonous still is its sting. *[3]*
O Lord, Unite me with the Guru-Saint, that I rub into my soul the *Mantram* of the Word.
Nānak is the Slave of the Lord, and, joining the Society of the Holy, the Sour seems Sweet to him.
[4-9-23-61]

---

1. ਕੁਤਰੇ =(कुतरे) : ਕਤੂਰੇ, : offspring of a dog. Or may be, in order to meet the exigencies of the rhyme-scheme, ਕੁੜੇ has been rendered as ਕੁਤਰੇ.

2. ਪਰੀਠਾ (परीठा) : (Sans. परितिष्ठ), *lit.* to surround.

Gauri Poorbi M. 4

I sold myself off to the Perfect Guru for the sake of my Lord,
And the Lord's Name was Enshrined in me through the beneficent Guru.
How fortunate now am I ! *[1]*
Through the Guru is one United with the Lord. *[1-Pause]* **P. 172**
The Lord Pervades every heart : through the Guru's Word is one Attuned to Him.
I offer my body and mind to the Guru that my Doubt and Fear depart through His Word. *[2]*
The Darkness is Illuminated : through the Guru's Wisdom is one Attuned to Him.
And as the Darkness of Ignorance is dispelled, the mind is Awakened and one Receives the (Lord's) Truth in one's very Home. *[3]*
The worshippers of power, the hunters (of others), the gatherers of wealth, all of these the *Yama* keeps in the eye.
(For), they sell not their heads off to the True Guru and so they, the Unfortunate ones, come and go. *[4]*
Listen thou to my Prayer, O my Master, I seek Thy Refuge :
Thou art my Saviour, My honour, and I am a Sell-off to Thee. *[5-10-24-62]*

Gauri Poorbi M. 4

I abide in Ego : Darkened is my mind with Ignorance :
But, Meeting with the Guru, my Ego is stilled.
Blessed is the Guru-God, the King, who makes me shed my Ego and I attain Peace. *[1]*
I Received the Lord through the Guru's Word . *[1-Pause]*
In my heart is the Love of the Lord ; 'tis the Guru who showed me the Path.
All my body and mind are the Guru's : He United me, the Separated one, with the Lord. *[2]*
Within my heart is the Desire to See my Lord : lo, the Guru made me See Him, within my heart.
And my Mind is in ecstasy and Peace ; O, I am a Sell-off to the Guru. *[3]*
I am a Sinner of sinners ; I break my faith and thieve.
Says Nānak, "I seek now the Refuge of the Lord ; Keep Thou my Honour, O Lord, in Thy Love."
[4-11-25-63]

Gauri Poorbi M. 4

Through the Guru's Word Rings the Unstruck Music ;
Through the Word does the Mind Sing.
By good Fortune, I perceived the Lord's Vision.
Blessed is the Guru who Attunes me to my Lord : *[1]*
Yea, the God-wards are Attuned to their God. *[1-Pause]*
My master, the True Guru, is Perfect :
My Mind is ever Dedicated to the Service of the Guru.
I Wash the Feet of the great Guru,
Who Recites to me the Gospel of the Lord. *[2]*
In my heart is the Guru's Word, the Lord's Cure-all.
My tongue ever Utters His Praise,
And my Mind is pleasantly sated with the Essence,
And hunger no more gnaws at my heart. *[3]*
Try as one may, one Receives not the (Lord's) Name
Without the Lord's Mercy.
Nānak is Blest with the Lord's Grace,
And, through the Guru's Word, he has Enshrined the Name in the Mind. *[4-12-26-64]*

Rāg Gauri Majh M. 4

O my life, do this Deed alone : Dwell thou on the Name, by the Guru's Grace.
Make thy Mind thy Mother that teaches thee to keep ever the Lord's Name on thy tongue.
And make Patience thy Father, and thy Guru the Lord Immortal. **P. 173**
And so Meet thou the Lord, by good Fortune. *[1]*
I have met my Guru, the Yogi, and I revel in His Joy.
He is Imbued with the Lord's Love and abides ever in *Nirvan*[1].

1. *Cf.* "This is the real, this is the excellent, namely the calm of all impulses, the casting out of all 'basis', the extinction of craving, dispassion, stopping, *Nirvan*". (*Anguttara-nikaya*, V. 332).
According to the Sikh credo, *Nirvan* is the blowing out of desires and abiding in Bliss while yet alive, or being detached and yet attached, and is not a state of non-existence or annihilation.

By great, good Fortune, I meet the Wise Seer.
And my body and Mind are Imbued with the Love of the Lord. *[2]*
Come, O Saints, let us gather to Dwell upon the (Lord's) Name ;
And, in the Society of the Holy, earn the Profit of the Lord's Name,
And Serve the Saints and Taste the (Lord's) Nectar.
But we meet the Holy if it is so Writ in our Lot by God. *[3]*
In the month of *Shravan*, the sky is overcast with the cloud of the Nectar-Name ;
And the mind's Peacock dances to the tune of the Word ;
The Nectar rains and the Lord, our King, is Met,
And Nānak is Imbued with His Love. *[4-1-27-65]*

Gauri Majh M. 4

Come, friends, let us weave the charms[1] of (the Lord's) Praise,
And, meeting the Saints, Enjoy ourselves in Joy ;
That the Light of the Guru's Wisdom may burn bright in us ;
And the Lord, in His Mercy, is moved to come down to Meet us. *[1]*
My mind and body are Imbued with the Love of my Spouse,
The Guru, the intercessor, has United me with my Friend.
I give away my mind to the Saints,
Who Unite me with my Master.
I am ever a Sacrifice unto the Lord. *[2]*
O my Love, O my Govind, be Thou in Mercy,
And Abide ever in my mind :
That I Receive my heart's Desire,
And my mind blossoms forth on seeing the Perfect Guru.
O my Govind, the Bride, that Receives Thy Name,
Is eternally in a mysterious Bliss.
When, by good Fortune, is my Lord Met,
My mind reaps the Profit of Eternal Gladness. *[3]*
He, the Lord Himself Creates and Sees and Assigns work to all :
Some are Blest with the unlimited abundance of His Grace,
While the others Receive but a handful (of it).
Some are seated by Him on the Kingly throne (of His Grace) and are ever happy,
While others but Beg (misery) from door to door.
His Word alone Pervades all :
So Nānak, the Lord's Slave, Dwells only on the (Lord's) Name. *[4-2-28-66]*

Gauri Majh M. 4

My mind, O my Govind[2], is Imbued with Thy Love :
Thy Love, O Lord, is with us, but we know not ;
For Thou, the Unknowable, art Known (only) through the Guru.
When the Lord's Name illumines ourselves,
And our Poverty and Pain depart,
And we Merge in the Name by good Fortune,
And attain to the sublime State (of Bliss). *[1]*
O my dears, have you, O have you seen my Spouse with thine eyes, thine own eyes ?
Sadness fills my heart,
My body and mind have withered without him. **P. 174**
Meeting with the Saints, O my Govind,
I See my Master, my Beloved, my Kin.
And when I Join with Him, the Life of all life, O my Govind,
My night passes in Peace. *[2]*

---

1. ਕਾਮਣ (कामण) : (Sans. कार्मण), charm.
2. This is a popular folk refrain and is not to be fitted literally into the text. It merely gives a soothing lilt to the song.

O Saints, Unite me with my Master, my Friend :
My body and mind hunger for Him.
I live not without Seeing Him, my Beloved,
(For), within me is the pang of Love :
I Meet my Friend, my King, through the Guru ;
And my Mind awakens to (Eternal) life.
And the desires of my body and Mind are Fulfilled,
And the Mind Sings with the joy of Marriage. *[3]*
Sacrifice am I unto Thee, O my Govind, a myriad times ;
My body and mind are Imbued with Thy Love ;
Save my Soul, my Lord,
And. Unite me with the True Guru, Thy Councel,
That he Leads[1] me on to Thee, O my Govind !
And I Receive Thy Name, in Thy Mercy,
When Nānak seeks Thy Refuge. *[4-3-29-67]*

Gauri Majh M. 4

Wonderful is my Lord, O my dear[2],
And wonderful is His Play.
He, of Himself, Creates Krishna, (the Beloved),
And of Himself becomes a Gopi, the seeker.
He Himself Enjoys in every heart :
He Himself is the Enjoyer (of all Joy).
And, being Wise, He's deluded not.
For, He, the True Guru, is the Yogi of Yogis. *[1]*
He of Himself Creates the universe,
And Himself Plays He in many many ways.
Some He Makes to revel in Joy,
The others he Makes to wander Naked about.
He, of Himself, is the Creator,
And He, the Beneficent One, Blesses all with His Grace.
His Worshippers crave for nothing but His Name,
And they Dwell on the Pleasing Gospel of the Lord. *[2]*
He, of Himself, Makes His Devotees Worship Him,
And Fulfils He all their Desires.
And Pervades He all the earth and the waters : yea, He's near, not far.
Within and without is He the Lord alone : it is He who Fills all places.
The Lord is All-permeating.
And He Sees His Presence Himself, all over. *[3]*
Within us is the Music of the air,
And it Rings to His Tune.
Within us is the Treasure of the Name,
But it is Revealed to us through the Guru's Word.
He himself takes us into His Sanctuary,
Himself He Saves our Honour. **P. 175**
And by good Fortune, we meet with the Holy,
And all our Tasks are Fulfilled. *[4-4-30-68]*

Gauri Majh M. 4

The Lord has put in me the Desire to seek the (Lord's) Name.
And, when my Lord and Friend Meets me, I am in utter Peace.
I live to See the Sight of my Lord, O my mother,
For the Lord's Name is my Friend, my Brother. *[1]*
O Saints, Sing ye the Praises of the Lord,
And Dwell on the Name, through the Guru, that your Fortune shines forth.
The Lord's Name is my life's breath :
(Holding on to it), I venture not out again upon the Sea of Existence. *[2]*
How may I See my Lord is the craving of my Soul.
Unite me, O Saints, with the Lord : I am immensely in Love with Him.
We find Him, our Dear one, our King, through the Guru's Word,
And, Meditating on His Name, our Fortune becomes great. *[3]*

---

1. ਰੈਬਾਰੀ (रैबारी) : (Persian ਰਾਹਬਰੀ), showing the path.
2. The words "O my Govind" at the end of each line are a mere refrain and need not be taken literally.

Great, O great, is the Desire in my mind, to See the Lord.
O Saints, Unite me with my Master who Liveth so near to me.
When through the Guru's Wisdom, the mind is Illumined,
The Desire of one's mind, Nānak, is then Fulfilled. *[4-5-31-69]*

Gauri Majh M. 4

If I Receive my Love, the Lord's Name, I live ;
And I Suck-in the Nectar that is within my Mind.
The Lord's Name is Revealed to me, and uttered through the Guru's Word.
Then, my mind is ever Imbued with the Lord's Love,
And I Drink ever the Essence of the Lord.
O, I live only if I Receive my God. *[1]*
The Lord's Love has pierced, like an arrow, through my body and Mind :
Yea, my Lord, who is All-wise, my Beloved and Friend.
With Him through the Guru-Saint do I Unite.
I am a Sacrifice unto my Lord's Name. *[2]*
O Friends, Lead me on to the Path that takes me to my Life-mate.
I search Him out all about : tell me, pray, O Saints, whither may I go ?
Lo, the True Guru, in His Mercy, shows the Way and I find the Lord,
And, through the Lord's Name, I Merge in the Name. *[3]*
I was Blest with the Pain of the Lord's Love by the Lord Himself ;
And the Guru Fulfilled my Desire and I Sucked-in the Nectar (within me).
And the Lord was in Mercy and I Dwelt on the Lord's Name :
And I Tasted the Essence of the Lord. *[4-6-20-18-32-70]*

Rāg Gauri Guareri, Chaupadas, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How shall I be in Joy, O my brother ?
How shall I find the Lord, the Mainstay of all ? *[1-Pause]*
Due to the love of Maya, my mind is not at Peace,
And my high mansions are as a beautiful shadow.
In vain have I wasted my life, in greed. *[1]*
I am joyed at the sight of the horses and the elephants, **P. 176**
And the gathering of the armies and the royal assistants :
(But) these are like a noose of vanity round my neck. *[2]*
One may have sway over all the world,
And may revel in all kinds of joy, and enjoy many beautiful women :
But he is like a king turned beggar in a dream. *[3]*
The True Guru showed me the Way to Bliss,
That I submit, like the Lord's Devotee, to the Will of the Lord.
Stilling on's Ego, one Merges (in the Real) . *[4] [4]*
Thus is how the Bliss is attained, O my brother :
Thus is Attained the Lord, the Supporter of all. *[1-Second Pause]*

Gauri Guareri M. 5

Why are we in Doubt ? Why are we led astray ?
When He, the Lord, Pervades the earth, the waters, and the interspace.
Saved are the God-wards : the self-wards lose themselves. *[1]*
He, whom the Lord, the Beneficent, Himself Protects,
Him no one can equal. *[1-Pause]*
All over Pervades He, the Infinite,
Rest thou then in Peace, shedding thy care.
For, He Knows all that happens. *[2]*
The self-wards are lost, for, they love the Other.
They wander through many births : for, such is their Evil lot, Ordained by God.
(But), they reap (only) what they have sown. *[3]*

My mind was Illumined Seeing the Vision of the Lord.
For lo, I Saw the Presence of Lord, the God,.
And so was I Fulfilled. *[4-2-71]*

Gauri Guareri M. 5

For several births thou wert a mere worm,
For several births an elephant, a fish, a deer ;
For several births a bird, a serpent,
For several births yoked as a bull[1], a horse. *[1]*
Meet thou the Lord of the universe, for, now is the time.
After ages hast thou attained to the glory of the human birth. *[1-Pause]*
Birth after birth one became a rock, a mountain,
Birth after birth was he destroyed in the womb.
Birth after birth he was decked with leaves :
And wandered through myriads of species. *[2]*
Through the Society of the Holy, one became a man,
Let him Serve now (the Lord) and Dwell upon the Guru's Word.
Shed thy vanity and falsehood, O man,
And die to thy self to be Approved at the Lord's Court. *[3]*
O Lord, whatever happens, flows from Thee,
For none else is there to do, or be.
I Unite with Thee when it is in Thy Will.
And then I Dwell ever on Thy Praise. *[4-3-72]*

Gauri Guareri M. 5

In the field of *Karma*[2], sow thou the Seed of the (Lord's) Name,
That thy Destiny is Fulfilled,
And reap thou the Fruit of Release from Death,
And Sing ever the Praises of the Lord. *[1]*
Keep the Lord's Name in thy heart,
And all thy tasks will be Fulfilled in an instant. ***[1-Pause]***
Be thou conscious of thy Lord,
And, thou art Honoured at His Court.
Shed thy cleverness and contention,
And take to the Feet of the Saints. *[2]*

P. 177

He, who Supports all life with His Hands,
And who Separates not from anyone and is ever with thee ;
Seek thou His Refuge shedding all other efforts,
And, in an instant, thou art redeemed. *[3]*
Know Him to be near unto thee for ever,
And submit with joy to His Will.
And, through the Guru's Word, obliterate thy self,
And so Dwell ever on the Lord's Name. *[4-4-73]*

Gauri Guareri M. 5

The Guru's Word is eternal and abides for ever.
Through the Guru's Word is loosed the *Yama's* noose.
The Guru's Word keeps company with the Soul.
Through the Guru's Word is one Imbued with the Lord's Love. *[1]*
That what the Guru Blesses thee with, is of use to thy mind.
That what the Saint imparts, take thou it as Truth. *[1-Pause]*
The Guru's Word is Eternal and Immutable :
Through the Guru's Word is all our Doubt dispelled.
The Guru's Word stays for ever with thee.
Through the Guru's Word, doth one Sing the Praises of the Lord. *[2]*

1. ਬ੍ਰਿਖ (वृष) : (Sans. वृषभ:) bull.

2. The human body is sometimes referred to as the field of action (*Karma*), as it is in this form that one reaps what one sows.

Cf. "This body is the field of *Karma*", (*Bilawal M. 4*).

The Guru's Word keeps company with thy Soul,
The Guru's Word is the Support of the supportless.
Through the Guru's Word one is Saved from Hell.
Through the Word doth one's tongue Relish the Nectar (of the Lord's Name). *[3]*
O, the Guru's Word, is manifest in the universe,
Through the Guru's Word, one suffers not Defeat.
Nānak : he on whom is the Guru in Mercy,
On him is also the Grace of the Lord. *[4-5-74]*

Gauri Guareri M. 5

He, who made thee a Jewel out of the dust,
He, who Kept thee safe in the mother's womb ;
He, who gave thee greatness and glory,
Dwell thou on Him, night and day. *[1]*
O Lord, if I am Blest with the Dust of the Saint-Guru's Feet,
Meeting him, I would Dwell on Thee, my Master ! *[1-Pause]*
He who made me, the ignorant fool, a man of fine speech,
He who brought consciousness to the unconscious,
He by whose Grace I was Blest with the nine Treasures,
Let my mind forget not that Lord. *[2]*
He who gave Shelter to the homeless,
He who brought Honour to the meek,
He who fulfilled all thy desires,
Dwell thou on Him with every breath, every morsel of thy feed. *[3]*
He, by whose Grace thy Fetters of Maya are cut off,
And by whose Grace hath bitter Poison truned into Nectar, (Dwell thou on Him).
Says Nānak, "This (mortal) can do not a thing :
Praise, therefore, Him who Gives life to all". *[4-6-75]*

Gauri Guareri M. 5

In the Sanctuary of the Lord, there is neither Fear nor Sorrow.
For, nothing can happen which He does not Will.
I have shed the evils of power, cleverness and (pride of) intellect,
And now He, my Lord, Protects the Honour of His Slave. *[1]*
Dwell, O my mind, on the Lord with Love :
For, He keeps thee company within thy home and without. *[1-Pause]*
Lean only on His Support in thy mind.
And Taste the Nectar of the Guru's Word. **P. 178**
Of what avail are thy other efforts ?
For, He, in His Mercy, Protects thy Honour. *[2]*
Say, what power a mere mortal has ?
Vain, O vain, is the tumult of Maya.
He, the Master, alone Does and Makes others do ;
Yea, He, the Inner-knower of all hearts. *[3]*
Of all pleasures, this is what stays with us :
That we keep the Guru's Word in our Mind.
Nānak : "He, who is Attuned to the Name of the Lord,"
"He, of all, is the one Blest by God." *[4-7-76]*

Gauri Guareri M. 5

On hearing the Gospel of the Lord, I shed all my Dirt :
And I became utterly Pure and walked in Peace.
By good Fortune, I was received in the Society of the Saints :
And I fell in Love with the Supreme Lord. *[1]*
Meditating on the Lord's Name, I was Saved :
And I crossed, in safety, the Sea of Fire. *[1-Pause]*
Singing the Lord's Praise, my mind became at Peace,
And the Sins of several births were Washed off.
And I viewed all the nine Treasures within my mind :
Why must I now go to search for (them) without ? *[2]*

When my Master was in Mercy,
The efforts of the Lord's Servant bore Fruit.
And He Cut my Fetters off and made me His Slave :
Dwell thou, Nānak, on Him, the Treasure of Virtue. *[3]*
He alone is in the mind : He alone Pervades all places.
He, the Perfect One, Fills all spaces.
Through the Perfect Guru, I cast all my Doubt off :
And, Dwelling on the Lord, I attained Peace. *[4-8-77]*

Gauri Guareri M. 5

They, who die, are cast off (and forgotten).
But they, who remain behind, are ever on the go[1],
And involve themselves in the tumult of life,
And gather the riches more and more, each day. *[1]*
They remember not the time (of death),
And cling to that which passes away. *[1-Pause]*
The fool clings tenaciously to Hope,
And to Lust, Avarice and Attachment.
Over his head stands the Lord of Law,
But to him the Poison Tastes sweet. *[2]*
(Says he) : "I will bind (mine enemies) down, and settle with them all scores,
O, who can enter upon my land ?
I am a wise, and clever, Pundit"
But he, the Unwise one, knows not the One who Created (him). *[3]*
The Lord Knows alone Himself His State.
What can a mortal say or dilate upon ?
As is His Will, so are the tasks assigned (to us).
Else, all would seek but their own good. *[4]*
Everything belongs to Thee, O Lord, our Creator,
And, there is no end, no limit (to Thy Powers).
Bless me Thou with this, O Lord,
That I forsake not Thy Name. *[5-9-78]*

Gauri Guareri M. 5

Try as one may, one is Saved not,
For, the weight of cleverness lies heavy (on one's head).
(But), if one Serves the Lord with a Pure heart,
One attains Glory in the Lord's Court. *[1]*
O my mind, seek the Refuge of the Lord's Name, **P. 179**
And then even the hot winds would touch not thee. *[1—Pause]*
As is the ship in the tumultuous sea,
As is the light in abysmal darkness,
As the fire warms one in cold ;
So does the Lord's Name bring Peace to the mind. *[2]*
The Thirst of the mind is quenched,
And all one's Desires are fulfilled,
And one's mind wavers not,
If one Dwells on the (Lord's) Ambrosial Name, by the Guru's Grace. *[3]*
He alone Receives the Name, the Cure-all,
On whom is the Lord's Grace.
Nānak : He, in whose heart abides the (Lord's) Name,
All his Pain and Sorrows depart. *[4-10-79]*

Gauri Guareri M. 5

Gather thou all the riches, but thy mind is sated not.
See thou all the beauty but thou art not satiated.
One is involved with his sons and wife knowing they are his,
But they are all reduced to dust one day. *[1]*

1 *Lit.* "have fastened their belts."

Without Dwelling on the Lord, men cry and wail :
And, accursed is their body and the riches, if they are imbued with the love of Maya. *[1–Pause]*
If a man is forced to carry (another's) load of money,
The money reaches the other's hand, while he suffers pain.
As is one exalted in dream to the station of a king,
And as he opens up his eyes, he sees that all that he saw was in vain ; *[2]*
As is the watchman over the farm of another,
And the farm remains with the Master, while the watchman passes eway ;
The watchman suffers hard to protect the farm,
But for this, he goes away (in the end) with empty hands. *[3]*
(So also the man of riches without God)
He it is who bestows Kingship (upon us) : He, it is who makes us dream.
He it is who Created the Maya, and also the craving for it.
He Himself Destroys : He Himself Resurrects.
Nānak : pray thou, then, in all humility to thy Eternal Lord. *[4–11–80]*

Gauri Guareri M. 5

I looked at the many-faced Maya in many ways :
And wrote cleverly of it with the pen on the paper :
I have seen what it is to be a leader, a king, a chief,
For, not one of these states can satiate one's mind. *[1]*
O Saints, tell me of a Pleasure,
Which may settle my mind and quench my desire. *[1–Pause]*
The horses, fast like wind, and the ride of elephants,
And the *Chandan*-scent and the joy, in bed, with a beauteous woman,
And the seeing of the players' plays and the singing in the ring,
Have brought no Peace to the mind. *[2]*
The throne at the (royal) court and (the floors) decked with carpets[1],
And the luscious gardens laden with myriads of fruit,
And the love of hunting and all the other tastes of the kings,
Nothing of these made the mind happy : they proved but an illusion. *[3]*
In their mercy, the Saints uttered the Truth,
And I attained to utter Peace and Joy.
In their Society, I Sang the the Praise of the Lord,
Yea, by good Fortune, did I attain to this (State). *[4]*
Nānak : He, who possesses the Wealth of the Lord's Name,
He, in the Lord's Grace, is Received in the Society of the Holy. *[1–Second Pause–12–81]*

Gauri Guareri M. 5

Man thinks, 'this body is mine'.
And clings to it over and over again, **P. 180**
And involves himself with his sons and wife and the household,
And becomes not the Slave of the Lord. *[1]*
Which Way, O which Way, is one to Utter the Lord's Praise ?
What kind the Wisdom, that makes one Swim across (the Sea of Existence) ? *[1–Pause]*
That what is good, he considers as evil,
And looks upon Truth as untruth.
He knows not what is victory, what defeat ?
This is the way of the worshipper of Maya, *[2]*
That what is Poison the mad one drinks deep,
And the Nectar-Name (of the Lord) seems bitter to him.
He goes not near the Holy Saints,
And wanders through myriads of species, birth after birth. *[3]*
In the net (of Maya) are all the men caught, like birds,
And in there they revel and taste all (transitory) pleasures.
Nānak : he, on whom is the Lord's Grace,
Is delivered out of the Net a Free Bird. *[4–13–82]*

---

1. ਦੁਲੀਚੇ (दुलीचे)=ਗਲੀਚੇ : carpets.

Gauri Guareri M. 5

By the Lord's Grace, do we find the Way,
By the Lord's Grace, do we Dwell upon the (Lord's) Name.
By the Lord's Grace, are our Fetters cut off :
By Thy Grace, O Lord, do I shed my Ego. *[1]*
If Thou Willest, I Dedicate myself to Thy Service :
O God, of ourselves we can do not a thing. *[1–Pause]*
If Thou Willest, I Sing the Guru's Word :
If Thou Willest, I discourse upon Thy Truth.
If Thou Willest, the Guru is Merciful to me.
O Lord, in Thy Grace, is all Peace. *[2]*
That what is in Thy Will, is the Righteous Deed,
That which Pleaseth Thee, is the Religion of Truth.
Thou art the Treasure of all Virtues, O Lord ;
Thou art the Master : Thy Servant can only but Pray to Thee. *[3]*
In the Lord's Love, the body and mind become Pure :
In the Society of the Holy one finds All-peace.
For Nānak this is the highest State of Bliss
That his Mind remains Imbued with Thy Name. *[4–14–83]*

Gauri Guareri M. 5

All other tastes one tastes,
Satiate him not even for an instant.
But, if one tastes the Essence of the Lord,
One enters into the Realm of Wonder. *[1]*
O my dear tongue, Taste thou the Lord's Nectar,
For, with this alone is one Satiated. *[1–Pause]*
O my tongue, Utter thou the Lord's Praise,
And Meditate every instant on thy Lord.
Hear not aught (but the Lord's Name) : Go not to another (but thy Lord) :
And, by good Fortune, thou art Received into the Sanctuary of the Holy. *[2]*
O tongue, Utter (the Lord's Praise), night and day,
For, He is thy only Lord, the Supreme, Unknowable.
Thou shalt be happy both here and Hereafter,
And, Uttering the Lord's Praise, invaluable shalt thou become. *[3]*
All vegetation (then) seems to thee in bloom, and, in flower and fruit :
And, once Imbued with this Taste, thou leavest it not.
All other tastes equal not the Taste of the Lord :
And, (Tasting it), Nānak, the Guru is ever thy Support. *[4–15–84]*

Gauri Guareri M. 5

The mind is the temple, fenced[1] around with the body ;
And within the mind Dwells the Lord, the Infinite. **P. 181**
Yea, within it Abides the Great Merchant.
But, who is it that Trades with Him ? He whom the Lord Trusts. *[1]*
Rare is the one who Deals in the Jewel of the (Lord's) Name,
And Tastes the fare of Nectar. *[1–Pause]*
I would surrender to him my body and mind and Serve him I,
Who shows me the Way that Moves the Heart of the Lord.
I would take to his Feet, shedding my 'I and thou',
Yea, he, who would settle with Him the Deal for me. *[2]*
How is one to attain to the Castle of the Lord ?
Which is the Way that ushers me into His Presence ?
My Lord is the Great Merchant : millions Trade with Him :
But, who is the beneficent one who Unites me with my Lord ? *[3]*
Searching and searching I found my inward Home,
And I was made to See the invaluable Jewel of Truth.
The Lord, in His Mercy, Unites me with Himself,
When, Nānak, the Guru became my pledge of faith[2]. *[4–16–85]*

---

1. ਬਾਰਿ (बारि) = ਵਾੜ : fence.
2. ਵੇਸਾਹਿ (वेसाहि) : (Sans. विश्वास), faith.

Gauri Guareri M. 5

(A Saint is) he who remains for ever alike,
And for ever feels the nearness of the Lord,
And expends only the Lord's Name,
And is Satiated by the Vision of the Lord, the God. *[1]*
And, Imbued with Him, his body and mind are in Bloom,
And seeks he the Refuge of the Perfect Guru. *[1-Pause]*
And, his soul leans on the Lord's Lotus-Feet,
And, in His Will, Sees he nothing but the One Lord,
And Trades only with the One in one Thing alone,
And knows not another besides the Lord, the Formless. *[2]*
Who has the feel neither of pleasure nor pain,
And lives Detached, attached only to the Way.
And abides in the midst of all, and yet is removed from all ;
And Dwells only on the Supreme Lord . *[3]*
Of such a Saint, ineffable is the Praise.
Unknowable is his knowledge, Infinite his limits.
O Supreme Lord, Bless me in Thy Grace,
That I cling to the Feet of such a Saint. *[4-17-86]*

Gauri Guareri M. 5

Thou alone art my Mate, my Friend ;
Thou alone art my Spouse : I Cherish no one but Thee.
Thou art my Honour, Thou art my Embellishment.
Without Thee, how can I live even for a moment ? *[1]*
Thou art my Beloved, Thou art my vital breath.
Thou art my Master : Thou art my Chief. *[1-Pause]*
I live as is Thy Will ;
And do what is Thy Command.
I See Thee all over wherever I See,
And my tongue Utters Thy Name, O Fearless Lord ! *[2]*
Thou art my Treasure : Thou art my Store-house ;
Thou art the Support of my Mind : I am Imbued with Thy Love.
Thou art my Glory : to Thee I am Attuned.
Thou art my Shelter : Thou art my Mainstay. *[3]*
My body and Mind Dwell on no one but Thee.
When Thy Mystery was Revealed to me through the Guru,
Nānak learnt of Thee, the One Alone, from the True Guru,
And he took to Thy Refuge, O Lord ! *[4-18-87]*

Gauri Guareri M. 5

P. 182

Maya impinges[1] upon us through the expression of pleasure and pain[2].
Maya impinges upon us through the thoughts of heaven, hell, the gods,
Maya impinges upon the rich, and the poor alike through desire for glory,
And through greed, the basic malady. *[1]*
Maya impinges upon us in many, many ways.
The Saints alone live (away from it), by seeking the Lord's Refuge. *[1-Pause]*
Maya impinges upon us through intoxication with Ego.
Maya impinges upon us through attachment to our sons and the wife.
Maya impinges upon us through our possessions — elephants, horses and raiments :
Maya impinges upon us through intoxication with the beauty's wine. *[2]*
Maya impinges upon us as the owners of land, or as the landless ones or as revellers.
Maya impinges upon us through music's sweet sounds and the bedecked bride.
Maya impinges upon us through castles and the bridal bed,
And through the all-enveloping Darkness of the Five Demons[3]. *[3]*

---

1. ਬਿਆਪਤ (बिआपत) : (Sans. व्याप्त), *Lit.* spread through.

2. *i.e.* when we, overwhelmed by Maya, are looking out for reward or are dumb-struck by awe of the God and the terror of hell.

3. *i.e* five desires.

Maya impinges upon us when we do (good) deeds in Ego.
Maya impinges upon us in the household as also in renunciation.
Maya impinges upon us through our pride of caste, vocation and culture.
Yea, it impinges upon all save those who are Imbued with the Lord's Love. *[4]*
The Fetters of the Saints the Lord Cuts off,
How can then Maya impinge upon them ?
Says Nānak, "He, who is Blest with the Dust of the Saint's Feet,
Him the (all-pervasive) Maya touches not". *[5–19–88]*

Gauri Guareri M. 5

My eyes are Asleep, for they sin always by viewing (another's beauty) :
My ears are Asleep, for they hear slanderous thoughts.
My tongue is Asleep, being addicted to the taste of the sweet;
And my mind is asleep being dumb-struck by the glamour of Maya. *[1]*
Rare is the one who keeps Awake in this Home,
And Receives whole the Essence of his Self. *[1–Pause]*
All my Watchmen[1] are intoxicated, each in his own way :
And knows not one the state of the Home within.
The five Highwaymen[2] are out to rob us all,
And the whole Town is deserted, deceived by the Deceivers. *[2]*
Neither father nor mother can keep me safe from them;
Nor can a brother or sister;
They are bribed neither by money nor cheated by cleverness,
In the Society of the Holy alone are they overwhelmed. *[3]*
O Lord, the Supporter of the earth, Bless me with Thy Mercy,
(That I obtain) the Dust of the Saint's Feet—the Treasure of all treasures.
And my Capital-stock remains whole, in the companionship of the True Guru,
And I am Awakened to the Love of the Supreme Lord. *[4]*
(But), he alone is Awake on whom is the Lord's Grace,
And then his Capital-stock, his Self, remains whole. *[1–Second Pause–20–89]*

Gauri Guareri M. 5

He, in whose Power are the chiefs and the kings,
He, in whose Power is the whole Universe ;
He, who Does whatever is His Will,
And without whom there is no one, *[1]*
Pray thou to Him, thy True Guru,
That He Fulfils all thy tasks. *[1–Pause]*
He, whose Court is of the highest,
He, whose Name is the Mainstay of the Devotees all over,
He, the Perfect Lord, who Pervades all,
He, whose Glory is Revealed to all hearts, *[2]*
He, by Dwelling on whom one's Sorrow departs,
He, by Dwelling on whom the *Yama* touches thee not,
He, by Dwelling on whom the Dry Bones Blossom forth, **P. 183**
He, by Dwelling on whom even the Stones Swim across, *[3]*
Glory, O Glory, to the Society of the Saints,
Whose life's breath is that Lord's Name.
Says Nānak, "The Lord has listened to my prayer,
And, through the Grace of the Saints, I abide ever in the Lord's Name". *[4–21–90]*

Gauri Guareri M. 5

Beholding the Presence of the True Guru, the fire within me is quenched.
Meeting with the True Guru, I shed my I-amness.
In the company of the True Guru, the mind wavers not,
And, one Utters the Guru's Nectar-Word. *[1]*

1. *Lit.* companions.
2. The five desires.

The whole world is true, if one is Imbued with the (Lord's) Truth;
But, one finds Peace on Knowing the Lord through the Guru. *[1-Pause]*
One Meditates on the Lord's Name through the Guru's Grace,
And, through the Guru's Grace, one Sings the Praises of the Lord.
Through the Guru-Saint's Grace, all our Woes depart.
And, our Fetters are sundered. *[2]*
Through the Guru-Saint's Grace, are obliterated our Doubts and Lust.
The highest Religion is to Bathe in the Dust of the Holy Feet.
When the Saint is in Mercy, in Mercy also is the Lord :
So, my life abides ever in the Saints. *[3]*
Dwell thou on thy Lord, the Beneficent, the Merciful,
To attain unto the Society of the Holy.
Me, without Merit, the God has Blessed with His Mercy,
And, joining the Society of the Holy, I Utter His Name. *[4-22-91]*

Gauri Guareri M. 5

In the Sanctuary of the Saints, I Dwell upon the Lord,
And I Receive the *Mantram* of the Guru's Immaculate Word.
I shed my Ego and no one is then my enemy.
And, night and day, I Worship the Guru's Feet. *[1]*
Now the evil sense of the Other has left me off,
For, now I hear with my ears nothing but the Lord's Praise. *[1-Pause]*
He, who is the Treasure of Peace and Poise and Joy,
Has Saved me, the Ignorant one,
And all my Woes, and Doubts and Fears have taken leave,
And, through His Grace, have ceased my coming-and-going. *[2]*
He alone Hears, Sees and Speaks,
And is (also) for ever with us : Dwell thou on Him, O my mind !
By the Saint's Grace, one is Illumined,
And one Sees the One, the Treasure of Virtue, Pervading all. *[3]*
They, who Utter (His Name), are ever Pure : Pure are those who Hear,
And they who Sing the Praise of the Lord.
Nānak : he, on whom is the Lord's Grace,
Fulfilled is he, the Lord's Own. *[4-23-92]*

Gauri Guareri M. 5

He, who cuts our Fetters off and enables us to Utter the Lord's Name,
And our mind is Attuned to the (Lord's) Truth,
And all our Woes depart and we abide in Bliss :
He, the beneficent one, is my True Guru. *[1]*
He is the giver of Peace who makes us Dwell upon the (Lord's) Name.
And, by His Grace, Unites us with the Lord. *[1-Pause]*
He, on whom is His Mercy, him He Unites with Himself.
And, he, through the Guru, Receives the Treasure of the (Lord's) Name.
One sheds one's Ego and cease one's comings and goings :
And, in the Society of the Holy, one realises one's Lord, the Supreme. *[2]*
With the Lord's Servant, the Lord is ever Pleased;
Of him the Lord is the only Support. **P. 184**
He is Attuned to the One alone : the One alone he Loves;
Yea, he, who treasures the Lord's Name (in the heart). *[3]*
He, who is in Love with the Supreme Being,
His Deeds are Pure : Pure is his Way of life.
His Darkness is dispelled by the Perfect Guru.
Says Nānak : "Our Lord is Ineffable and Infinite." *[4-24-93]*

Gauri Guareri M. 5

He, in whose mind Abides the Lord, Swims across (the Sea of Existence) :
He, in whose Lot it is so Writ, Receives the Lord.
Him the Woes of life and Fear touch not,
In whose heart is the Nectar-Name of God. *[1]*

Dwell thou on God, the Supreme Lord of the Universe :
This is the Wisdom one Receives from the Perfect Guru. *[1-Pause]*
He, thy Beneficent Lord, alone is the Doer and the Cause,
And Sustains all his Creation all over ;
He is the Unknowable, Yonder of the yond. Infinite ;
Dwell thou on Him, O mind, through the Guru's Word. *[2]*
He, whose Service **brings to thee all the Treasures.**
He, whose Worship brings Glory to thee,
He, whose Service goes not in vain,
Dwell thou on His Praise, for ever and ever. *[3]*
O Thou, the Inner-knower Lord, be Merciful to me,
O Thou, the Unknowable Master, Treasure of Peace,
All Thy Creation seeks Thy Refuge,
Bless Thou Nānak too with the Glory of Thy Name. *[4-25-94]*

Gauri Guareri M. 5

He, in whose Hands is the Key to our life :
Dwell thou on Him, the Support of the supportless.
For, keeping Him in thy mind, all our Woes depart.
And, through His Name, we shed all our fears. *[1]*
Without the Lord, there is no other to fear,
And he who forgets Him, where is Peace for him ? *[1-Pause]*
He, who has Established many earths and skies,
He, with whose Light our soul is Illumined,
He, whose Benediction no one can erase,
Dwell thou on Him, the Lord, and so be without fear. *[2]*
Meditate thou, night and day, on the Lord's Name,
And earn thou thus the Merit of pilgrimage, and of ablution with the holy waters.
Seek thou the Refuge of the Lord, the Supreme,
And wash thou off thus myriads of thy Sins. *[3]*
He is the Perfect King, who leans on no one else,
And with the Lord's Servants, keeps his Faith.
Him, Nānak, the Perfect Guru Protects with His Hands
(And he leans on) no one but the Supreme Lord, the Source of all Power. *[4-26-95]*

Gauri Guareri M. 5

By the Guru's Grace, one's mind is Attuned to the (Lord's) Name,
And one is Awakened from the Slumber of ages.
And, one Utters the Lord's Praise, through the Word.
Such is the Wisdom of the Guru Revealed to me. *[1]*
One gathers all Peace by Dwelling on the Lord,
And within oneself and without, one is in Equipoise. *[1-Pause]*
The One who Creates all, is Revealed to us ;
And, by His Grace, He Unites us with Himself.
He Holds us by the arm and makes us His Own.
And we Dwell ever on the Gospel of the Lord. *[2]*
The *Mantras*, the charms, the panaceas, the pious deeds[1].
Are all in the Lord's Name : Dwell thou on it, thy life's breath, **P. 185**
And Receive the True Wealth through the Love of the Lord :
And cross the impassable (Sea) through thy Union with the Holy. *[3]*
O Saints, abide ye thus in Peace with the Family of Friends,
And earn ye the infinite Riches of the Lord's Name.
He, in whose Lot it is so Writ, him the Guru Blesses with this :
And lo, Nānak, no one goes away empty from His Door. *[4-27-96]*

1. ਪੁਨਹਚਾਰੁ (पुनह्चार) ; to perform righteous deeds (like *Japa*, propitiating the sacred fire, yajna, etc.) to ensure fulfilment of desire. The word has also been rendered as ਪੁਨ (post)+ਆਚਰਣ (conduct), or deeds of expiation or atonement.

Gauri Guareri M. 5

In an instant, thy hands become Pure,
And cast off is the web of Maya for thee,
If thy tongue Utters the Praise of the Lord.
O my brother, my friend, thus is Peace attained. *[1]*
Write thou on the paper with thy pen and ink
Nothing other than the Lord's Nectar-Name. *[1-Pause]*
Thus will thy Sins be washed off.
Dwelling on the Lord, the *Yama* will Punish thee not,
Nor will the Couriers of *Dharmaraja* touch thee,
And the infatuation of Maya will trap thee not. *[2]*
He Saves himself (and through him) are others Saved,
Who Dwells on the Name of the One, the Absolute Lord.
Practise thou this thyself and instruct others (in it),
And in-gather thou the Lord's Name in thy heart. *[3]*
He, in whose Lot is the Writ of this Treasure,
He alone Dwells on the Possessor of all Powers.
He, who Sings the Lord's Praise, day and night,
Unto him Nānak is a Sacrifice. *[4-28-97]*

Rāg Gauri Guareri M. 5 : Chaupadas, Dupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

That what belongs to another, one takes as one's own ;
That what one has to leave, to it one's mind clings. *[1]*
How can one find the Lord of the earth,
When that, what is forbidden, is one's first love. *[1-Pause]*
The impermanent we consider as eternal.
And to the eternal we stick not at all. *[2]*
We walk on the left[1], the zig-zag way,
And abandon the right, and weave the wrong pattern. *[3]*
But, the Lord of either end is He,
And he, whom He Unites with Himself, is Free. *[4-29-98]*

Gauri Guareri M. 5

In the Kali-age, they (the man and the woman) meet as was Ordained :
And as was the Will, they enjoy themselves. *[1]*
But she attains not to her loved Lord by burning (on his pyre),
And by becoming a *Sati* through the effect of the Wrought deeds. *[1-Pause]*
Sheepishly, she follows the habit of the mind and surrenders herself to fire :
But she attains not the Union of the Lord, and wanders through many births. *[2]*
She, who has Self-control and Pious conduct and Submits herself to her beloved's Will,
Such a woman comes not to grief at the *Yama's* hands. *[3]*
Says Nānak, "She, who looks upon the Supreme God as her Spouse,
Blessed is such a *Sati* and Approved is she at the Lord's Court". *[4-30-99]*

Gauri Guareri M. 5

I am Rich and Fortunate[2], for I keep the Lord's True Name (in my Mind),
And Sing the Lord's Praise spontaneously. *[1-Pause]*
When I opened the Treasures of my Masters[3]
How immensely was my Mind pleased at the (spiritual) find ? *[1]*

---

1. ਬਾਵੇ ਮਾਰਗੁ (बावै मारगु)=ਵਾਮ ਮਾਰਗ : Shiva's (ਵਾਮ) Path (ਮਾਰਗ) according to *Tantra*. It is considered the wrong way by the Vaishnavas as the followers of *vam marga* hold the use of the wines, meats and indulgence in sex, etc., as sacred. According to the Shastras, Shiva has his right side of man and the left side of woman. The devotee of the left side is called a *Vam-murgi* and of the right one a *Dakhmargi*.
2. ਭਾਗਠ (भागठ)=ਭਾਗ-ਠ ; fortunate.
3. *Lit.* father and grand-father.

Neither pearls nor rubies is the price
For the brimful Store-house, inexhaustible and beyond measure. *[2]*
Expend as much as I may with all my company.
(But) it diminishes not and is ever on the increase. *[3]*
Says Nānak, "He, on whose Forehead is so Writ,
He alone is made to partake of this Treasure." *[4-31-100]*

Gauri M. 5

When I felt the Lord is afar, I was in utter dread ;
But when I Saw Him Pervading all, I shed my fear. *[1]*
I am a Sacrifice unto my True Guru,
Who abandons me not and Saves me ever. *[1-Pause]*
When one forsakes the Lord's Name, one is afflicted by Sorrow,
And, when one Sings the Lord's Praise, one is eternally in Joy. *[2]*
Say not who's good, who's bad,
And shed thy Ego, and repair to the Lord's Feet. *[3]*
Says Nānak, "Dwell thou on the *Mantram* of the Guru :
For thus alone one finds Peace at the True Court". *[4-32-101]*

Gauri M. 5

He, whose friend is the All-pervading Lord,
Is devoid of nothing, *[1]*
He, whose Love is the Lord of the earth,
All his Woes and Doubts hasten away. *[1-Pause]*
He, who Tastes the Essence of the Lord,
Relishes not the taste of the Other. *[2]*
He, whose writ is accepted in the Lord's Court,
What cares he for another ? *[3]*
He, to whom belong all things, be thou of Him,
And so, attain Peace for ever. *[4-33-102]*

Gauri M. 5

He, who looks alike upon pleasure and pain,
How can he be subject to the stress of Sorrow ? *[1]*
The Lord's Saint has the Joy of Equipoise,
For, he submits ever to the Will of the Lord, his King. *[1-Pause]*
He, in whose mind Dwells the Care-free Lord,
How can he be ridden with care ? *[2]*
He, whose mind is rid of the Doubt,
How can he fear the rod of the *Yama* ? *[3]*
He, in whose heart is the Guru-given Name,
He attains, Nānak, to all the nine Treasures. *[4-34-103]*

Gauri M. 5

In the mind Dwells the unknowable (Lord) ;
But rare is the one who knows it, by the Guru's Grace. *[1]*
And Revealed to him are the Nectar-springs of the Lord's Wisdom ;
But, Tastes them he who Receives them. *[1-Pause]*
Wonderful is the (mind's) seat where Rings the Unstruck Music,
Which enchants even Gopāl, the Supporter of the earth. *[2]*
Innumerable therein are the abodes of Peace,
Wherein abide the Saints, the Friends of the Supreme. *[3]*
Where there is Joy immeasurable and no Sorrow :
That abode has Nānak been Blest with, by the Guru's Grace. *[4-35-104]*

Gauri M. 5

Which is Thy form that I may Worship ?
Which is the way of Yoga through which I may discipline my body ? *[1]*

Which of Thy Merits. O Lord, shall I Sing of ? P. 187
And which are the words wherewith Thou art Pleased ? *[1–Pause]*
Which way am I to Worship Thee ?
Which way shall I be Ferried across the Sea of Existence ? *[2]*
Which is the austerity that makes me Austere ?
Which is the Name that washes clean my dirt of Ego ? *[3]*
The Merits of Virtue, Worship, Wisdom, Meditation, and all the (spiritual) Toil, are his
On whom is the Lord's Grace ; him meets the Guru, the True, the Beneficent One. *[4]*
He alone Receives Merit : to him alone is Revealed the Lord,
Whom the Giver of Peace, my God, Approves. *[1–Second Pause–36–105]*

Gauri M. 5

The body, of which we are proud, is not ours,
Nor dominions, nor land, nor money that we call our own. *[1]*
If these are not ours, why then cling to them ?
The Lord's Name alone is ours, which we Receive through the Guru. *[1–Pause]*
Nor are sons nor wife nor brothers our own,
Nor are father, mother, friends and other objects of love. *[2]*
Nor are gold, silver and riches ours,
Nor are beauteous horses and elephants of any avail to us. *[3]*
Nānak : he, whom the Guru Blesses with His Grace,
To him everything belongs, for he belongs to the Lord, the King of kings. *[4–37–106]*

Gauri M. 5

The Guru's Feet are on my forehead,
Whereby have departed all my Woes. *[1]*
I am a Sacrifice unto the True Guru,
Through whom I Fxamined myself and revelled in ecstasy. *[1–Pause]*
I rub the Dust of the Guru's Eeet on my face,
And thereby I shed my Egocentricity, *[2]*
And I love sweetly the Guru's Word,
And see thereby the Supreme Lord. *[3]*
The Guru is the Giver of Peace : the Guru is God, the Creator.
And, to Nanak, the Guru is the vital breath of his life. *[4–38–107]*

Gauri M. 5

O my mind, seek the Refuge of the Lord,
Who is devoid of nothing. *[1]*
Make thy beloved like the Lord, O my mind, my friend,
And keep thou in thy concious Self the Life of thy life. *[1–Pause]*
O my mind, Serve thou Him alone,
Who is the Person Primordial and the God Infinite. *[2]*
On Him thou lean, O mind, and rest thy hope,
Who is thy Support, since the beginning of Time. *[3]*
He, whose Love gives nothing but Gladness,
Of Him, Nānak, thou Sing, by repairing to the Guru. *[4–39–108]*

Gauri M. 5

All that my Friend Does, leads to Joy :
All that my Friend Does, I submit thereto. *[1]*
My Mind rests its Hope on the One alone :
He alone is my Friend who Does what He Wills. *[1–Pause]*
Care-free is my Friend,
And He came to be my Love, through the Guru's Grace. *[2]*
My Friend is the Inner-knower of all :
The All-powerful Self, the Supreme Lord, the Master. *[3]* P. 188
I am Thy Slave and Thou my Master, O God,
And, all Glory and Honour are Thy-given. *[4–40–109]*

Gauri M. 5

He, whose Support art Thou, O All-powerful Lord,
Him no black mark (of Evil) can stain. *[1]*
O Thou, the Lord of Maya, he, who rests his Hope on Thee,
Him the Illusion of the world cheats not. *[1–Pause]*
He, in whose mind Abidest Thou, O Lord,
He is haunted not by Doubt or Duality. *[2]*
He, whose Consolation art Thou,
Near him cometh not Pain, nor Woe. *[3]*
Says Nānak : "I have found the Guru,
Who Revealed to me the Perfect Lord Supreme". *[4–41–110]*

Gauri M. 5

The fortunate one has got the priceless gift of the human body :
But if he Dwells not on the (Lord's) Name, he destroys his Soul.
They, who forsake the (Lord's) Name, live only to die[1].
For, devoid of the Lord's Name, what use is life ? *[1–Pause]*
They eat and drink and revel in a myriad ways,
(But) of what avail are the embellishments of the dead ? *[2]*
He, who hears not the Praise of the Supreme Bliss,
Is worse than the quadrupeds, the birds, nay, even the worms. *[3]*
Says Nānak : "The Guru has Blest me with his *Mantram*,
And the Lord's Name alone Abides within my heart." *[4–42–111]*

Gauri M. 5

Whose is the father, whose is the mother ?
In name only are all these kinsmen, all relations are vain. *[1]*
Why then does one lose one's head ?
One comes by the Lord's Will when one is so Destined. *[1–Pause]*
Then, the dust returns to dust, light to the Lord's Light :
Breath mingles with the breath of air : what, then, is there to grieve for ? *[2]*
One wails : "He was mine, O mine,"
Knowing not that the Soul dieth not. *[3]*
Says Nānak : "When the Guru opened unto me the Door (of Wisdom),
I was delivered, and departed from me the state of Doubt." *[4–43–112]*

Gauri M. 5

They, that seem big and affluent,
Are afflicted by the disease of care. *[1]*
No one, becomes great by being rich,
For, he alone is great whose mind is centred on God. *[1–Pause]*
The land-owner fights over his land each day,
And then he has to abandon it : but his craving is stilled not. *[2]*
Says Nānak : "I have known this to be the Essence of Wisdom,
That without Contemplating the Lord, one attains not Deliverance." *[3–44–113]*

Gauri M. 5

Perfect is the Way, Perfect the Ablution :
Perfect are all the things if the Lord's Name be in the heart. *[1]*
If the Perfect One Saves our Honour, it stays,
And the Lord's Servant seeks the Refuge of the Supreme. *[1–Pause]*
Perfect is the Happiness, Perfect the Contentment,
Perfect is the Austerity : Perfect the *Raj-Yoga*[2]. *[2]*
Treading on the Lord's Way, Pure are the Sinners made ;
They attain Perfect Glory and Perfect is their humanity : *[3]*

---

1. ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ (मरि न जाही जिना बिसरत राम) : *Lit.* They who forget their Lord, are remembered not (ਜਾਹੀ, ਜਾਣੇ ਨਹੀਂ ਜਾਂਦੇ) after death (ਮਰਿ ਮਰਕੇ).

2. ਰਾਜੁ ਜੋਗੁ (राजु जोगु) : *Lit.* 'Royal Yoga'. "The science of conquering the internal nature for the purpose of the Divinity within". (*Vivekanand*, Raj Yoga).

And, they abide ever in the Presence of the Creator-Lord.
Says Nānak : "Such is my Guru, Perfect and True". *[4-45-114]*

Gauri M. 5

P. 189

The Dust of the Saint's Feet destroys myriads of Sins.
By the Saint's Grace, one gets Release from birth and death. *[1]*
The Vision of the Saint is a Perfect Bath :
By the Saint's Grace, we Meditate on the (Lord's) Name. *[1-Pause]*
In the Society of the Saints, one sheds one's Ego.
And all over and within all, one Sees the One, the Absolute, alone. *[2]*
By the Saint's Grace, the five (desires) are overwhelmed,
And one gathers the Nectar-Name in one's heart. *[3]*
Nānak : he, whose Lot is Perfect,
He alone takes to the Saint's Feet. *[4-46-115]*

Gauri M. 5

Meditating on the Lord's Merits, one's Lotus flowers,
By Dwelling on the Lord, all one's fears depart. *[1]*
Perfect is that intellect which makes one Sing the Lord's Praise ;
And, Fortunate is he alone who meets with the Saints. *[1-Pause]*
In the Assembly of the Saints, one attains to the Treasure of the (Lord's) Name.
In the Assembly of the Saints, all one's tasks are Fulfilled, *[2]*
Meditating on the Lord, one's life is Approved.
And, by the Guru's Grace, one Utters only the (Lord's) Name. *[3]*
Nānak : he, the Lord's Own, is Approved,
In whose heart Dwells the Lord, the Supreme. *[4-47-116]*

Gauri M. 5

He, whose mind is Imbued with the One alone,
Feels not jealous of another. *[1]*
(For), without Govind, he sees not another,
Yea, He the One, the Creator and the Cause. *[1-Pause]*
He, who utters His Name with the tongue and Dwells upon it in the Mind,
He wavers not here or Hereafter. *[2]*
He, who has treasured the Lord's Name, is truly Rich.
And of him the Guru stands as the Pledge. *[3]*
Him Meets the Kingly *Purusha*, the Life of all life ;
And he, Nānak, attains to the highest State (of Bliss) *[4-48-117]*

Gauri M. 5

The Lord's Name is the life-breath of the Devotee of the Lord.
The Lord's Name is all his riches : with the Name is all his Trade. *[1]*
Through the Glory of the Name, Glorious one becomes :
But, he alone attains to it on whom is the Lord's Grace. *[1-Pause]*
The Lord's Name is the Seeker's Abode of Peace .
Imbued with the Name, the Seeker is Approved (by the Lord). *[2]*
The Lord's Name is the Devotee's Support,
And, with every breath, he inbreathes only the (Lord's) Name. *[3]*
Nānak : he, whose Destiny is Perfect,
To the Lord's Name alone is his Mind Attuned. *[4-49-118]*

Gauri M. 5

By the Saint's Grace, I dwelt on the (Lord's) Name,
And, ever since, has my wandering mind been held. *[1]*
I rested my mind in Peace by Chanting His Praise,
And, all my Toil ceased and the Demon (of Evil within me) was Slain. *[1-Pause]*
I Dwell on the Lotus-Feet of the Supreme Lord :
And, Meditating on Him, my cares depart. *[2]*

I, the Supportless, have abandoned all else and sought the Lord's Refuge.
And, imperceptibly, I attain to the highest State of Peace. [3]
And all my Woes and Doubts and Fears have ceased,
And the Creator, O Nānak, has my Mind Received. [4-50-119]

Gauri M. 5

P. 190

With the hands I Serve ; with the tongue I Praise.
And with the feet I walk upon the Way of the Lord. [1]
Blessed is the time when I Dwell upon God.
And Meditating on the (Lord's) Name, I Cross the (Sea of) Fear. [1-Pause]
With the eyes, see thou the sight of the Saints,
And inscribe thou the Immortal Lord in thy mind. [2]
And repair thou to the Saints to Hear the Lord's Praise,
That thy fear of birth and death may cease. [3]
Cherish thou the Lotus-Feet in thy heart,
And Save, thus, Nānak, thy precious life. [4-51-120]

Gauri M. 5

He, on whom is the Lord's Grace,
Utters, with his tongue, the Lord's Praise. [1]
Forgetting Him, one suffers in Doubt ;
(But), Meditating on Him, one's Fear and Doubt depart. [1-Pause]
He, who Hears and Sings the Praises of the Lord,
Him Pain and Sorrow touch not. [2]
The Lord's Slave looks Beauteous when he Serves,
And him the fire of Maya burns not. [3]
Keep thou the Lord's Name, the Beneficent, in thy body and mouth and Mind,
And, Nanak, forsake thy toil for all else. [4-52-121]

Gauri M. 5

Shed thou thy cleverness,
And seek the Refuge of the Perfect Guru, [1]
That thy Woes depart, and in Peace thou Singest the Lord's Praise,
And, Meeting the Perfect Guru, thou art Attuned to the Lord. [1-Pause]
The Guru gave me the *Mantram* of the Lord's Name,
And all my Woes and Cares have ceased. [2]
And I am in Bliss on meeting the Guru-in-Grace,
And He, in his Mercy has cut the Fetters of the *Yama* off my feet. [3]
Says Nānak, "Since I Received the Perfect Guru,
Maya has impinged not upon me". [4-53-122]

Gauri M. 5

Himself, the Perfect Guru has Saved me,
While the Egocentrics writhe in Pain. [1]
O my mind, my friend, Dwell thou on the Guru, and on him alone,
That thy Face looks Beauteous at the Lord's Court. [1-Pause]
Enshrine thou the Guru's Feet in thy heart,
That thy Enemies, thy Sorrows, are slain, [2]
And the Guru's Word keeps thee company,
And all thy brother-creatures are compassionate to thee. [3]
When the Perfect Guru was in utter Grace,
Then, says Nanak, Fulfilled me he. [4-54-123]

Gauri M. 5

Animal like, one eats all kinds of eats,
And with the rope of Attachment is one bound down like a thief. [1]
Bereft of the Society of the Saints is one's body a corpse,
And one comes and goes and is destroyed by Pain. [1-Pause]

One decks oneself with all kinds of wears,
But one looks only like a scare-crow in the farm. *[2]*
All other bodies are of one use or another,
Save the man's who Dwells not on the Lord's Name. *[3]*
Says Nānak : "He, on whom the Lord is in Grace,
Meets with the Saints, and Dwells on the Lord's Name". *[4-55-124]*

Gauri M. 5

P. 191

The Guru's Word stilled all my Desires and Sorrow,
And my coming and going ceased : all Happiness was mine. *[1]*
My Fear was dispelled and I Dwelt on the Lord, the Fearless,
And in the Assembly of the Saints, I Sang the Lord's Praise. *[1-Pause]*
And I Enshrined in my heart the Lotus-Feet (of the Lord),
And, through the Guru's Grace, Crossed the Sea of Fire. *[2]*
I was being Drowned : Rescued me the Guru's Hand,
And my Separation of ages was brought to an end. *[3]*
Says Nānak : "Sacrifice am I unto the Guru,
On meeting whom I was Emancipated". *[4-56-125]*

Gauri M. 5

Seek thou the Refuge of the Holy :
And make an offering to them of thy mind and body. *[1]*
Drink thou, O brother, the Lord's Nectar-Name,
And Meditating on it, quench thy Fire's flame. *[1-Pause]*
Shed thy Ego and end the Round of births and deaths,
And salute thou the Feet of the Lord's Slaves. [2]
In-gather thou the Lord with every breath,
And gather thou only the Riches that go along with thee. *[3]*
He alone Receives the Lord in whose Lot it is so Writ.
Prays Nānak ; "Repair thou, then, to thy Lord's Feet". *[4-57-126]*

Gauri M. 5

In a moment, the Lord makes the Dry Wood blossom forth,
And watering it with His Nectar-Presence, brings it back to Life. *[1]*
The Perfect Guru-God rids thee of thy Woes forsure,
And His Servant he Blesses with His Service. *[1-Pause]*
All thy Care departs, Fulfilled is thy Mind's Hope ;
When the True Guru, the Treasure of Virtue, is Merciful to Thee. *[2]*
Thy Woes depart and thou art filled with Bliss
Without a moment's delay, at the Guru's Command. *[3]*
Thy Hope is Fulfilled and thou meetest the Perfect Guru :
And thus, Nānak, thou dost fruition and flower. *[4-58-127]*

Gauri M. 5

Thy Fire is extinguished and the Lord Blesses thee with Peace :
This is the Benediction of the Lord that Peace comes unto thee. *[1]*
By the Lord's Grace, one is United with Him,
After the Separation of ages. *[1-Pause]*
Meditating on the Lord's Name,
The Source of all Disease is destroyed. *[2]*
And the Lord's Word comes spontaneously to him :
And, night and day, he keeps the Lord in his Mind. *[3]*
For, neither Pain nor Sorrow, nor the *Yama* comes near unto him,
Who Dwells on the Lord and Sings His Praise. *[4-59-128]*

Gauri M. 5

Blessed is the day, Blessed the auspicious time,
When the Lord Supreme, thy Detached Master, is Met. *[1]*

Sacrifice am I unto the moment,
When my Mind rests on the Lord's Name. [1-Pause]
Blessed is the auspicious moment, Blessed the hour,
When the tongue Utters (the Name) of the Destroyer of Sin. [2]
Blessed is the forehead that bows down to the Saint :
Blessed the feet that tread on the Lord's Path. [3]
Says Nānak : "Blessed, O Blessed, is my Lot, **P. 192**
That urges me to take to the Saints' Feet". [4-60-129]

Gauri M. 5

Keep thou the Guru's Word in thy Mind,
And Dwell on the Lord's Name that thy Care departs. [1]
Serve thou the Supreme Lord, for, there is not another,
For, Saves and Destroys but He the One alone. [1-Pause]
Cherish thou the Guru's Feet in thy heart,
And, Meditating on Him, Cross thou the Sea of Fire. [2]
Dwell thou on the Presence of the Guru,
That thou art Honoured both here and Hereafter. [3]
He, who abandons all, and seeks the Guru's Refuge,
His Doubts depart and, Nānak, he is Blest with Bliss. [4-61-130]

Gauri M. 5

He, by Dwelling on whom cease all our Woes,
And the Jewel of the Lord's Name is Enshrined in the Mind, [1]
Meditate thou, O my mind, on the Word of that Govind,
For the Saints have uttered it, **with the one Lord on their tongue. [1-Pause]**
Without the One, there is not another,
And, by His Grace, He Brings Peace to thee for ever. [2]
Befriend only the Lord, the One;
And inscribe in thy mind the Word of the Lord alone. [3]
The Lord Pervades all, all over,
And, Nānak Sings the Praise of Him, the Inner-knower. [4-62-131]

Gauri M. 5

With fear is filled the whole world :
And, he alone fears not whose Mainstay is the Lord's Name. [1]
He has no dread who seeks Thy Refuge, O Lord,
For, Thou Doest what Thou Willest. [1-Pause]
He, who is affected by pain and pleasure, comes and goes,
But he, who seeks Thy Pleasure, remains ever in Bliss. [2]
The Sea of Fire rages : Maya permeates our beings :
And, they alone are at Peace, who attain to the True Guru. [3]
Them the Lord, the Shield of all, shields :
For, a mere creature can do not a thing of his own. [4-63-132]

Gauri M. 5

By the Lord's Grace, we Meditate on the Lord's Name,
By the Lord's Grace, we Attain to the Lord's Court. [1]
O Thou, the Transcendent Lord, the secondless,
By Thy Grace, we are ever at Peace. [1-Pause]
When Thou Comest in the Mind, our Sorrows depart :
By Thy Grace depart all our Fears and Doubts. [2]
O Thou, the Transcendent Master Infinite,
O Thou, the Inner-Knower of all hearts ! [3]
Nānak prays to thee, "O Thou, the Guru True,
Bless him, pray, with the Treasure of Truth". [4-64-133]

Gauri M. 5

As is the chaff empty without the grain,
So is the mouth empty without the Lord's Name. [1]

O life, Dwell ever on the Lord's Name.
For, accursed is the life without it and is claimed by Death. *[1–Pause]*
Without the Lord's Name, thy Fate shines not forth :
Without the Groom, who is one to love ? *[2]*
He, who is devoid of the Lord's Name and takes to another,
How can he be ever Fulfilled ? *[3]*
Bless Thou me, O Lord, in Thy Mercy,
That Nānak Meditates on Thy Name, day and night. *[4–65–134]*

P. 193

Gauri M. 5

Thou art All-powerful, my Master.
Everything flows from Thee ; Thou art the Inner-knower. *[1]*
The Perfect, Transcendent Lord, is the Servant's Refuge ;
Thus are myriads Saved and Emancipated. *[1–Pause]*
All the creatures that the[illegible]re, are Thine,
And Thy Grace it is tha[illegible]gs them Peace. *[2]*
All that happens is in T[illegible]ll,
And he, that knows Th[illegible] Merges in Thy Truth. *[3]*
Be Thou in Mercy, O Lo[illegible]nd Bless Nānak
That he Dwells on Thy N[illegible]e, the Treasure (of Good). *[4–66–135]*

Gauri M. 5

By good Fortune, one has the Vision of the one
Whose Soul is Attuned to the Lord's Name. *[1]*
He, in whose Mind is Enshrined the Lord,
Sees not Sorrow even in dream. *[1–Pause]*
The Servant's Mind treasures the Treasure of all (Good),
And in his Company all our Sins and Sorrows are washed away. *[2]*
The Praise of the Lord's Servant is ineffable,
For his being is filled with the Transcendent Lord. *[3]*
In Thy Mercy, my God, hearken to Nānak's Prayer,
And Bless him with the Dust of Thy Saints' Feet. *[4–67–136]*

Gauri M. 5

Dwelling on the Lord, the Demon (within thee) departs,
And into thy Mind enters Eternal Bliss. *[1]*
Meditate, O my mind, on the One Name of God,
Which alone is of comfort to thy Soul. *[1–Pause]*
And, night and day, Dwell on the Infinite Praise (of the Lord),
Through the Immaculate *Mantram* of the Perfect Guru. *[2]*
Give up all other efforts, and rest thy Hope on the One,
To Taste the Nectar-Relish of the Great Essence. *[3]*
He alone, Nānak, Swims across the impassable Sea,
For whom the Lord, the Compassionate, is in Grace. *[4–68–137]*

Gauri M. 5

Dwell, in thy heart, on the Lotus-Feet of the Lord,
And meet thou the Perfect Guru : thus is one Emancipated. *[1]*
O brother, Utter the Praise of Govind,
And, Meeting with the Saints, Dwell on the Lord's Name. *[1–Pause]*
One's precious body is Approved,
When one Receives from the True Guru the Pass-word of the Lord's Name. *[2]*
Meditating on the Lord, one Mounts to the Perfect State (of Bliss)
And, in the Society of the Holy, his Doubts are cast off. *[3]*
And then one finds Him wherever one Sees.
So Nānak, the Lord's Slave, seeks His Refuge. *[4–69–138]*

Gauri M. 5

I am a Sacrifice unto the Vision of the Guru :
I live ever by Dwelling on his Word. *[1]*
O, the Transcendent Thou, the Perfect One, the Guru-God,
Be in Thy Mercy that I take to Thy Service. *[1-Pause]*
And Enshrine Thy Feet in my heart,
And surrender my body, mind and riches to the Life of my life. *[2]*
Thus is Blest and Approved my life,
And I See the Guru, the Transcendent Lord, so near. *[3]*
By good Fortune is one Blest with the Dust of the Saint's Feet,
And, Nānak, Meeting with the Guru, we are Attuned to the Lord. *[4-70-139]* **P. 194**

Gauri M. 5

One does evil deeds and pretends to be Pure,
In the Lord's Court he is bound down like a thief for sure. *[1]*
He, who Dwells on the Lord, to him belongs He,
Who Pervades the land and inter-space and the sea. *[1-Pause]*
Within him is the poison, and from the mouth out-pours nectar he.
He is bound down at the *Yama's* Abode and Punished, and he Grieves. *[2]*
Screened off from the world, one commits Sin,
But it is known the world over in an instant. *[3]*
He, who's True from within and Imbued with the Lord's Name,
On him, Nānak, doth the Mercy of the Lord of our Destiny rain. *[4-71-140]*

Gauri M. 5

Let not the Love of God leave me ever,
By the Guru's Grace, that makes me See and Know. *[1]*
He, whose mind is Imbued with the Lord's Love is True,
For, dyed in flaming Colours is the Perfect Architect of our Destiny. *[1-Pause]*
He, who Sings the Lord's Praise in the Society of the Holy,
His Colour is fast and it fades not. *[2]*
Without Meditating on the Lord, one gathers not Peace,
For, the other loves are false and illusory, like Maya. *[3]*
He, whom the Guru Blesses, is Saved,
And to him the Guru is ever compassionate. *[4-72-141]*

Gauri M. 5

Meditating on the Master, one sheds one's Sins,
And one abides in Bliss and Joy and Peace. *[1]*
The Lord's Servants rest their Hopes on the Lord,
And Meditating on His Name, their Doubts depart. *[1-Pause]*
In the Assembly of the Holy, there's neither Doubt nor Fear,
And, there, we dwell ever on the Praise of the Lord. *[2]*
In His Mercy, the Lord Cuts our Fetters off,
And of His Lotus-Feet, He Gives us the Refuge. *[3]*
Says Nānak : "In the mind comes then the Faith, forsure,
And the Lord's Servant Drinks the Essence Pure". *[4-73-142]*

Gauri M. 5

He, whose mind rests on the Lord's Feet,
His Pain and Sorrow and Doubt cease to be. *[1]*
He, whom the Lord Blesses, is a Perfect Hero,
And, he alone Deals perfectly in the Wealth of the Lord's Name. *[1-Pause]*
He, on whom is the Master's Grace,
He alone takes to the Feet of the Guru. *[2]*

He enjoys the Joy, of Equipoise and Peace,
And lives he Meditating on the Supreme Bliss. *[3]*
In the Assembly of the Holy, one earns the Treasure of the Lord's Name,
And so, Nānak, the Lord ends one's Pain. *[4-74-143]*

Gauri M. 5

Meditating on the Lord, all our Pains are stilled ;
And the Lotus-Feet of the Lord are Enshrined in the Mind. *[1]*
Utter the Lord's Name a myriad times,
And Drink the Nectar of the Lord, my dear (tongue) ! *[1-Pause]*
This wise, one attains Gladness, Equipoise, and utter Peace,
If one lives by Dwelling on the Supreme Bliss. *[2]*
One sheds one's Lust, Wrath, Avarice and Ego,
And, in the Society of the Holy, one's sins and vices go. *[3]*
O Thou, the Beneficent Lord of the meek, have Thy Mercy,
And Bless Nānak with the Dust of Thy Saints' Feet. *[4-75-144]*

Gauri M. 5

P. 195

He, who Endows us with food and raiment,
Why mayn't I but Cherish that Lord ? *[1]*
The Bride, who forsakes her Spouse and takes to another,
Casts away the Jewel for the trite, *[1-Pause]*
He, who abandons his Master and is attached to Vice,
Greets but His slave (the Maya) : Is that wise ? *[2]*
One relishes the nectar-foods and drinks,
But remembers not the wretch Him who Endows him with these. *[3]*
Says Nānak : "I have betrayed Thy salt,
O, the Inner-knower, Forgive me Thou, O Lord !" *[4-76-145]*

Gauri M. 5

I Cherish the Lord's Feet in my Mind,
And thus do I Bathe in the Holy Waters. *[1]*
Dwell ever on the Lord, O brother :
Thus will thy Dirt of ages be cleansed. *[1-Pause]*
He, who Enshrines the Gospel of the Lord in the heart,
Receives the reward of his heart's Desire. *[2]*
His birth and death and life are Approved,
Yea, he in whose heart Dwells the Lord. *[3]*
Nānak : they the ones are Perfect and Approved,
Who are Blest with the Dust of the Saint's Feet. *[4-77-146]*

Gauri M. 5

One, who eats and wears and denies the Lord,
Him the Couriers of Death keep in their eye. *[1]*
On Him, who gave him body and life, he turns his back,
And thus he wanders through myriads of births. *[1-Pause]*
Such are the ways of the worshipper of Maya,
That whatever he does, he does the wrong way. *[2]*
He, who has Blest him with the body, mind, life and Soul :
Forsakes he Him, the Lord of all. *[3]*
His Sins are countless : one can count them not :
O Nanak, he Swims across (only) if our Lord, the Sea of Mercy, be in Grace. *[4]*
O, the Transcendent Lord, I seek Thy Refuge,
Break Thou my shackles that I Swim across, Ferried by Thy Name. *[1-Second Pause—78-147]*

Gauri M. 5

He, who befriends the Lord only to satiate his wants,
Even him the Lord Fulfils, and Emancipates. *[1]*

Befriend then Him ye all, O men,
Without whom there is not another. *[1–Pause]*
He, whose heart Enshrines the Lord for his own self's sake,
Even his Pain and Sorrows are cast off. *[2]*
He, whose tongue is used to uttering the Lord's Name,
All his Desires are fulfilled. *[3]*
Nānak is a Sacrifice a myriad times unto the Lord,
Whose Sight is fruitful, and, who is the Support of the world *[4–79–148]*

Gauri M. 5

Myriads of Sorrows are stilled in an instant,
Of him who hears the Lord's Gospel from the Saints. *[1]*
And he Drinks the Lord's Essence, ambrosial is whose Taste ;
And, Dwelling on the Lord's Feet, his Hunger and Thirst depart. *[1–Pause]*
He is utterly Emancipated and attains the Treasure of Poise and Peace, **P. 196**
In whose heart Dwells the Lord of the Universe. *[2]*
All formulas and charms and cures and cants are as dust,
Assemble thou Him, the Creator, in thy heart. *[3]*
Cast off all thy Doubts, and Dwell on the Supreme Lord,
For, says Nānak, "Eternal is this Religion (of God)". *[4–80–149]*

Gauri M. 5

The Lord, in His Mercy, Unites us with the Guru,
By Whose Power we suffer no Sorrow. *[1]*
If one Dwells on the Lord, one Crosses the Sea of Fear,
And in the Refuge of the One on High, off-torn is the Writ of the *Yama*. *[1–Pause]*
The True Guru Blest me with the *Mantram* of the Lord's Name,
And leaning on it, all my desires were Fulfilled. *[2]*
Meditation, austerity, self-control and perfect Glory
Are contained in the Mercy of the Guru, yea, in the Support of the Lord. *[3]*
Says Nānak : "Through the Guru, I shed my Pride and Attachment and Doubt,
And I Saw Him, the All-pervasive Lord." *[4–81–150]*

Gauri M. 5

The blind one is better than the vicious[1],
For, the blind one remembers the Lord (at least) in sorrow. *[1]*
Of Thy Servant, Thou, O Lord, art the Glory,
For the lure of Maya leads one down to Hell. *[1–Pause]*
When one is in Pain, one utters the Lord's Name,
But he, who is vicious—where is Peace for him ? *[2]*
He, who Loves the Lotus-Feet (of the Lord),
Knows not another kind of Joy. *[3]*
Dwell thou ever on the Master, thy Over-Lord,
And Meet thou Him thus, the Inner-knower of thy heart. *[4–82–151]*

Gauri M. 5

Night and day, we keep company with the Highwaymen,
And it is the Lord's Mercy that Saves us (from them). *[1]*
Enjoy thou the Essence of the Lord,
He the Perfect One, the Master of all arts. *[1–Pause]*
The Sea of the world is 'on fire'.
But the Lord, in a moment, Ferries us across. *[2]*
Myriads are our Bonds : we can break them not ;
(But), Meditating on the Lord's Name, we gather the Fruit of Freedom. *[3]*

1. ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ (बिखै राज ते अंधुला भारी) : *Lit.* Than one who is occupied with (ਰਚ from ਰਾਚ) vice (ਬਿਖੈ), a blind man (ਅੰਧੁਲਾ) has more weight (ਭਾਰੀ).

Not cleverness can win us a place (in the Lord's Court) :
But, when the Lord is in Mercy, Nānak Sings His Praise. *[4-83-152]*

Gauri M. 5

(If) the Lord's Name holds one's mind,
Then, wander through the world as one may, one is Fulfilled. *[1]*
By good Fortune, we Sing the Lord's Praise,
O Lord, as Thou Blessest us, so do we attain. *[1-Pause]*
Enshrine the Lord's Feet in thy heart, O man,
For, thus one Crosses the Sea of Fear. *[2]*
Keep thou the Society of the Saints,
And thou art for ever Saved and art never in Sorrow. *[3]*
Through loving Adoration, Meditate thou on the Treasure of virtue,
And thus attain thou Glory at the Lord's Court. *[4-84-153]*

Gauri M. 5

My Friend, the Lord, Pervades all waters, all earth, all space,
And my Doubt is dispelled and I Sing His Praise. *[1]*
In sleep as in the waking state, the Lord is our Watchman, O dear,
And Dwelling on Him, we shed the *Yama's* Fear. *[1-Pause]*
Enshrine the Lord's Lotus-Feet in thy heart's abode, **P. 197**
And shed thus all thy Sorrow's load. *[2]*
All my hope, my pride, my power and riches is the One :
Yea, my Mind leans on the True King alone. *[3]*
Nānak is the poorest, the most helpless, of the Lord's Servants,
But over him is the Shelter of the Lord's Hands. *[4-85-154]*

Gauri M. 5

Cleanse thyself with a Bath in the Lord's Name,
For, great is its Fruit : more than of charity practised on myriads of eclipses. *[1-Pause]*
If the Lord's Feet are Enshrined in thy heart,
The Sins of all thy past births depart. *[1]*
In the Assembly of the Holy, one reaps the Fruit of the Lord's Praise.
And then one sees not ever the *Yama's* Path. *[2]*
Lean in thy thought, word and deed on Govind,
That thou art Delivered of the poisonous (meshes) of the world. *[3]*
The Lord has made me His Own, by His Grace,
And Nānak now Dwells ever on the Lord's Name. *[4-86-155]*

Gauri M. 5

Seek thou the Refuge of the One who has Realised the Lord,
And Cling to the Lord's Feet : thus are the body and mind at Peace. *[1]*
If one Enshrines not the Fearless Lord in the mind,
One trembles ever with fear and wastes away his many, many lives. *[1-Pause]*
He, in whose heart Dwells the Lord's Name,
All his Desires are Fulfilled : and, all his works. *[2]*
He, in whose power is our birth, age and death,
Meditate on Him with thy each feed, each breath. *[3]*
He, the One, is thy only Friend, yea, He the Lord :
So, let His Name alone be thy Support. *[4-87-156]*

Gauri M. 5

Outside they Enshrine the Lord in their hearts,
And coming Home, they bring Him in, they, the Lord's Saints. *[1]*
The Lord's Saints keep ever the Society of the Lord's Name,
And, their body and Mind are Imbued with the Love of the Lord. *[1-Pause]*
They, by the Guru's Grace, Swim the (world's) Ocean across,
And, shed they their Sins of all their births. *[2]*

To Enshrine the Lord's Name in their minds is their Glory,
(For, this is) the *Mantram* of the Perfect Guru. *[3]*
Enshrining the Lord's Lotus-Feet in the heart's bower :
Nānak lives in the remembrance of His Lord's Power. *[4-88-157]*

Gauri M. 5

Blessed is the place where they Sing the Lord's Praise,
And the Lord Blesses them with Gladness and Bliss. *[1-Pause]*
Pain is where the Lord is remembered not.
(But), myriads of Joys there are, where the Lord's Praise is wrought. [1]
Forsaking the Lord, we enter upon endless Pain,
But, Dwelling upon Him, the *Yama* touches us not. *[2]*
That place is fortunate, eternal is the Abode,
Where is Uttered alone the Name of the Lord. *[3]*
Wherever we go, the Master goes along with us :
And, so Nānak has Received Him, the Inner-Knower (in the Mind). *[4-89-158]*

Gauri M. 5

He, who Dwells on the Lord,
Lettered or unlettered, he Mounts to the highest State (of Bliss). *[1]*
In the Society of the Holy, Meditate thou on Gopāl,
For, without the Lord's Name, false are the riches of the world. *[1-Pause]*
He alone is Beauteous and Clever and Wise,
Who Surrenders himself to the Will of the Lord. *[2]*
His coming into the world of life is Approved
Who Sees the Lord in all hearts. *[3]*
Says Nānak, "He, whose Lot is perfect,
His mind Dwells on the Lord's Feet". *[4-90-159]*

P. 198

Gauri M. 5

The Lord's Servant keeps not company with a *Sakata*, the worshipper of *Maya* ;
For, the one is lured by Vice, the other by the Love of the Lord. *[1-Pause]*
Can a rider in his imagination[1] ride the decked mare ?
Can the eunuch love a woman fair ? *[1]*
Can a bull be milked, even if tethered ?
Can the rider of a cow pursue a tiger ? *[2]*
Can one worship a ram as the milch-cow of the gods ?
Can one go out to trade without capital or goods ?
Dwell thou, Nānak, on the Lord's Name in thy Mind :
And Meditate on the Master, who's thy only Friend. *[4-91-160]*

Gauri M. 5

That intellect alone is Pure and soothes,
Which partakes of the Cure-all of the Lord's Name. *[1]*
Make the Lord's Feet as thy Refuge
And thou art Rid of thy births and deaths. *[1-Pause]*
That body is Pure of which issues no Sin,
And through the Lord's Love, attains the Glory (of the Name). *[2]*
If thy Vices depart in the Society of the Holy,
This then on thee is the Lord's highest Mercy. *[3]*
They, who are Imbued with the Love-Worship of the Lord,
Nānak seeks the Dust of such Saints' Feet. *[4-92-161]*

Gauri M. 5

Such is my Love for Govind,
That He has United me with Himself and now Perfect is my Fate. *[1-Pause]*

1. 'ਮਨ ਅਸਵਾਰ' (मन असवार) does not mean the 'rider of the mind's (mare)'.

As the bride flowers on seeing her spouse,
So does the Lord's Servant live, mindful of the Lord's Name. *[1]*
As life flows through the mother's veins, on seeing the son,
So does the Lord's Servant weave himself, warp and woof, into the Lord. *[2]*
As the greedy eye is joyed to see the riches,
So does the Lord's Servant Cling to the Lord's Lotus Feet. *[3]*
Forsake me not for a moment, O Thou, the Beneficent Lord,
For, Thou art Nānak's life-breath, O God. *[4-93-162]*

Gauri M. 5

He, who is inured to the Lord's Cure-all,
Is pierced through with the Love-Worship of the Lord's Lotus Feet. *[1-Pause]*
All other Tastes to him are vain and as dust,
And the world to him seems, without the Lord's Name, as without Fruit. *[1]*
He, the Lord, Himself takes us out of the Blind Well ;
For such is the Merit of Govind ; such Wondrous is His Glory. *[2]*
In woods and vegetation, in the three worlds, is He, the Perfect Lord,
His is all this Expanse ; yea, He the Beneficent One for all life. *[3]*
Says Nānak : "That Speech alone is Pure,
Which is Approved by the Creator Lord". *[4-94-163]*

Gauri M. 5

Bathe thyself each day in the Lord's Pool,
And Shake thou it, and Drink thou the Nectar of the Great Essence. *[1-Pause]*
Pure and Immaculate, like water, is the Lord's Name,
Bathe thou in it, and thou art fulfilled. *[1]*
In the Assembly of the Saints is uttered the Discourse (on the Lord) **P. 199**
And there, the Sins of myriads of our births depart. *[2]*
The Saint, who Dwells on the Lord, is in utter Peace.
For, his body and Mind are Imbued with the Great Bliss. *[3]*
He, who treasures the Lord's Feet (in his heart),
Nānak, the Lord's Slave, is unto him a Sacrifice. *[4-95-164]*

Gauri M. 5

Do thou that which soils thee not,
And thy mind Awakens to the Lord's Song. *[1-Pause]*
Dwell thou on the One : think not of Duality ;
And, Dwell thou on the One Name of God, in the Society of the Holy. *[1]*
Let all thy religion, the way of works, fasting, worship, and daily conduct
Be this : that thou knowest not another but the Transcendent Lord. *[2]*
Of him the Toil is Approved,
Whose rendezvous is only with his own Lord. *[3]*
He is the True Vaishnava, of Infinite (Glory),
Who has rid himself of Sin, (and is Holy). *[4-96-165]*

Gauri M. 5

They (thy kinsmen) who leave thee in thy life,
Of what avail can they be after thy death ? *[1]*
Dwell thou on the Lord which is Writ in thy body and Mind.
For, of no avail is the poison (of Maya) to thee. *[1-Pause]*
He, who has drugged himself with the Potion (of Maya),
The Thirst (for Evil) goes not ever from such a one. *[2]*
The Sea of the world is impassable, it is the dreadful Sea of Pain.
And, one can go not across without the Lord's Name ? *[3]*
Nānak : Join thou the assembly of the Saints and Save thyself both here and Hereafter,
By Dwelling on the Lord's Name (for ever). *[4-97-166]*

Gauri M. 5

The 'bearded'[1] (tyrant) who vent his wrath on the poor of the world,
Was burnt in the fire by the Transcendent Lord. *[1]*
For, perfect is the Justice of the Creator-Lord,
And He keeps safe His Slave and Bard. *[1-Pause]*
The Lord's Glory is manifest since the birth of Time.
And the slanderer of Him dies of great pain. *[2]*
Who ever is Slain by the Lord is Saved by no one,
And here and Hereafter, Evil is the repute he earns. *[3]*
His Slave the Lord keeps whole, Hugged to His Bosom,
Seek thou therefore, His Refuge, Nānak, and Dwell ever on His Name. *[4-98-167]*

Gauri M. 5

The memorandum[2] against me has proved false,
And the slanderers have come to grievous loss. *[1]*
He whose Support is Govind, the Supporter of the earth,
Him the *Yama* touches not. *[1-Pause]*
He, who utters falsehood in the True Court,
He, the Blind one, strikes his head and writhes his hands (in remorse). *[2]*
Them all Ailments afflict, yea, they who Sin,
For, the Lord Himself is the Judge of them. *[3]*
We are bound by our own actions,
And our riches forsake us when the life departs. *[4]*
Nānak sought the Refuge of the Lord's (True) Court.
And so his Honour was Saved by Lord, the God. *[5-99-168]*

Gauri M. 5

Sweet to me is the Dust treaded over by the Saints :
I Received it, for, it was so Writ in my eternal Lot. *[1-Pause]*
The grease of Ego that stuck to my mind, **P. 200**
Was cleansed wholly by the Dust of the Saints' Feet. *[1]*
If one bathes one's body, in many many waters,
One is cleansed not, and one's Dirt clings to him. *[2]*
But, if one meets with the True Guru, the ever-Beneficent one,
And Dwells on the Lord, one rids oneself of the fear of Death. *[3]*
Deliverance, the World's Joys and the Way are all contained in the Lord's Name :
Sing thou then in Love, O Nānak, thy Lord's Praise. *[4-100-169]*

Gauri M. 5

The Lord's Servants attain to the (highest) State of Life.
And meeting them, one's Soul is Illumined. *[1]*
They who Listen to the Lord's Word with the ears and the Mind,
Attain Peace at the Lord's Gate. *[1-Pause]*
They who Dwell, Nānak, on the Lord, night and day,
Are Blest, by living ever in His Presence. *[2-101-170]*

---

1. The reference here is to Sulhi Khan's beard. He, Akbar's General, had sworn on his beard to dethrone Guru Arjun, the writer of this verse, and put in his place his elder brother, Prithi Chand (who swore greater allegiance to the king and was a rival claimant of the spiritual throne of Guru Nanak). Sulhi, however, got burnt by accident in a brick-kiln and thus was his design on the Guru frustrated by God.

2. The reference here is to a memorandum presented to Emperor Akbar against the Guru. Akbar on verification found the charges to be false.

Gauri M. 5

I have found Peace through the Guru-God,
And all my Ailments and Sins have ceased to be. *[1–Pause]*
Utter thou with the tongue the Name of the Lord,
That thy Ailments go, and Peace returns. *[1]*
Dwell thou on the infinite Merits of the Transcendent Lord,
And Emancipate thyself, Associating with the Saints. *[2]*
Sing thou ever the Praise (of thy God),
That thy Ailments pass away and thy Friend's Servants are Saved. *[3]*
With thought, word and deed, Dwell thou on thy Master, O Nānak,
And seek thou ever, ever, His Refuge. *[4–102–171]*

Gauri M. 5

The light has returned to (my son's) eyes by God's Grace[1].
All my Doubts are cast off and my Service is Approved. *[1–Pause]*
The Joy-giver has kept (my son) safe from the pox :
In His Mercy has He Blest me, yea, He, the Transcendent Lord. *[1]*
Nānak : he alone lives who Meditates on the Lord's Name ;
And, in the Society of the Holy, Drinks the Nectar of the Lord's Essence. *[2–103–172]*

Gauri M. 5

Blessed is their fore-head, blessed their eyes,
Blessed the Devotees who love Thee, O Lord ! *[1]*
How can one attain Peace without the Lord's Name :
Utter, then, with the tongue, the Praise of thy God. *[1–Pause]*
Says Nānak : "Sacrifice am I unto him,
Who Dwells on the Lord of *Nirvān*." *[2–104–173]*

Gauri M. 5

Thou art my Counsel, Thou that art ever with me,
Thou alone Takest due Care of me. *[1]*
Such is my Lord, who Keeps me company in this world and Beyond,
And Saves thus the Honour of His Servants. *[1–Pause]*
He alone is Beyond, in whose Power is this Universe :
Night and day, then, O mind, Dwell thou on Him, thy Lord. *[2]*
His Honour alone is Approved and he alone Receives the Seal of Truth,
Whom the Lord Commands Himself in His Mercy. *[3]*
The Lord, Beneficent of Nature, Sustains all,
Cherish thou then, Nānak, the Name of thy Lord. *[4–105–174]*

Gauri M. 5

When the True Guru is in Mercy,
I Enshrine in my heart the Lord, the Supporter of the earth. *[1]*
I attain Peace for ever by Dwelling on the Lord, **P. 201**
And the True King is Merciful to me. *[1-Pause]*
Says Nanak : "He, whose Destiny is Perfect,
Meditates he on the Name of the Eternal Spouse". *[2–106]*

Gauri M. 5

(The Brahmin) spreads out his *dhoti* and on it he squats ;
And, like a donkey, gulps down[2] he all that comes his way. *[1]*

---

1. The reference here is to the recovery of (Guru) Hargobin, Guru Arjun's son, from an attack of small-pox which in his childhood threatened his eye-sight.

2. ਲਾਹੇ (लाहे)=ਲਾਹੁੰਦਾ ਹੇ : throws into.

But, without Deeds[1], he is Emancipated not,
For, Emancipation comes from Dwelling upon the Lord's Name. *[1–Pause]*
He bathes and anoints himself and worships (the deity),
Then threatens he with the knife to receive in charity[2]. *[2]*
He recites the Vedas, uttering them sweetly with the tongue,
But holds not his hand from violating life. *[3]*
Says Nānak : "He, on whom is the (Lord's) Grace,
His heart is Pure and in it he Dwells on the Lord". *[3–107]*

Gauri M. 5

O dear Servant of the Lord, hold thyself in Poise in thy (mind's) Home,
That by the Grace of the True Guru, all thy Tasks are Fulfilled. *[1–Pause]*
And thy God Slays all the Demons (within thee),
And Saves thy Honour, O thou Servant of the Creator-Lord ! *[1]*
All kings and kings of kings are under his sway,
Who Partakes of the Nectar of the Great Essence. *[2]*
And in fearlessness, Meditates on the Supreme Lord :
For, this is how one is Blest in the Society of the Saints. *[3]*
Nānak seeks the Refuge of God, the Inner-knower,
Who is his Supreme Lord and Master. *[4–108]*

Gauri M. 5

He, who is Imbued with the Lord, is burnt not by fire,
Nor is he guiled by the wiles of Maya ;
Nor is he drowned by water,
Blessed is he and fruition all his deeds. *[1]*
All fears are stilled with Thy Name, O Lord,
And, Meeting Thee, one Sings Thy Praise. *[1–Pause]*
He, who is Imbued with the Lord, his Cares depart,
(But), he alone is so Imbued who is Blest by the *Mantram* of the Saints.
And he fears no longer the *Yama's* Rod,
And Fulfilled are all his hopes. *[2]*
Imbued with the Lord, one suffers not Sorrow :
Imbued with the Lord, one's Mind is ever Awake.
Imbued with the Lord, one abides in the Abode of Equipoise :
Imbued with the Lord, one sheds one's Doubts and Fears. *[3]*
Imbued with the Lord, one's intellect is Illumined,
Imbued with the Lord, immaculate is one's Glory.
Says Nānak : "I am a Sacrifice unto them
Who forget not my Lord, the God." *[4–109]*

Gauri M. 5

By making an effort (to join the Holy) our mind is at Peace ;
By treading the Path, all our Sorrows depart.
And, Dwelling on the Lord's Name, the mind is in Joy.
And, Sings sweetly the Praise of the Supreme Bliss. *[1]*
Peace there was all over me and Gladness entered my Home,
On meeting the Holy ones, the Demons (within me) hastened away. *[Pause]*
Seeing the Vision (of the Saints) my eyes became Pure,
And Blest was my Forehead that touched their Lotus-Feet ;
And fruitful became my body, Serving the Lord, **P. 202**
And by the Saint's Grace, I attained to the highest State (of Bliss). *[2]*
His Servants, the Lord Himself Supports :
I attained Peace by repairing to His Servants' Feet.
When I shed my Ego, I became He,
And I sought the Refuge (only) of the Treasure of Mercy. *[3]*
When I've Received what I craved for,
What shall I go out to search for ?
My mind was stilled and I abided in the Seat of Peace,
And, by the Guru's Grace, I entered into the Realm of Bliss. *[4–110]*

---

1. 'ਕਰਤੂਤੀ' (करतूती) is now-a-days emyloyed in a bad sense. In the medieval literature, however, it implied 'pure deeds'. *See Sukhmani, M.* 5 (ਆਪ ਭਲਾ, ਕਰਤੂਤ ਅਤਿ ਨੀਕੀ).
2. i.e. compels others to give away in charity to him.

Gauri M. 5

One gets the Merit of bathing in the holy waters myriads of times,
And of giving away millions and billions in charity,
If only the Lord's Name Dwells in his mind. *[1]*
They, who Sing the Praise of the Lord, are all Pure,
And rid are they of their Sins by seeking Refuge of the Beneficent Saints. *[Pause]*
I earned all the Merit of austerities and mental discipline,
And reaped great Profit, and was Fulfilled,
When my tongue Uttered the Name of the Lord. *[2]*
I discoursed (as if) on the Smritis and Shastras and the Vedas,
And knew the secret of Yoga and spiritual Wisdom and the Peace of an adept,
When I Dwelt on the Lord's Name and my Mind was Pleased with the Lord. *[3]*
The Lord's Wisdom is Unknowable, Unfathomable, and Infinite,
And (is known if) we Meditate on the meaning of the Name[1].
But so it is only when the Lord is in Mercy upon us. *[4–111]*

Gauri M. 5

I attained Peace by Dwelling on the Lord,
And when I Enshrined the Guru's Lotus-Feet in the heart. *[1]*
The Guru-God, the Supreme Lord, is Perfect :
Meditating on Him my mind was at Peace. *[Pause]*
Dwell thou on the Guru's Name ever and for evermore,
And then all thy desires are Fulfilled. *[2]*
Seeing the Lord's Vision one's Mind is at Peace,
And the Sins of all the past births are washed off. *[3]*
Says Nānak : "Whose is the fear now for me,
When the Lord is ever there to Save the Honour of His Servant ?" *[4–112]*

Gauri M. 5

He, the Lord, is the Mainstay of His Servant,
And Sustains him, as do father and mother. *[1]*
Seeking the Lord's Refuge all are Saved,
For, the Doer and the Cause of every thing is He, the True One. *[Pause]*
Now my mind abides in the Creator-Lord :
And my Fears are dispelled and the Essence of Spiritual Bliss is mine. *[2]*
He, the Lord, in His Mercy, Saves His Slave,
And his Sins of ages are washed off. *[3]*
Says Nānak : "I can describe not the Glory of the Lord,
And so I seek ever His Refuge. *[4–113]*

Rāg Gauri Cheti M. 5, Dupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The Lord is All-powerful, O brother,
Being with Him, one is never in Pain[2]. *[1–Pause]*
Whatever is the wish of the Servant of the Lord, **P. 203**
That the Lord, the Creator, Fulfills. *[1]*
His slanderer loses all Honour :
So, Nānak Sings ever the Praise of the Fearless Lord. *[2–114]*

Gauri M. 5

O Thou of Powerful Arms, Thou Brave—O Brahma, the Ocean of Peace,
I've fallen into the Ditch : Take me by the Hand[3], and Save me. *[1–Pause]*

---

1. This shows that the mere utterance of the Name is not enough.
2. ਬਿਰਥਾ (वृथा) : (pain) should be distinguished from ਬਿਰਥਾ (state ; also, void).
3. ਅੰਗੁਰੀਆ = (अंगुरीआ) = ਉਂਗਲੀ : *Lit.* finger.

My ears hear not, my eyes have lost their lustre,
And in Pain[1], I, the legless one, cry out in prayer at Thy Door. *[1]*
O Thou Supporter of the Poor, Thou Merciful[2] Friend, Father and Mother[3],
Nānak holds fast to Thy Lotus-Feet in his heart :
For, Thy Saints Thou Enablest to Cross the Sea of Fear. *[2-2-115]*

Rāg Gauri Bairagan M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O Thou, the Creator, the Master, the Friend, Abide Thou with us. *[1-Pause]*
Without Thee, we live not ; and accursed is our life in the world.
O Thou, my Life's Breath, I am a Sacrifice unto Thee each moment. *[1]*
Give me the Support of Thy Hand and Take me out of the Ditch, O Gopal !
I am without Merit, without intellect and Thou art ever All-mercy to the meek. *[2]*
What Merits of Thine can I recollect ? How can I think of Thee ?
O Thou Lover of Thy Devotees, O Thou Refuge of all, O Thou High, Unknowable and Infinite : *[3]*
All the (four) life-objects, and the eight miracles one finds in the Quintessence of Thy Name,
When Thou, the Lord of Beauteous Hair[4], art pleased, and we Dwell on Thy Praise. *[4]*
Thou art my Mother, Father, Son, Kinsman, my Life's Breath :
Nānak Dwells on Thee in the Society of the Holy and so Swims across the Sea of Poison. *[5-1-116]*

Gauri Bairagan, In the Measure of the Chhants[5] of Rahoe, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Is there one to Recite the Name of the Lord ?
He attains to all happiness and Truth. *[1-Pause]*
The man, renouncing the world, goes searching Him out in the woods,
But rare is the one who is Attuned to the One (Lord) .
They, who attained to Him, are of good Fortune. *[1]*
For Him yearn the gods like Brahma and his sons :
And the Yogis, and the ascetics and the celibates ;
But, he on whom is His Grace, Dwells on the Lord's Praise. *[2]*
Seek thou the Refuge of those who forsake not the Lord,
It is by great, good Fortune, that one meets with the Saints :
And then one is born not again ; nor doth one die. *[3]*
Be Thou Merciful, O Lord, and Unite me with Thee.
Pray, hear my Prayer, O Thou, the Infinite, Highest of the High !
Nānak seeks from Thee but the Support of Thy Name. *[4-1-117]*

Rāg Gauri Poorbi, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

P. 204

How am I, O mother, to Meet my Lord, the God ? *[1-Pause]*
Without Beauty, without Wisdom and Power am I ;
I, a stranger unto Him have come from afar. *[1]*
Neither Riches have I, nor the pride of Youth ;
And, Supportless am I ; O, Merge me into Thyself, my Lord ! *[2]*
Searching Thee, I have renounced all ;
And thirst I only for the Sight of Thee, my Master. *[3]*
Nānak : the Lord is All-merciful for the meek and Beneficent,
And He, through the Saints, has quenched my Fire. *[4-1-118]*

---

1. ਆਰਤ (आरत) : (Sans. आर्त), in the grip of pain.
2. ਕਰੁਣਾਮੈ (करुणामै) : (Sans. करुणामय), of immense compassion (ਕਰੁਣਾ).
3. ਮਹਤਰੀਆ (महतरीआ) : mother.
4. ਕੇਸਵਾ (केसवा) : he who wears *Keshas* (hair), Vishnu.
5. ਰਹੋਏ ਕੇ ਛੰਤ (रहोए के छंत) : an old folk-song.

Gauri M. 5

My mind craves for its Union with the Lord.
I take to His Feet and pray
That I meet with His Saints by great, good Fortune. *[1–Pause]*
I surrender to him my Ego and my riches and follow not the lead of my mind.
Forsaking all, I pursue, night and day, the one who Recites to me the Gospel of the Lord. *[1]*
When the seed of the past *Karma* sprouts,
I Meet with the *Purusha*, the Reveller and the Detached.
My Darkness is dispelled on Meeting the Lord, Nānak,
And I am Awakened after the Slumber of Ages. *[2–2–119]*

Gauri M. 5

Come thou, O Bird, out (of thy shell), and, Dwelling on the Lord, get thy Wings ;
Seek thou the Refuge of the Saints and treasure the Perfect Lord's Jewel in thy heart. *[1–Pause]*
The Illusion (of the world) is the Well : Desire in it is the Mud, and attachment to it the treacherous Snare.
Set thy mind then on the Lotus-Feet of the Lord of the Universe, Govind, the Saviour. *[1]*
Be Thou Merciful, O Govind, my Master, my Love, Support of the supportless, and Hearken to my Prayer.
Take me by Thy Hand, O Master of Nānak, for this body and life are Thine. *[2–3–120]*

Gauri M. 5

My mind craves to See the Lord :
I thirst for Him and rest my Hope and Reflect upon Him day and night, and ask :
"Is there a Saint that would bring my Lord near unto me ? *[1–Pause]*
I Serve his Slaves and Pray to him lovingly in many, many ways".
I have weighed all pleasures : without the Lord, they are all so vain. *[1]*
When, by the Saint's Grace, I Dwell on the Praise of the Sea of Virtue,
My comings and goings ceased[1] for ever.
All Joy and Gladness are in Meeting the Lord, Nānak, and one's life is Approved, like the dazzling morn. *[2–4–121]*

Rāg Gauri Poorbi M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How may I See the Lord of the earth, my King ?
Is there a Saint who Blesses me with Bliss and Equipoise and shows me the Way ? *[1–Pause]* **P. 205**
We know not the Unknowable within, for Ego screens Him off from us.
And the whole world Sleeps, lured by the love of Maya, how can then our Doubt depart ? *[1]*
They live together (the Soul and the Over-soul) in one Home and yet talks not one to the other,
For, without the (Lord's) Name, my Five[2] faculties of perception are unhappy :
But the Name is beyond the domain of perception. *[2]*
He, whose Home it is, He verily also has locked it up, and the Key is in the Guru's hands,
Do What one may, one gets not the Key any otherwise, if one seeks not the Refuge of the Guru. *[3]*
They, whose Fetters are cut off by the Guru, Attune themselves to the Society of the Holy,
And the Five Sing the songs of Joy,
And, then, between me and the Lord there is no Separation. *[4]*
Thus is my Lord, the King, Attained,
And one Attains to Equipoise and one's Doubt departs,
And one's Light Merges in the All-light. *[1–Second Pause–1–122]*

---

1. ਬਹੋੜਾ (बहोरा) : ਬਹੁੜ, again to return.
2. ਪੰਚ (पंच) : five *Jnanindriyas*, faculties of perception or knowledge.

Gauri M. 5

Such is my intimacy[1] with the Lord
That the Beneficent Master[2], in His Mercy, has Led me on to the True Guru. *[1–Pause]*
Wherever now I See, I See no one but the Lord, in all Faith :
Now who else shall I pray to, when the Lord[3] Himself is there to hear ? *[1]*
Dispelled is my Doubt, the Guru has cut my Fetters off, and I am Blest with the Peace of Poise.
All that has to happen must happen : where is then Pain or Pleasure ? *[2]*
The universe and all divisons of the world, rest only on the One Lord.
This the Guru has Revealed, tearing off the Veil (of Maya).
When the nine Treasures of the (Lord's) Name are Enshrined in the only place (of the Mind), why and whither is one to run ? *[3]*
(Know thou that) the same gold is beaten into various patterns and designs,
And so still thy Doubt through the Guru, O Nānak, and Merge thy essence with the Essence of the Lord. *[4–2–123]*

Gauri M. 5

Go, call on the Guru, for thy life wears off each day, each night :
And Fulfil thy Destiny. *[1–Pause]*
Hark, O my friend, I beseech thee, *now* is the time for thee to Serve the Holy.
If one earns Merit here, one lives in Bliss Hereafter. *[1]*
Worthless is the world's sojourn, if torn by Doubt ;
Only the Wise-in-God are Saved.
He, whom he awakens and feeds on this Nectar,
Becomes aware of the Lord's Gospel that is unutterable. *[2]*
Trade only in what thou camest here for,
And, through the Guru, thy God will enter into thy Abode.
Thy mind will come Home and find its seat in the Great Peace,
And, thy Round will end. *[3]*
O Thou, the Knower of our inmost desires, our Creator,
Fulfil also the Desire of my mind.
Nānak, Thy Slave, wants no other Joy but this :
That he becomes the Dust treaded over by Thy Saints. *[4–3–124]*

Gauri M. 5

Save me Thou, my Father,
I am without Merit, and all Merit is in Thee. *[1–Pause]*
The Five noisy desires[4] are the enemies of me, the poor one ; shelter me thou, O my Lord ! **P. 206**
They afflict me with Pain and so I seek Thy Refuge. *[1]*
I have tried all ways, but they loosen not their grip.
Then I heard that he, who seeks the Saint's Refuge, is Afflicted no more. *[2]*
And the Lord, in His Mercy, Led me on to the Saints and I was Comforted ;
For, the Saints Blest me with the *Mantram* and I Practised the Guru's Word. *[3]*
And I overcame the Five great adversaries, through the Word that brings Gladness and Equipoise.
Says Nānak : "My mind then was Illumined, and I attained to the State of *Nirvān.*" *[4–4–125]*

Gauri M. 5

He, thy Eternal Lord, the King, is Fearless :
He Dwells within thee ; why fear then another ? *[1–Pause]*
In one state[5] one is proud ; in another meek and poor ;
In one state, one is all by himself ; in another dependent (on the Lord). *[1]*
In one state, one discourses like a Pundit,
In another like a fool[6] ;
In one state, one gathers goods ; in another abandons all. *[2]*

---

1. ਪਰਚਉ (परचउ) is from Sans. परिचय (acquaintance, familiarity).
2. ਬੀਠੁਲੈ (बीठुलै) : (Marathi), A name of *Vishnu* given him by his devotee, Namdev, who being poor, offered him the seat of a brick when the former called on him ; hence ਬੀਠਲ. Etymologically the term ਬੀਠਲ (विठल) means : He who owns (ਲ) those without (ਠ) wisdom (ਵਿ).
3. ਰਘੁਰਾਇਓ (रघुराइओ) : The king or chief (ਰਾਇ) of the Raghuvanshi clan, hence Rama ; God.
4. The five desires—lust, wrath, greed, attachment and ego.
5. ਮਹਿਲ (महलि) : opportune time, state of mind.
6. ਖਲੁ (खलु) : (Sans. खल), a wicked or mischievous person.

(This then is the puppet-play) ; what can a wooden puppet do ?
He, who directs from behind, knows alone :
And as is the role to be played, so dresses it He, the Puppeteer. *[3]*
The Lord has Created all Abodes : He himself is their Keeper,
And we abide howsoever He chooses ; what can a mere man do ? *[4]*
He, who Created the universe and Established its order, Knows alone ;
Nānak : He, the Master, is Infinite and Knows Himself alone the value of His Works[1]. *[5-5-126]*

Gauri M. 5

Relish not the taste of Poison,
O foolish and crazy one : you are involved with the world,
As is the stray cattle[2] let loose upon a farm. *[1-Pause]*
The things one thinks are of avail to him,
Go not with him ; no, not even a trite.
One came into the world naked, naked will he depart :
He was destined to go the Round, and death clasped him in the end in **its** grip. *[1]*
One sees the bloom of the safflower, and is lured by its passing fragrance ;
And while the string (of life) wears off each day,
He does not do a thing to Save his **Soul** *[2]*
Thus becomes one old, his speech[3] falters and his body fails :
And as he was lured by Maya[4] in youth, so verily did he remain in age. *[3]*
When I saw thus the world, through the Guru's Grace,
I lost my Ego and sought the Lord's Refuge.
I knew then the Path of the Lord through the Saints,
And Dwelt, in all faith, on the Praise of the Lord. *[4-6-127]*

Gauri M. 5

Who else is ours but Thou, O Lord,
My Beloved, the Life of my life ? *[1-Pause]*
Thou art the Inner-knower, Thou art the Peace-giving Friend :
I found all Joy in Thee, O Immeasurable, Unfathomable Lord ! *[1]* **P. 207**
I can describe not Thy Ways, O Thou the Treasure of Virtue, the Giver of Peace.
I know Thee through the Perfect Guru, O Thou the Unknowable, Eternal One. *[2]*
Thou made me Pure and my Doubt and Fear were stilled, when I shed my Ego,
And lost was my fear of birth and death,
And I Saw Thee in the Assembly of the Holy. *[3]*
I Wash the Feet of, and Serve, the Guru, and unto him am I a Sacrifice a million times ,
By whose Grace I Swam across the Sea of Fear, and Him, the **Beloved, did I Meet**[5]. *[4-7-128]*

Gauri M. 5

Who else can please Thee without Thyself, O God,
For, Thy (unmatched) Beauty hath lured all away. *[1-Pause]*
In heavens, the underworld, the mortal world, the universe, dost Thou, the One, Pervade.
They call Thee Shiva, join **hands** (in prayer),
And cry out to Thee for Mercy. *[1]*
Thou art called the Purifier of the Sinners,
O Thou, the Giver of Joy, the Stainless, the Cool.
Nānak ; in this is all Wisdom, all Meditation, all Glory,
That one discourses with Thy Saints. *[2-8-129]*

Gauri M. 5

Meet me Thou, O my Dear,
All that happens proceeds from Thee. *[1-Pause]*

---

1. ਕਾਜੀ (काजी)=ਕਾਜ : work.
2. ਹਰਿਆਇਓ ਪਸੂਆ (हरिआइओ पसूआ) : the animal (ਪਸੂਆ) who cometh (ਆਇਓ) seeing the ਹਰਿਤ (ਹਰੀ, green) **fields**, *i.e.*, stray cattle.
3. ਉਕਤੇ: (उकते) : (Sans, उक्त), that what is said, speech.
4. Mohini, the houri of Indra's Paradise ; here signifies Maya that entices away the world by her charms.
5. ਮਿਰੀਆ (मिरीआ) : ਮਿਲਿਆ, met.

I wandered through many lives, and suffered great Pain again and again.
I was Blest with the body of a human by Thy Grace.
Now Meet me, my King, my Lord ! *[1]*
All that happened was in Thy Will ; none else but did or could (do a thing) :
In Thy Will is the world lured by the Illusion of Maya and, being in Sleep, it Awakens not. *[2]*
O Thou, the life's Master, my Beloved, the Treasure of Mercy,
O Thou, the Beneficent One, hearken to my Prayer.
Save me, O my Father, my Lord, and Sustain Thou me, the Supportless one. *[3]*
He, whom Thou Blessest with Thy Vision for the sake of the Holy,
Him, in Thy Mercy, Thou Blessest (also) with the Dust of the Saint's Feet and, this is the Pleasure that Nānak also seeks. *[4-9-130]*

Gauri M. 5

I am a Sacrifice unto him,
Who leans solely on the Lord's Name. *[1-Pause]*
How can one Praise him, who is Imbued with the Lord's Love.
With him is Peace, Equipoise and Bliss ;
And, none equals him in Beneficence. *[1]*
He alone Saves the world,
Who thirsts for the Vision of the Lord.
He, who seeks his Refuge Swims across,
And in the Society of the Saint, he is Fulfilled. *[2]*
I live by taking to the Feet of such a one,
And, in his company, am I Blest.
O Lord, be Thou in Mercy,
That my mind becomes the Dust treaded over by Thy Saints. *[3]*
The dominions, beauty, pride of life and all that seems in the world wear off.
(So) Nānak has earned the Treasure of the Lord's Name, which is ever-fresh, ever-pure. *[4-10-131]*

P. 208

Gauri M. 5

I came to the Guru to learn the Way of (True) Yoga,
And the True Guru Revealed it to me through the Word. *[1-Pause]*
The nine divisions of the earth are within our body,
And I greet (Him, who is within it) each moment, each day.
The Guru's Instruction is my ear-rings,
And I've Enshrined the Formless One in my Mind. *[1]*
The Five Disciples[1] are now under the sway of the one (Mind),
And the Ten Hermits[2] obey ever the command :
Thus have I become a Yogi, the Stainless, the Pure. *[2]*
I have burnt my Doubt and with its Dust have I smeared (my body).
And my Path is that I See the One alone,
And my Food is the Peace of Equipoise,
Which the Master hath Writ in my Lot. *[3]*
Where there is no fear, there I have Established my seat.
And the (Yogi's) horn is the Unstruck Music (within me) ;
And Dwelling on the Quintessence (of Reality) is my Staff,
And the Way is the Acceptance, in mind, of the Lord's Name. *[4]*
By great, good Fortune is such a Yogi met,
Who cuts off our Fetters of Maya.
Says Nānak : "I Serve him, Worship his person, and Kiss[3] the Dust of His Feet." *[5-11-132]*

Gauri M. 5

Hearken ye to the Lord's Name, the Thing beyond Praise,
And Dwell ye all on it, O friends !
He, whom the Guru Blesses with this Cure-all,
His mind is cleansed. *[1-Pause]*

1. The five *Jnanindriyas* (powers of hearing, touching, seeing, tasting and smelling).
2. Five *Jnanindriyas* and five *Karmindriyas i.e.*, powers of speech, handling, locomotion, excretion and procreation. They are called hermits here, for, they have renounced their age-old sense-desires.
3. *Lit.* lick.

When the Light of the Word burns,
The Darkness within him is dispelled :
And the Fetters of his Doubt are cut off,
Who has faith in the Society of the Holy. *[1]*
The Saint's company is the Boat wherewith the dreadful Sea of Existence is crossed ;
And our mind's Desire is Fulfilled, and we meet the Guru in Love with the Lord. *[2]*
And we Attain to the Treasure of the Lord's Name, through loving devotion,
And our body and mind are satiated.
Nānak : the Lord Blesses only him with it,
Who abides, by His Grace, in His Will. *[3-12-133]*

Gauri M. 5

O Life of my life, be Thou in Mercy :
I, the Supportless one, seek Thy Refuge.
I know no Wisdom : take me out of the Blind Well by Thy Hand. *[1-Pause]*
For, Thou art the only Doer : and there is no one to equal Thee.
Thou alone Knowest Thy State ; and they alone Serve Thee in whose Lot it is so Writ. *[1]*
With Thy Devotees Thou art Imbued, and weaved into them Thou art, warp and woof.
And as the *Chakvi* thirsts for the moon, so do they for Thy Vision. *[2]*
No distinction there is between them and Thee ;
(But) in millions is there one like this.
They, in whose heart art Thou Revealed,
Dwell on Thy Praise, night and day, and Utter Thy Name (alone) with the tongue. *[3]*
Thou art All-powerful, Infinite, Highest of the high, Giver of Peace, and Mainstay of my life.
Be Thou, O Lord, Merciful to Nānak,
That he keepeth ever the Society of Thy Saints. *[4-13-134]* **P. 209**

Gauri M. 5

O (Guru) Saint, Thou art ever Imbued with thy Lord ;
O Thou master of our Destiny, abide with me and take me to my Destined end. *[1-Pause]*
Thou alone Knowest Thy Mystery ; Thou art the Perfect Person.
Take me, the meek and the supportless one, into thy Refuge, and Deliver me of my Bondage. *[1]*
Thy Feet are the Boat wherewith we Cross the Sea of Existence :
And, thou alone knowest thy Ways.
He, whom thou keepest with thee in thy Mercy,
He Swims across (the Sea of Existence). *[2]*
Here, Hereafter, all is in thy Power, O my Guru-God,
All is in thy hands.
Bless me with the Treasure, that goes along with me. *[3]*
Bless me, the Meritless one, with the Merit that my mind Dwells upon the Lord's Name.
By thy Grace, O Saint, Nānak Unites with the Lord,
And his body and mind are Tranquilled and Cooled. *[4-14-135]*

Gauri M. 5

O God, I have attained to Equipoise,
For, the True Guru is Merciful to me. *[1-Pause]*
He has cut my Noose off, and made me His Own,
And engaged me in the Service of the Saints.
Such wondrous is the Vision I now See,
That I Worship nothing but the Lord's Name. *[1]*
The Guru has Revealed to my mind the Light of Wisdom, and all about me is Illumined.
I partook of the Nectar-Name and my Mind was sated, and my Fears were stilled. *[2]*
I surrendered to His Will and received All-peace, and the abode of Sorrow was shattered.
When the Master was Pleased, He Revealed to me all in the form of Pleasure. *[3]*
Nothing comes, nor goes (O man), it is the Play of the Lord, the King.
Nānak : He, the Master, is Unknowable, yonder of the yond,
And His Devotees have His Name alone as their Mainstay. *[4-15-136]*

Gauri M. 5

He is thy Transcendent, Perfect Lord :
O my mind, take to His Refuge.
He, who Created the universe and all the worlds,
Meditate thou on the Name of that Lord. *[1-Pause]*
Shed thy egocentricity, O Lord's Servant,
And be at Peace by Knowing His Will.
And accept, with pleasure, all that the Lord Does,
And Dwell upon Him in joy and sorrow. *[1]*
The Lord Saves myriads of Sinners,
And takes not a moment so to do.
He is the Dispeller of the pain and sorrow of the poor,
And may Bless whomsoever He Chooses. *[2]*
He is the Father, Mother, Sustainer, the Vital breath of all,
He is the Creator, the Ocean of Peace, the all-girdling Mount of Jewels,
Whose Treasure is emptied not by His Givings. *[3]*
Nānak, Thy seeker, seeks Thy Name, O Lord,
O Thou, who art in every heart.
And, he surrenders himself to Thee,
From whom no one ever comes away empty. *[4-16-137]*

Rāg Gauri Poorbi M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Forget not the Lord ever from thy mind,
For, He is the Giver of Peace both here and Hereafter, **P. 210**
And Sustains all hearts. *[1-Pause]*
If thy tongue utters His Name,
He Dispels, in an instant, all thy Sorrows.
In His Refuge is Calm and Contentment,
And the Fire that burns (within) is quenched. *[1]*
He Saves thee from the hell of the womb,
And takes thee across the Sea of Fear.
If one Dwells on His Lotus-Feet in his mind,
His fear of death departs. *[2]*
The Lord is Perfect, Transcendent, the Supreme God, the High, Unknowable and Infinite.
He, who Dwells on the Praise of this Ocean of Peace,
Gives not away his life in a vain gamble. *[3]*
O Thou, the Beneficent Lord of the Meritless,
My mind is gripped by Lust, Anger, Avarice and Attachment :
Bless Thou Nānak with Thy Name that he is ever a Sacrifice unto Thee. *[4-1-138]*

Rāg Gauri Cheti M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

There is no Peace without the Worship of the Lord.
Make fruitful thy life, precious like a pearl,
By Dwelling for a brief moment (of thy life) on the Lord's Name in the Society of the Holy.
[1-Pause]
All have to abandon (in the end)
Their riches, wives, sons and pleasures ; *[1]*
And their dominions too, and fine horses and elephants :
And leaving all behind, the ignorant ones go away naked. *[2]*
And the body, scented with the essence of *Chandan*,
Rolls in the end in the dust. *[3]*

Nānak : lured by Lust, one thinks the Lord to be afar,
But Knows one not that He is ever-present before us. *[4-1-139]*

Gauri M. 5

O my mind, we Swim across (only) with the Support[1] of the Lord's Name.
The world is the tumultuous Sea of Doubt,
The Guru's is the Boat that Ferries us across. *[1-Pause]*
We are enveloped by utter Darkness in the Kali-age,
And the Guru's Wisdom is the Light that Illumines all. *[1]*
The Poison of Māyā is spread all through,
But he, who utters the Lord's Praise, is Saved. *[2]*
The mind slumbers, intoxicated by Māyā,
But, on meeting the Guru, our Doubts and Fears are shattered. *[3]*
Says Nānak : "He, who Dwells on the One alone,
He Sees the Lord in every heart". *[4-2-140]*

Gauri M. 5

Thou art my only Court, O Lord,
And, I Serve Thee alone with the Guru's support. *[1-Pause]*
I tried many ways but found Thee not.
And now the Guru has engaged me in Thy Service. *[1]*
And I have overcome the Five Dissenters,
And I have won over the hosts by the Guru's Grace. *[2]*
And I Received the Lord's Name as the Lord's Bounty,
And I live ever in Bliss and have Peace and Equipoise. *[3]*
Nānak : they, who Serve the Lord, are Blessed,
And their faces look Beauteous. *[4-3-141]*

P. 211

Gauri M. 5

O man, our only Refuge is the Lord's Name.
Whatsoever else we do, over our head hangs the fear of the *Yama*. *[1-Pause]*
We attain not to Him any otherwise,
But through Meditation on the Lord, by good Fortune. *[1]*
We know we are exceedingly clever and smart,
But Hereafter, all this is of no avail to us. *[2]*
He, who does (good) deeds, lured by Ego,
Is like the one washing his house of sand with water. *[3]*
When He, the Lord, is Merciful,
Then, Nānak, in the Society of the Saints, one Receives the Lord's Name. *[4-4-142]*

Gauri M. 5

I am a Sacrifice unto Thee, my Lord, a million times,
For, Thy Name, O Master, is the Mainstay of my life. *[1-Pause]*
Thou art the Creator and the Cause :
Thou art the Refuge of all Thy creatures. *[1]*
O Lord, Thou art the Master of the beauteous and the rulers,
Thou art the Related, Thou the Absolute Lord. *[2]*
Thou Savest all both here and Hereafter,
And, it is through the Guru's Grace, that one Knoweth Thee. *[3]*
O Thou, the Lord, the Inner-knower, the Wise,
Thou alone art the refuge and strength of Nānak. *[4-5-143]*

Gauri M. 5

Dwell thou ever on thy Lord,
In the Society of the Saints, the Lord Abides in our minds,
And we still our Doubt and Fears and Attachment. *[1-Pause]*
The Vedas, the Purānas and the Smritis proclaim but this :
That the highest of the high are the Lord's Saints. *[1]*

1. पठ (धर) : (Sans. धरणम,) support, refuge.

Know ye that all places are ridden with Fear,
Save the Lord's Devotee's, which is devoid of it. *[2]*
(The others) wander through myriads of species,
Save the Lord's Servants, who are neither born, nor die. *[3]*
When Nānak sought the Refuge of the Lord's Saints,
He shed all the pride of his power, intellect, knowledge and his Ego. *[4-6-144]*

Gauri M. 5

O my mind, Dwell thou on the Lord's Name,
And Serve Him ever, and Meditate on Him with thy every breath. *[1-Pause]*
In the Assembly of the Holy, He Comes into thy mind :
And thy Sorrow and Pain and Darkness and Doubt are dispelled. *[1]*
When we Dwell upon Him, by the Saint's Grace,
We are afflicted not by Sorrow, nor Pain. *[2]*
He, whom the Guru Blesses with the *Mantram* of the Lord,
He is Saved from the Fire of Māyā. *[3]*
O Lord, be Thou in Mercy upon Nānak,
That Thy Name Permeates his body and mind. *[4-7-145]*

Gauri M. 5

Utter the Name of the One alone with thy tongue.
Here, thou art Blest with immense Bliss and Hereafter it keeps company with thy Soul. *[1-Pause]*
And, the ailment of Ego departs from thee,
And, by the Guru's Grace, thou attainest to the highest state of Yoga. *[1]*
He, who Tastes the Essence of the Lord,
His desire is (instantly) Fulfilled. *[2]*
And he obtains the Treasure of Peace,
And his mind wanders not about thereafter. *[3]*
He, whom the Guru has Blest with the Lord's Name,
Nānak, all his fears he sheds, and all his Pain. *[4-8-146]*

Gauri M. 5

P. 212

He, who forgets the Lord's Name, abides in Pain :
And he, who Dwells on the Lord, in the Assembly of the Holy, gathers the Treasure of Virtue. *[1-Pause]*
He, whose heart awakens to Wisdom, by the Guru's Grace,
On his hands[1] he has the nine Treasures, and the (eighteen) miracles. *[1]*
He, who knows the Lord as the Master,
Is bereft of nothing. *[2]*
He, who Realises the Creator Lord,
Enjoys his life and utter Peace. *[3]*
He, in whose Home is treasured the Lord,
Nānak, in his company all one's Sorrows depart. *[4-9-147]*

Gauri M. 5

How proud are we, knowing not how humble are our beginnings :
And, we cling to that what remains not. *[1-Pause]*
That, what is forbidden by the Vedas and the Saints,
That, indeed, is our first love.
And, we gamble away our life, overwhelmed by our sense-desires. *[1]*
He, who is our All-perfect Lord, who Fills and Empties all,
Of the Love of His Lotus-Feet we are devoid.
Nānak is Emancipated through the Saints' Grace, which the Lord of Mercy has Blest him with. *[2-10-148]*

Gauri M. 5

I am the Slave of my Master,
And I eat what He Blesses me with in charity[2]. *[1-Pause]*

---

1. ਕਰਤਲ (करतल) : *i.e.*, on the palm (ਤਲ) of the hand (ਕਰ)
2. ਧਾਨ (धान) : whole rice, etc.. offered in charity.

Such is my Master,
That, in an instant, He Creates and Embellishes (all). *[1]*
I do only what Pleases my Lord,
And Sing of His Miracles and His Praise. *[2]*
And, I seek the Refuge of the King's Minister, (the Guru),
By seeing whom my Mind is in comfort. *[3]*
The One alone is Nānak's Support and the Mainstay,
And so he is engaged in His work alone. *[4-11-149]*

Gauri M. 5

Is there one who shatters my Ego,
And holds my mind from Māyā's sweets ? *[1-Pause]*
Man has become Ignorant : He seeks what is not.
The Night is utterly Dark ; O Lord, how shall the Morning dawn ? *[1]*
I wander and wander but find Him not, though I search[1] Him out in many, many ways.
Says Nānak : "When the Lord is in Mercy, I find my Treasure in the Society of the Saints".
[2-12-150]

Gauri M. 5

O Thou, the Wish-fulfilling Jewel[2], O Thou, the Embodiment of Mercy ! *[1-Pause]*
O Thou, the Beneficent of the poor : O Thou, the Transcendent Lord !
O Thou, in whose Worship is all Peace ! *[1]*
O Thou, the Eternal *Purusha* ; O Thou, whom knowledge knoweth not.
When I Hear Thy Praise, myriad of my Sins depart. *[2]*
O Thou, the Treasure of Mercy, be Thou in Grace,
That Nānak repeats Thy Name ever and for evermore. *[3-13-151]*

Gauri Poorbi M. 5

O my mind, seek thy Peace in the Lord's Refuge.
For, the day one forgets one's Lord, is wasted away in vain. *[1-Pause]*
One came here only for a night and now hopes to abide for ages ;
But, the home and the riches one has, are like the (passing) shades of a tree. *[1]*
The body, the riches and the estates go they all ;
If we forsake the Lord, the Giver, in an instant they vanish away from us. *[2]* **P. 213**
We wear white after a scented bath ;
But if we Realise not the Fearless and the Formless Lord, our bath is (vain) like the elephant's[3]. *[3]*
When the Lord is in Mercy, He Unites us with the True Guru,
And we find Peace in the Lord's Name.
And we are Delivered and our shackles broken,
And we Dwell on the Praise of the Lord. *[4-14-152]*

Gauri Poorbi M. 5

O my mind, Dwell ever on the Guru-God :
For, this thy precious birth He hath made Fruitful.
O, I am a Sacrifice unto His Vision. *[1-Pause]*
As many breaths one breathes, and as many morsels one mouths,
As many times should one Praise the Lord.
When the True Guru is in Mercy,
Then alone do we attain to this Wisdom. *[1]*
O mind, we are Released from the *Yama's* bondage,
If we Utter the Lord's Name and Attain the highest Bliss,
Serve thou thy Master, the True Guru, the Beneficent,
And all thy mind's Desires are Fulfilled. *[2]*

---

1. ਟੋਰੈ (टोरै) : ਟੋਲੇ : search.
2. ਚਿੰਤਾਮਣਿ (चितामणि) : a fabulous gem supposed to yield to its possessor all desires.
3. For, immediately after the bath, he rolls again in dust.

The Lord's Name is thy Beloved, thy Friend, thy Son, the Creator,
And it goes along with thee, O my mind !
Serve thou then thy True Guru,
And gather from him the Lord's Name in thy Skirt. *[3]*
When the Lord is in Mercy, all thy Doubts are dispelled :
And, Nānak, thou attainest Peace through the Lord's Praise, and all thy Sorrows depart. *[4-15-153]*

Rāg Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rare is the one who has stilled his desires. *[1-Pause]*
One gathers millions but gathers not the mind :
And fights for more, for more and more. *[1]*
He has a beauteous, and a bedecked wife, and yet commits 'sin' in another's home,
For, he knows not good from evil. *[2]*
In a myriad ways, one is bound to Māyā and wanders about,
And Sings not the Praise of the Treasure of Virtue ;
And his mind is engrossed in the Poison (of Māyā). *[3]*
He, on whom is the Lord's Grace, (his Ego) dies in life,
And he Swims across the Sea of Māyā, joining the Society of the Holy.
Nānak : such a one is Blest at the Lord's Gate. *[4-1-154]*

Gauri M. 5

Thou, O Lord, art the Essence of everything. *[1-Pause]*
Some are engaged in Yoga, others in indulgence ;
Some in knowledge, others in meditation ;
And some but keep the Yogi's staff[1]. *[1]*
Some are engaged in contemplation, others in austerities,
Others in offering oblations to the fire, and observing religious discipline ;
And some but wander about and about. *[2]*
Some (are pilgrims to) the holy banks of rivers, and discourse on the Vedas.
O Nānak : (not this, but) be thou a Devotee in Love with thy Lord. *[3-2-155]*

Gauri M. 5

My Treasure is the Praise of Thee, O Lord ! *[1-Pause]*
Thou art the Essence, Thou the Praise, Thou the Form, Thou the Colour :
Thou art my only Hope. *[1]*
Thou art my Pride, my Bounty ; Thou my Honour, my life's Breath.
The Guru hath forged (again) the broken chain (of my life). *[2]*
Thou art in the home, the woods, the village, and the ruins. **P. 214**
O God, how near, how near, art Thou ! *[3-3-156]*

Gauri M. 5

I am inebriated with the Love of the Lord. *[1-Pause]*
I Drink Him, in, and am Immersed in Him.
It is the Guru who has Blest me (with His Name).
And my Mind is Imbued with Him. *[1]*
He is the furnace ; He the (cooling) plaster.
He is the cup[2], He the desire[3] (for the drink) :
And my mind takes that to be Peace. *[2]*
(My Mind) is joyed in Equipoise and in the play of Bliss.
Ended is my Round and I am at one with the Lord.
Lo, Nānak, I am pierced through with the Guru's Word. *[3-4-157]*

---

1. ਡੰਡ ਧਰਿ (डंड धरि) : He who keeps (ਧਰਿ) the staff (ਡੰਡਾ), *i.e.*, the *Yogi.*
2. ਪਿਆਰੋ (पिआरो) = ਪਿਆਲੋ (पिआला) : cup.
3. ਰੁਚਾ ((रुचा) = ਰੁਚੀ : desire.

Rāg Gauri Mālwā M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Utter thou the Name of the Lord,
For Hereafter one goes the hard, dreadful Way. *[1–Pause]*
Serve thou thy Lord for ever, for, death hangs ever over thy head.
Serve thou the Saints that the *Yama's* noose is loosed. *[1]*
One performs pilgrimages, *Yajnas*, oblations to the fire,
But in Ego, His Sins multiply.
And he is subject to heaven and hell and is cast into the womb again and over again. *[2]*
Neither the abode of Shiva, nor Brahma, nor Indra is eternal, or moveless,
And, without Service of the Lord, one attains not Peace.
The worshipper of Māyā but comes and goes. *[3]*
Says Nānak : "As was the Instruction of the Guru, so is my Prayer.
Hearken, O my mind, and Dwell on the Lord's Praise that thou art Saved." *[4–1–158]*

Rāg Gauri Mālā M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

I attained Happiness with a child's mind :
And, having met with the Guru, joy and sorrow and loss and death, and [pain and pleasure were all alike for me. *[1–Pause]*
Led by my intellect, I suffered and grieved,
But when I Met the Perfect Guru, the Merciful, imperceptibly I Dwelt in Bliss. *[1]*
All the acts I practised with a clever mind,
All those were like the Chains of Bondage.
But when the Saint Blest with his Hand my Forehead,
I was Delivered. *[2]*
When I grabbed things, saying "They're mine, They're mine",
I was surrounded by Māyā.
But when I surrendered my body and mind and intellect to the Master, I Slept in Peace. *[3]*
So long as I carried over my head the load of Māyā, my mind was taxed.
But when I threw away my Load, and met the Perfect Guru, I was rid of all Fears. *[1–4–159]*

Gauri Mālā M. 5

I have shed all my craving[1],
For I have met with the Guru.
Now I've attained Peace, and Bliss and Ever-Joy.
For, I've surrendered my self to the Lord's Will. *[1–Pause]* **P. 215**
For me, now, honour and dishonour are alike,
For, my head lies on the Guru's Feet[2].
Neither riches please me nor pain discomforts me ;
For, I'm in Love with my Master. *[1]*
He, the Master, Abides in the home[3] and is Revealed (also) in the woods.
I've become fearless and shed all my Doubts, by the Saint's Grace,
(And now I See) the Perfect One Pervading all. *[2]*
Whatever now the Lord does,
Seems sweet to my mind.
And, by the Saint's Grace, in the Assembly of the Holy,
My mind is awakened out of Sleep. *[3]*

1. ਭਾਵਨੁ (भावनु) = ਭਾਵਨਾ : desire, craving.
2. ਪਾਗਿਓ (पागिओ) : From ਪਗ, feet.
3. ਬਾਸ ਬਾਸਰੀ (बास बासरी) : *i.e.* the dweller (ਬਾਸਰੀ) of the home (ਬਾਸ, ਵਾਸਾ).

Nānak seeks Thy Refuge, O Lord,
And in the Love of Thy Name, he Enjoys the Bliss of Equipoise,
And Pain then touches him not. *[4-2-160]*

Gauri Mālā M. 5

I've found the Jewel (of the Lord's Name) in my Mind,
And my body and Mind are Cooled,
And I Merge in the Guru's Word. *[1-Pause]*
My Hunger is sated ; my desires and cares are abandoned ;
For, on my Forehead is the Hand of the Perfect Guru.
With the conquest of the mind,
I've conquered the whole world. *[1]*
Within my heart, I feel Fulfilled,
And my mind now wavers not.
The Guru-given Treasure is inexhaustible, and of it there is no limit. *[2]*
Wonder, O world, hearken ; the Guru has Revealed to me the Mystery :
And the Veil is now torn off and I stand in the Master's Presence,
At peace with the whole universe[1]. *[3]*
Wondrous it is, and ineffable ; but he alone knows who Tastes it.
Says Nānak : "The Truth has dawned on me and I treasure the Guru's Bounty in my heart". *[4-3-161]*

Gauri Mālā M. 5

We are Saved in the Refuge of our Lord, the King :
All other worlds are the spheres of Māyā : (for), they all fall to the ground. *[1-Pause]*
The great men, who Dwelt on the Shāstras, the Smritis and the Vedas
Have said thus :
That without Meditating on the Lord one is Saved not :
And, not one, without it, has attained Peace. *[1]*
Gather one may the wealth of the three worlds,
But the waves of Avarice subside not.
How can one hold one's mind without the Lord's Worship :
The mind that wanders at all times. *[2]*
One enjoys oneself in a myriad ways,
But goes not the Desire of the mind.
And, one is burnt ever in Fire and is never in Peace.
Without the Lord's Name, all his works are vain. *[3]*
Dwell thou on the Lord's Name, O friend,
In this is the Essence of all Joy.
In the Society of the Holy end our births and deaths,
And we become (humble like the) Dust for the Servants of the Lord. *[4-4-162]*

Gauri Mālā M. 5

Who is to Reveal to me the Mystery (of the Creator-Lord) ?
If man were the Creator, only then he would know. *[1-Pause]*
The man does all in Ignorance, and practises not Meditation, nor Austerity ;
And his mind wanders in the ten directions.
Now, how can this mind be held ? *[1]*
One says : "I am the master of my body, mind and riches ; they belong to me and I to them". **P. 216**
Riddled by Doubt and Attachment, he knows not the Real,
And like an ass, his foot is tethered. *[2]*
What was he then doing, the man, when he was not in being,
And when only the Lord, the Immaculate, the Formless One, was, and did all by Himself ? *[3]*
He the Creator alone knows the Mystery of His Wonders :
For Nānak, He alone is the Cause of all causes ;
And, (only) through the True Guru is our Doubt dispelled. *[4-5-163]*

1. ਤਾਤਿ ਪਰਾਈ (ताति पराई) : jealousy (ਤਾਤਿ) of another (ਪਰਾਈ).

Gauri Mālā M. 5

Without the Lord, all else is an Illusion—
All contemplation, all austerities, all Yogic discipline, all actions :
For, one is robbed of these, this side of the Yond[1]. *[1-Pause]*
The fasting, the routine of religious discipline, all these are vain[2].
Hereafter, the Way is different and these are of no avail There. *[1]*
One bathes at the holy places, and wanders about on the earth,
But gets not Peace Hereafter.
This (world's) way is of no avail ; with it That World is pleased not. *[2]*
One recites from memory the four Vedas, but gets not Peace Hereafter,
For, if one Knows not the Nectar-Word[3], the rest is all sound and fury. *[3]*
Nānak utters this thought that he, who Practises it, Crosses (the Sea of Existence).
Serve then thy Guru and Dwell upon the Lord's Name :
And shed thou the Ego of thy mind. *[4-6-164]*

Gauri Mālā M. 5

O my Lord, Māyā's Spouse[4], I Utter Thy Name.
For, of ourselves we can do not a thing, and we abide as is Thy Will. *[1-Pause]*
What can a creature do ? Is he the Creator ?
O Thou, the Perfect Master, I engaged myself as is Thy Pleasure. *[1]*
Take Pity on me, O Thou, the Beneficent One, and attune me to Thy only Being.
Says Nānak : "It is my Prayer to Thee, Father, make me Dwell only upon Thy Name". *[2-7-165]*

Rāg Gauri Mājh M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O, Thou Beneficent of the meek, O Thou Damodara[5],
O King, my Dear,
Thou hast engaged myriads of people in Thy Service.
Thou art the Lover of Thy seekers[6], this is Thy Nature[7],
O Thou, who Filleth all places ! *[1]*
What are the Deeds that make me See Thee ?
I See Thee, sitting at the Saint's Feet.
I Sacrifice myself unto Thee a myriad times,
And I make my bowings at Thy Feet. *[2]*
The Pundit searches the Vedas (for Thee).
(For Thee), the renouncer bathes at the holy rivers.
(For me), all song, all music, is in Thy Praise.
And I Dwell on Thy Name, O Fearless Lord ! *[3]*
My Master is Beneficent unto me,
And He has made me, a Sinner, Pure, for I've repaired to the Guru's Feet.
He has rid me of my Doubts and Fears and made me envy-free.
Yea, the Guru has Fulfilled the Desire of my Mind. *[4]*
He, who attained to the Lord's Name, is the master of Riches,
He, who Dwelt on the Name, attains Glory.
He, who keeps company with the Holy, his Deeds are Pure,
And, Nānak, he, the Lord's Servant, Merges in Equipoise. *[5-1-166]*

P. 217

1. ਓਰੈ ਮੁਸੇ (ओरै मूसे) : which is robbed (ਮੁਸੈ) this side(ਓਰੈ, ਉਰੈ).
2. ਆਢੁ (आढु) : half (ਆਡ, ਅੱਧਾ) of a *Kourie* ; a very small coin.
3. ਸੁਧਾਖਰ (सुधाखर) : ਸੁਧ (Pure, or nectar-like from ਸੁਧਾ)+ਅੱਖਰ (word).
4. ਮਾਧਉ (माधउ)=ਮਾ—ਧਉ : The ਧਉ (धव, Master) of Māyā (ਮਾ).
5. ਦਮੋਦਰ (दमोदर) : He, round whose waist (ਉਦਰ) is the cord (ਦਾਮ), Krishna *i.e.*, God.
6. ਭਗਤ-ਵਛਲੁ (भगत-वछलु) : who loves (ਵ[illegible] ਵਤਸਲ) his devotees (ਭਗਤ).
7. ਬਿਰਦੁ (बिरदु) : (Arabic), daily routine.

Gauri Mājh M. 5

O my Lord, my Dear, come into my Home.
Night and day, with every breath, I Call on Thee.
O Saints, I fall at your Feet, deliver to me the Message (of my Lord).
O Lord, how can we Swim across (the Sea of Material Existence) without Thy Support ? *[1]*
In Thy company we are in utter Bliss,
As are all vegetation, all woods and the three worlds.
My bridal bed looks beauteous : my mind is in Bloom :
Seeing Thy Vision, I attain this Peace. *[2]*
I Wash Thy Feet, and Serve Thee ever, O Dear,
And Worship Thee and bow down and make Flower-offerings[1] to Thee, my God.
I am the Slave of Thy Slaves and Dwell on Thy Name,
And I Pray ever to no one but Thee. *[3]*
My Desire is fulfilled, and my body and mind are in Bloom :
Seeing Thy Sight, all my Sorrows have fled.
Says Nānak : "O God, I am Saved by Dwelling on Thy Name,
And have attained (the strength) to contain[2] this Supreme Joy." *[4-2-167]*

Gauri Mājh M. 5

Hear Thou, O Friend, O my Dear Love,
My body and mind are Thine, and I offer my Soul also to Thee.
Let me not forget Thee, O Thou, the Mainstay of my life,
For, I ever take to Thy Refuge. *[1]*
Meeting whom our mind is in Bloom,
By the Grace of the Guru, that Lord have I found.
For, all belongs to the Lord—all (beings), all places :
I am ever a Sacrifice unto my Lord. *[2]*
One treasures and is Attuned to
The Lord's Name, the Immaculate, by great good Fortune.
When one finds the Perfect Guru, all one's Sorrows depart,
And one Sings, day and night, the Lord's Praise. *[3]*
Thy Name, O Lord, is the Precious Jewel :
Thou art the True Merchant, Thy Devotees are Thy Pedlars.
True is Thy Capital-stock, True is Thy Trade.
And, Nānak, Thy Slave, is ever a Sacrifice unto Thee. *[4-3-168]*

Rāg Gauri Mājh M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Thou art my only Pride, O my Creator,
By Thy Power I abide ever in Peace : Thy True Word is my Pass-word. *[1-Pause]*
I knew all, but kept mute :
I was Awake never, for, I was lured by Māyā. *[1]*
That in what I was instructed (by the Guru), I also saw with my own eyes. **P. 218**
But the foolish, greedy man in me hearkened not to what I was told. *[2]*
It is not one, two or four, but the whole world is beguiled by the same allurements :
And rare is the one who Loves the Lord's Name ; rare the place which is in Bloom. *[3]*
Thy Devotees, Lord, look Beauteous at Thy Gate : and Revel day and night,
And are Imbued with Thy Love : So, Nānak is a Sacrifice unto them. *[4-1-169]*

Gauri Mājh M. 5

Thy Name, O Lord, is the Dispeller of Sorrow,
So I Dwell on the Wisdom of the Perfect Guru, night and day. *[1-Pause]*

---

1. ਅਰਚਾ (अरचा) : (Sans, अर्चि), worship, adoration.
2. *Lit.* Nānak then bears the unbearable Bliss.

The heart, in which Abides the Supreme Lord, is a Beauteous place.
He, whose tongue Utters the Lord's Praise, the *Yama's* Couriers touch him not. *[1]*
I was awake not to the Service of the Lord, nor did I Dwell upon Him.
But Thou art (in the end) my only Refuge, O Life of all life, O Infinite, Unknowable Thou ! *[2]*
When Thou, the Lord of the earth, art in Mercy, hasten away all my Sorrows ;
And even the hot winds touch me not and Thou Keepest me whole. *[3]*
The Guru is the Lord, the God, the True Creator.
When He, the Guru, is Beneficent, I Receive all His Bounties.
Says Nānak, "I am a Sacrifice unto my Lord, the God". *[4-2-170]*

Gauri Mājh M. 5

The Lord, my God, is All-pervading.
Dwell upon Him that thou art Fulfilled. *[1-Pause]*
Uttering the Lord's Name, our mouth becomes Pure :
He, who recites the Lord's Praise, is our brother. our friend. *[1]*
All precious things, all rewards, all Merits are from Him. the Lord
Why forsake that Lord from the mind Dwelling on whom we shed our Sorrows. *[2]*
He, in whose company we live and Swim across the Sea of Material Existence,
Meet Him thou in the Assembly of the Holy and Save thyself that thy Face Sparkles in the Lord's Court. *[3]*
He is the Capital-stock of the Saints, He, the Supporter of the earth.
Nānak (too) is Saved by Dwelling on His Name and receives Acclaim at the True Gate. *[4-3-171]*

Gauri Mājh M. 5

O my life, Sing thou the sweet Praise of the Lord.
Imbued with the True One, even the Placeless one gets a Place. *[1-Pause]*
All other tastes are tasteless ; for, they make the body and mind Impure.
Accursed is that which life does without Him. *[1]*
Take thou to the Skirt of the Saint, and Swim across (the Sea of Existence).
And Dwell on the Transcendent Lord, that all thy kindreds (too) are Saved. *[2]*
He (alone) is my Friend, Kinsman and Mate, through whom is Enshrined the Lord's Name in my heart,
And who Washes off all my Sins and is Beneficent (thus) to me. *[3]*
All riches and treasures and homes are like a ruin : the Lord's Feet are the (only True) Treasure.
Nānak is a seeker at Thy Door, O Lord, and seeks only Thy Bounty of Thee. *[4-4-172]*

Rāg Gauri M. 9

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O Saints, shed the Ego of the mind : **P. 219**
And hasten away ever from Lust, Anger and the society of the Impious. *[1-Pause]*
He, who looks alike on pain and pleasure and on honour, dishonour,
And rises above joy and sorrow, he alone Knows the Quintessenee (of the Real). *[1]*
He, who neither praises nor dispraises, and searches only the State of *Nirvān*,
He indeed is the rare one, who, through the Guru, learns to play the hard role. *[2-1]*

Gauri M. 9

O ye Saints, all Creation is of the Lord :
(And yet when) the one falls to the ground, the other hopes he is to stay here (for ever).
I know not the Mystery of this Wonder ! *[1-Pause]*
One is gripped by Lust and Anger and Attachment,
And forgets the Being Supreme.
One believes as true the mortal frame,
Which is but like a night's dream. *[1]*
All that seems passes away
Like the shadow of the clouds.
Nānak believes the world to be 'false',
And so seeks the Refuge of the Lord. *[2-2]*

Gauri M. 9

Man Enshrines not the Lord's Praise in his mind,
And is engrossed in Māyā, night and day : how can he Sing His Praise ? *[1-Pause]*
He binds himself to his sons, friends and the love of Māyā.
Like a deer's delusion is the world false,
But he runs after the mirage all the same. *[1]*
He forgets the Master who Delivers him and Sustains.
Nānak : among myriads is he the one who Meditates on the Lord. *[2-3]*

Gauri M. 9

O Saints, this mind is held not,
For it keeps the company of mercurial desire,
And keeps itself not at peace. *[1-Pause]*
And Anger is in man's heart,
On which account he has lost his mind.
(But), cheated of the jewel of Wisdom,
How can he hold his anger ? *[1]*
The Yogis have despaired, so also those chanting (mechanically) the Praise of the Lord,
But when, Nānak, the Lord is in Mercy upon His Servants,
Then alone the Way is found. *[2-4]*

Gauri M. 9

O Saints, Utter the Praise of the Lord.
The life of man is priceless ; why waste it away in vain ? *[1-Pause]*
He, who is the Purifier of the Sinners and Friend of the poor,
Seek thou His Refuge.
He, by Dwelling on whom the Gajraj[1] shed his fear,
Why forsake Him ? *[1]*
Rid thyself of Ego, and the love of Māyā,
And Attune thyself to the All-pervading Lord.
Says Nānak : "This is the Way of Deliverance :
Turn thy mind God-wards and Attain to it." *[2-5]*

Gauri M. 9

O mother, is there one who can Instruct my straying mind ?
It hears the Vedas, the Purānas and the Way of the Saints, **P. 220**
But, Dwells not on the Lord's Praise even for a moment. *[1-Pause]*
One obtains the precious body of man, yet wastes away the human birth,
And falls for the love of the treacherous mazes of Māyā. *[1]*
The Master, who is with us both within and without, Him he loves not.
(But), Nānak, he alone is Emanipated, in whose heart Dwells the Lord. *[2-6]*

Gauri M. 9

O Saints, in the Refuge of the Lord is Peace.
One may hear the Vedas and the Purānas but for this alone,
That one may Dwell upon the Lord's Name. *[1-Pause]*
Greed, the love of Māyā, the service of Evil,
And pain and pleasure : he, whom these affect not, is the embodiment of God. *[1]*
As is heaven to him, so hell ; as is nectar, so poison ;
As is gold, so copper ;
As is honour, so dishonour ; as is attachment, so unattachment. *[2]*
And who is bound not to joy and sorrow :
He, Nānak, is the man of Wisdom.
He of all is Emancipated, whose Way is this. *[3-7]*

1. The reference here is to a story in the *Bhagwat Purana*, in which the Gajraj, a Gandharva, being cursed, became an elephant and was seized by an octopus. He thereupon prayed to God and was rescued by Him in the form of Vishnu.

Gauri M. 9

O my mind, why art thou gone mad ?
Know thou that thy life wears off as days pass.
Why then has greed made thee so low ? *[1-Pause]*
One's body and home and wife which one considers one's own
Are not one's own, if only one gives it thought. *[1]*
Man wastes away his life and Knows not the Way of the Lord
And Attunes not himself to the Lord's Feet.
In vain does his life pass away. *[2]*
Says Nānak : "He alone is in Peace who Sings the Lord's Praise.
The rest of the world is lured away by Māyā and attains not to the State of fearlessness." *[3-8]*

Gauri M. 9

O unconscious man, fear all sin :
And seek thou the Refuge of the Lord, the Beneficent of the poor, the Dispeller of Fear. *[1-Pause]*
He, whose Praise is Sung by the Vedas and the Purānas.
Enshrine His name in thy heart.
For, All-purifying in the world is the Name of the Lord :
Dwell thou on it and Wash off all thy Sins. *[1]*
One attains not the human body again,
So, Seek thou some Way of Deliverance (*now*).
Says Nānak : "Cross thou the Sea of Material Existence by Dwelling on thy Beneficent Lord."
[2-9-251]

Rāg Gauri, Ashtapadis

Gauri Guareri M. 1

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

The (nine) Treasures, and the (eighteen) miracles lie in Dwelling on the Lord's Name.
Destroying the Poison (of Māyā), one Sees the Lord Pervading all.
Abiding in Him, the Pure One, I am rid of the three-faced Māyā,
And the Guru's Instruction is of avail to my Soul. *[1]*
And thus Dwelling on the All-pervading Lord, my mind is sated,
And with the Collyrium of Wisdom (in the Mind's Eyes),
To me is Revealed the Guru's Word. *[1-Pause]*

P. 221

I Enjoy now the Real Peace and I am Merged in Equipoise,
And, through the Pure Word, my Doubt is cast away.
(I shed the false) Colour of Māyā and am Imbued with the Lord's Crimson Red,
And His Grace is upon me, and the (Māyā's) Poison is destroyed. *[2]*
When my life turned away (from its lures) and in life I was dead (to Māyā) and so Awake :
And I was Attuned to the Lord, by Dwelling on the Word,
I ingathered the (Lord's) Essence and rid myself of the Poison.
I Abided in (the Lord's) Love, shedding fear of the *Yama*. *[3]*
I lost my (worldly) tastes, and Strife and Ego,
And my Mind was Imbued with the Lord, through the Will of the Infinite.
And my caste was lost in this Deed of Honour.
And the Lord's Grace was up on me and my Soul abided in Bliss. *[4]*
O Friend, without Thee, I see not another :
Whom then shall I serve, whom offer my mind ?
Whom shall I ask then ? Whose Feet shall I take to ?
Whose, O whose, Instruction will Attune me to Thee, my Lord ? *[5]*
Serve thou the Guru, repair thou to His Feet,
And Meditate on the Lord and be Imbued with His Name.
Let the Lord's Love be thy Instruction and thy fare,
And being Attuned to His Will, enter into thy Self. *[6]*

Thy Ego will depart and thy Soul, transfixed (in thy Lord), will abide in Peace,
And thy Light will Merge in the All-light.
Lo, the Writ (of eternity) could be erased not :
(And so) I received the Standard of the Lord's Name,
And deemed God to be the Creator and the Cause. *[7]*
(Now), I deem myself neither a Pundit, nor clever, nor wise,
Nor am I strayed from the Path to be lured by Doubt.
I have become Mute, and accept the Lord's Will :
And through the Guru's Word, I Merge in Equipoise. *[8–1]*

Gauri Guareri M. 1

The mind is the (wild) elephant in the body's forest :
The Guru's is the goad, and it bears the stamp of the True Word,
And (so) at the Gate of my King, it is Honoured. *[1]*
Being clever, one finds Him not :
Without silencing (the mind), how is one to be prized ? *[1–Pause]*
The Nectar at Home is being thieved,
And no one says 'no' to the Deceivers,
He the Lord, Holds (our minds) and brings us Glory. *[2]*
Limitless is the fire (of Desire) at the seat (of the mind),
(But), with the water of the Guru's Wisdom, it is quenched,
And one makes an offering of one's mind (to the Guru) in Joy, and Praises one's Lord. *[3]*
He, the Lord, is in our home, as He is without.
What else may I say, caged in the Cave (of Time) ?
He is the same on the seas as on the mountains. *[4]*
He, who is dead to his self, who can slay him (again) ?
He, who is without fear, what can fear do to him ?
He, who Knows the Word, Knows all the three worlds. *[5]*
He, who (merely) says (the Truth), indulges in vain talk,
But he, who Knows, Knows also Peace and Equipoise,
And Seeing and Reflecting (on the Truth) his Mind Believes. *[6]*
All Glory, all Beauty, all Deliverance is in the Lord's Name.
In it Abides the Lord, the Immaculate One.
He Abides in His Self, in His Own Seat. *[7]*
Praise Him myriads of Saints in Love :
And, Enshrining the True One in the mind, their minds and bodies are Pure.
Dwell thou, then, Nānak, on the Lord. ever and for ever more. *[8–2]* **P. 222**

Gauri Guareri M. 1

If the self dies not, thy task remains unfulfilled.
The mind is in the grip of the Demons of Duality and Evil intent.
(But), when the mind accepts the Guru's Way, it becomes whole. *[1]*
The Lord, without attributes, is yet swayed by Merit.
But he alone, who surrenders himself (to God), Knows the Truth. *[1–Pause]*
The mind strays, lured by Evil,
And when the mind falters, the weight (of Evil) oppresses the head.
But, when the mind accepts (the Will), it Sees nothing but the One, the Absolute Lord. *[2]*
The mind, losing (its way), strays into the home of Māyā,
And engaged in Lust, it stays not.
Utter thou then the Lord's Name, O man, with thy tongue, with all thy heart. *[3]*
Elephants, horses, gold, sons, and wife,
Of these one keeps immense care, and so loses the battle of life.
It is a gamble, and one's life is wasted away. *[4]*
One gathers riches and with this increases Evil (in the mind),
And pain and pleasure stand ever at our gate.
Peace and Equipoise are when one Dwells on the Lord. *[5]*
When He, the Lord, is in Mercy, He Unites us with Himself,
And one gathers Merit and burns one's demerits through the Word.
And so, through the Guru, Attains to the Precious Name. *[6]*

Without the Lord's Name, all abide in Pain,
(Like) the egocentric (who) is Attuned to Māyā :
(But) they, in whose Lot is it so Writ by God, Receive Wisdom through the Guru. *[7]*
The mind is mercurial : it wanders all the time :
But the True and the Pure One loves not the soiled (mind).
Nānak : through the Guru, does one Dwell upon the Praise of the Lord. *[8–3]*

Gauri Guareri M. 1

In Ego, there is no Peace,
False is the way of the self ; True only is He the Lord.
They, who loved Duality, wasted away their lives,
(But), one does only what is in his Eternal Writ. *[1]*
Such a (reckless) Gamble have I found in the world
That men ask for pleasures, and forget the Lord's Name. *[1–Pause]*
If the Unseen be Seen, only then can one Him describe,
But being seen not, vain is all talk (about the Lord).
Through the Guru, He is Seen, the natural way,
And one Attunes one's Mind to His Service, yea, to Him alone. *[2]*
One asks for pleasure and immense pain,
And weaves (thus) a garland of Sins.
Without the One, all else is false ; (without Him), there is no Deliverance.
He the One is the Creator, who Creates and Watches all. *[3]*
The Fire of Desire is quenched with the Word,
Which washes off the sense of Duality, the natural way.
And, through the Guru's Instruction, one Enshrines the Lord's Name in one's heart,
And, through the True Word, one Sings His Praise. *[4]*
He, who, through the Guru's Grace, is in Love (with the Lord),
Within him Abides He, the True One.
Without the Lord's Name, one reaches not the Self.
He, the Lord of Love, leans on the Love (of His Devotees) :
And when He, the Lord, is in Grace, one Knows the (Essence of the) Name. *[5]*
The love of Maya (leads to) involvement :
The egocentric is impure ; and dreadful is he.
If one Serves the True Guru, his involvement is over.
And, through the Nectar-Name, one keeps company ever with Gladness. *[6]*
If one Knows (the Truth), one is Attuned to the One alone,
And one abides in the Self, and Merges in Truth,
And cease one's comings and goings.
This is the Wisdom one receives from the Perfect Guru. *[7]*
Say what one will of Him but one can say not all there is to say. **P. 223**
I ask the Guru (and he says) there is no other Door but God's.
All pain, all pleasure, are in His Will,
And, so says (also) Nānak, the lowly, Attuned to the Lord. *[8–4]*

Gauri M. 1

In the world's mind is Māyā, and the sense of the Other.
(And so), it is wasted away by Lust, Wrath and Ego. *[1]*
Whom shall I call the other, when there is no one other than the Lord ?
He, the Immaculate One, Pervades all, all over. *[1–Pause]*
It is the Evil mind that speaks of the Other,
And thus comes and goes, thinking (ever) of Duality. *[2]*
I see not the Other, over the earth or the skies,
Nor in man, nor in woman, nor in any other beings. *[3]*
I see the light of the lamps, the sun and the moon,
And, within them all, I See my ever-young Spouse. *[4]*
By His Grace, the True Guru Attuned me to the Lord,
And I Realised in my mind the One alone. *[5]*
Through the Guru, I knew the One, Immaculate Lord,
And stilling my Duality I Realised Him, through the Word. *[6]*

In the Will of the One alone works the whole world,
For, of the One alone all Creation is born. *[7]*
The ways are two, but the Lord (of both) is one :
(O man), Realise this through His Will, through the Word. *[8]*
He, who Pervades all forms, all colours, all minds,
Dwell thou, Nānak, on *His* Praise alone. *[9-5]*

Gauri M. 1

He, who does works of the Soul, alone is True :
The False one knows not the Way to Deliverance. *[1]*
The Yogi is he who thinks of the Way
To slay the Five (Demons) and to enshrine the Truth within. *[1-Pause]*
He, in whom abides the Truth,
Alone values the True Way to Yoga. *[2]*
To him the moon and the sun are alike ; as are the home and the woods :
In the Praise (of the Lord) is to him the way of works. *[3]*
He Dwells on the Word and asks for nothing but the one Name (of the Lord).
All wisdom, all meditation, all ways (of religion) are for him to awaken to Truth. *[4]*
He is absorbed in the (Lord's) Fear and he goes not away (from it).
And, He, who is Attuned to the Lord, who can put value (on him) ? *[5]*
He, the Lord Himself, Unites us with Himself, stilling all our Doubts,
And, by the Guru's Grace, one attains to the highest State (of Equipoise). *[6]*
The Guru's Service is to Dwell upon the Word[1]
To still one's Ego and to do Pure deeds. *[7]*
All meditation, all austerities and the reading of the Purānas,
Is in Believing in the Lord, who is beyond the Beyond. *[8-6]*

Gauri M. 1

He, who practises forgiveness, this for him is the keeping of the fast, good conduct and contentment :
Him touches not Ailment, nor the Pain of the *Yama.*
And he is Emancipated, (and Merges in) the Lord, the Formless One, without sign. *[1]*
What fear has then the Yogi,
When the Lord is in the woods as at home, within (us) as much as without. *[1-Pause]*
The fearless Yogi Dwells on the Lord, the Immaculate,
And, he keeps Awake in mind, day and night, Attuned to the (Lord's) Truth.
Such a Yogi pleases my heart. *[2]*
The snares (of Māyā) and death, he burns with the Lord's Fire,
He slays age, death and the way of Ego.
He himself Swims across and Saves even this ancestors. *[3]*
The Yogi is he who Serves the True Guru.
He, who is Imbued with the Lord's Fear, becomes fearless,
For, one becomes the like of one one Serves. *[4]* **P. 224**
He, the Man, is Immaculate, Fearless and All-pervading.
He makes the supportless the support of all : Sacrifice am I unto Him.
I Sing His Praise (that) I may not be born again (to die). *[5]*
He, who Sees the One alone, within and without,
And, through the Guru's Word, Realises his Self,
He, at the Lord's Door, is Approved, through the True Word. *[6]*
He, who Merges in the Word, abides in his Self,
He comes not, nor goes, and his desire is stilled.
Through the Guru's Word, flowers the Lotus (of his mind). *[7]*
All that seems is gripped by Hope or Despair,
Or Lust, or Anger, or Māyā, or Hunger or Thirst.
Nānak : rare is the one who rises above these. *[8-7]*

---

1. ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ (गुरु की सेवा सबदु वीचारु) : **This amply supports the thesis propounded in the introduction that the Guru's Service implies nothing more than contemplation of the Word, as contemplation is to flow out of one's self.**

Gauri M. 1

I seek to meet the Lord's Servant who brings me Peace,
And makes me shed all my Sorrows and Attain Truth. *[1]*
Seeing whom, my mind may become whole,
And the Dust of whose Feet gets me the Merit of bathing in all the holy waters. *[1–Pause]*
Whose mind is Attuned to the Lord and whose eyes are content,
And whose tongue is Pure, for it Tastes the Lord's Pure Essence. *[2]*
Whose doings are True and within his heart who Serves (the Lord),
And whose mind is filled with the Unfathomable, Unknowable God. *[3]*
I See the Lord **wheresoever I See,**
But the false world fights without Knowing (the Truth). *[4]*
When the Guru Instructs, one's mind is Awakened,
But, rare is the one who, through the Guru, Knows. *[5]*
Be Thou in Grace and keep me (whole), O Thou Beneficent Lord,
For, without Knowing (Thee), our minds run wild. *[6]*
The Guru has proclaimed : "There is not another",
So who else shall I See ? Who else shall I Worship ? *[7]*
The Lord has Created the three worlds for the Saint's sake,
But he (alone) who Examines his Self, Knows the Quintessence. *[8]*
He, who Enshrines the Truth in his heart, and who abides in the True Love (of the Lord),
Of him Nānak is a Slave. *[9–8]*

Gauri M. 1

(When) Brahma indulged in Ego, he knew not (the end),
But when the pain of (the loss of) the Vedas did (his memory) suffer, he writhed in remorse.
He, who Dwells on the Lord, alone has Belief in his mind. *[1]*
The evil of Ego grips the whole world,
But it goes from him who meets with the Guru. *[1–Pause]*
The King Bali had the pride of possessions,
And he performed the *Yajnas*, inflated with Ego.
(But), bereft of the Guru's *Mantram*, he was condemned to the underworld. *[2]*
Harishchandra gave away all in charity and was honoured and famed,
But, bereft of the Guru, he knew not the Mystery of the Mysterious (Lord).
The Lord leads us astray Himself ; Himself He brings us back to the Path. *[3]*
Hiranyakashipu of evil mind committed evil deeds :
The Lord in the form of Man-lion, slayed his Ego,
And saved Prehlada (the Devotee of God) by His Grace. *[4]*
Ravana forgot himself, he the dud, unconscious (of himself),
And his Lanka was robbed, and he lost also his head.
His Ego destroyed him, without the Guru's Love. *[5]*
The thousand-armed (Arjuna), the demons (Madhu and Ketab) and, also Mahishesura,
And Hiranyakashipu too, who was torn by the nails of the Lord's Hands ;
Yea, all these were slain, without the Worship of the Lord. *[6]*
The demons Jarasindha, Kaljamana, Rakatbija and Kalnema were slain too ;
And, slaying the demons, the Lord (Krishna) saved the Saints. *[7]*
He, the Lord, as the True Guru, Dwells on the Word :
And overpowers the Demon of Duality within us. **P. 225**
They, who turn God-wards, are Saved, (for), they Worship the (Lord's) Truth. *[8]*
Duryodhana (the King) lost his honour, sunk (in Ego),
For, he Knew not the Lord, the Creator.
He, who pains the Devotees of the Lord, he for sure is wasted away. *[9]*
Janmeja, the King, Realised not the Guru's Word :
How then could he find Peace, lured by Doubt ?
If one forgets (the Lord) even for a moment, he comes to Grief. *[10]*
King Kansa and his warriors, Kesi and Chandoor, had no equal ;
But they Knew not the Lord and so were Dishonoured.
Without the Lord of the universe, no one comes to one's aid. *[11]*
Without the Guru, one sheds not one's pride :
Through the Guru's Wisdom one attains Faith, Contentment and the Lord's Name :
Nānak (too) Realised the (Essence of the) Lord's Name by Dwelling on the Lord's Praise. *[12–9]*

Gauri M. 1

If one applies scent to the body,
And wears all over the silken robes ;
Without the Lord, where is Peace for him ? *[1]*
Why display thy (fine) wear ?
For, where is Peace for thee without the Lord of the Universe ? *[1–Pause]*
Round one's ears are the curls (of hair),
And round his neck the garlands of pearls,
And decked is his mattress with the red *Lalla*-flowers,
(But), where can he find Peace without the Lord ? *[2]*
Of beauteous eyes may one's wife be,
Bedecked with sixteen kinds of Embellishments,
(But), without Dwelling on the Lord, all this goes waste. *[3]*
Abide one may in a palace and comfort-giving may one's couch be
And the gardener may spread flowers all over one's bed :
(But),Without the Lord's Name, one's body is in Pain. *[4]*
The race-horses, elephants, standards and bands,
And armies, and royal assistants and many other facades,
All these, without the Lord, are an empty show. *[5]*
Call one may oneself an adept all miracles are in whose power :
And cap his head with a crown, with a canopy waving overhead,
But, where can he find the Truth, without the Lord ? *[6]*
One may be a chief or a king,
And have command over the slaves, but all this is a vain show.
For, without the Guru's Word, one's Works are Accomplished not. *[7]*
Ego and Attachment one sheds through the Guru's Word.
Through the Guru's Way, one's heart Knows the Lord.
Prays Nānak : "O Lord, I seek Thy Refuge". *[8–10]*

Gauri M. 1

(The Lord's Devotee) Serves the One alone, and he Knows not another :
He forsakes the world's evils ; bitter to him they taste.
And, through Love, he Merges in (the Lord's) Truth. *[1]*
Such is the Devotee of the Lord,
Who Washes his Dirt off by Dwelling on the Lord's Praise. *[1–Pause]*
The (mind's) 'lotus' of the whole world is inverted :
And it smoulders in the fire of Evil intent.
He alone is Saved who Dwells on the Guru's Word. *[2]*
The black-bee, the moth, the elephant, the fish,
And the deer, all suffer but for their own deeds.
They are lured by Desire and know not the Quintessence (of Reality). *[3]*
The lover of a woman is lured by lust,
And anger destroys all the evil ones,
And, forgetting the (Lord's) Name, they lose Good sense and Honour. *[4]*
The Egocentric is lured by another's wife, **P. 226**
Round his neck is (thus) the noose, and he engages himself in Strife ;
But he who turns God-wards is Emancipated, by Singing the Lord's Praise. *[5]*
The widow offers her body to another ;
For the sake of lust or money, her mind is swayed thus :
(But), without the spouse, she is satiated not. *[6]*
One reads the text of the Smritis,
And hears and studies the Vedas and the Purānas, to hold his mind,
(But), being Imbued not with the Essence (of Reality), his mind wanders in a myriad ways. *[7]*
As the *Chatrik* thirsts for the *Svanti*-drop of love,
As the fish is joyed by being in water,
(So) is Nānak sated (only) with the Essence of the Lord. *[8–11]*

Gauri M. 1

He who tortures his body to wither away is Approved not by the Lord,
Nor he who changes many robes, or applies dust to his limbs.
He who forsakes the (Lord's) Name, grieves in the end. *[1]*
But, he who Believes in the Dear Lord attains Peace.
Forgetting the (Lord's) Name, one suffers the pain of death (again and over again). *[1-Pause]*
The scent of ***Chandan***, and aloes-wood and camphor,
And the intoxication of Māyā remove one far from the State (of Bliss).
If one forgets the (Lord's) Name, (then) all else is vain. *[2]*
The standards and the bands and the salutations to one's throne,
All accentuate Desire, and one is lured by Lust.
Without seeking the Lord, one can neither Worship nor Receive the (Lord's) Name. *[3]*
In strife and Ego, one Attains not the Lord.
(But), if one gives away his mind (to God), he Receives the Blissful Name.
In Duality is Ignorance which leads to Pain. *[4]*
Can one buy wares (without money) ?
Can one ferry across the sea without the boat ?
So does one need the Guru,
Without whom one loses ever and for ever. *[5]*
Greetings to him who shows the Path.
Greetings to him who Recites to me the Word :
Greetings to him who Unites me with the Lord. *[6]*
Greetings to him who is the Life of my life.
Chanting the Guru's Word, I Drink in the Lord's Nectar,
And, by His Will, the Lord Blesses me with the Glory of His Name. *[7]*
How shall I live without the Lord's Name, O mother ?
Night and day, I shall Dwell on the Lord, and seek His Refuge ;
For, Imbued with the Lord's Name, Nānak, we Receive Honour (at His Court). *[8-12]*

Gauri M. 1

In Ego, we know not the Lord, whatever the garb we wear.
(But), rare is the one who, through the Guru's Word, Worships the Lord and Believes. *[1]*
Engrossed by I-amness, we attain not Truth.
(But) when Ego departs, we attain the highest State (of Bliss). *[1-Pause]*
In Ego do monarchs' minds wander far ;
In Ego, they are wasted away and are born to die (again). *[2]*
If one Dwells on the Guru's Word, one's Ego is overcome :
And one holds one's mercurial mind, and slays the Five (Demons). *[3]*
If the Truth be within one, one enters the Abode of Equipoise ;
And by knowing the (True) King, one attains the highest State. *[4]*
Truthful becomes his conduct ; his Doubt is cast away by the Guru,
And he concentrates ever on the Fearless (Lord). *[5]*
What does a man achieve, dying in Ego ?
But, if he meets with the Perfect Guru, he rids himself of all embroilments. *[6]*
All that seems, is not what it seems.
This is the Wisdom one Receives from the Guru and so Sings the Praises (of the Lord). *[7]* **P. 227**
Ego leads us to Bondage and so we wander.
But, Nānak, in the Worship of the Lord is all Peace. *[8-13]*

Gauri M. 1

Firstly, Brahma himself is subject to death.
He entered into the lotus and searched all the underworlds, but found not (the limits of the Lord).
He submitted not to the Lord's Will and was thus lured away by Doubt. *[1]*
All that flowers, dies in the end :
(But), I was Saved, for I Dwelt on the Guru's Word. *[1-Pause]*
All gods and goddesses are lured away by Māyā,
And, Death is over their heads, without the Service of the Guru.
He, the Lord alone, is Immortal ; He, the Unknowable, Unknown. *[2]*

The kings and chiefs will remain not,
Forsaking the Lord's Name, they suffer the *Yama's* Pain.
My Mainstay is the (Lord's) Name : I abide as the Lord Wills. *[3]*
Neither kings, nor chiefs, stay for ever,
And the rich too die, gathering money and more money.
Give me, O Lord, the (True) Riches of Thy Nectar-Name. *[4]*
The subjects and the chiefs, the lords and the leaders,
Seem but mortal to me they all.
And Death, the inevitable, strikes at the head of the false. *[5]*
He the Lord is Eternal, He is the only True Being :
He, who Created all, (also) Destroys all.
When He, the Lord, is known through the Guru, one attains Honour (at the Lord's Court). *[6]*
The Qazis, the Sheikhs, and those in the garb of a *faqir*,
Call themselves great ; but they suffer the pangs of Ego.
And Death dogs them ever, without the support of the Guru. *[7]*
Death traps us through our eyes and the tongues,
And what poisonous talk we hear through the ears.
(For), without the Word, we are beguiled, night and day. *[8]*
If Truth be in our heart, and we Dwell on the Lord,
The *Yama* eyes us not and we Sing ever (the Lord's) Praise :
And, Nānak, through the Guru, we Merge in the Word. *[9–14]*

Gauri M. 1

He who speaks the Truth and is never false,
And, by the Guru's Grace, goes as the Lord's Will ;
And seeks the True Refuge and remains detached ; *[1]*
(And) Abides in the Abode of Truth : him Death touches not.
(But) the egocentric comes and goes and is ever in Pain. *[1–Pause]*
Drink thou the (Lord's) Nectar and Utter what is Unutterable,
And Abide in thy Self, and Attain Equipoise.
And be thou Imbued with the Lord's Essence ; *This* forsooth is Peace. *[2]*
If one walks on the Guru's Way, one's mind is held,
And, through the Guru's Wisdom, one abides in Truth and Equipoise and Sings (ever) of the Lord :
And Drinks the Lord's Nectar and Churns up the (Lord's) Essence. *[3]*
When one Meets the True Guru, and receives his Instruction,
One surrenders to Him one's body and mind and Examines one's Self.
One searches one's self and finds the limits thereof. *[4]*
The Lord's Immaculate Name is the Pure Food
Which the Devotees, swan-like, Taste and See the Infinite Light of Truth.
And (then) wherever they See, they See the One, the Absolute Lord. *[5]*
The Lord remains Detached : He Does only what is True,
If one Serves at the Guru's Feet, one Attains the highest State (of Bliss).
And the mind is satiated by the Mind (itself), and one wanders not thereafter, nor is in Ego. *[6]*
Who, O who has not been Saved thus ?
The Lord's Praise has Emancipated all. **P. 228**
And when one Meets with the Lord, one searches not for another. *[7]*
In the True Abode (of Self), Revealed by the Guru, I knew the Unknowable.
Eternal is this Abode, not a mere delusion of Maya.
Through Truth, one gets Contentment—and one's Doubt is cast away. *[8]*
He, in whose mind is the Lord, is True ;
(But), his company is Attained through the Guru :
And, Nānak, one Washes one's Dirt off through the True Name. *[9–15]*

Gauri M. 1

He, whose mind is Imbued with the Lord's Name,
See thou his Sight at early dawn. *[1]*
He who Dwells not on the Lord, is unfortunate :
For, our Lord is Beneficent, for ever, and at all times. *[1–Pause]*

The Perfect man, who Dwells on the Lord, through the Guru's Word,
In his heart Rings the Music of the Unstruck Melody. *[2]*
He, who Loves the Lord, through Worship of Him,
Him the Lord keeps whole by His Mercy. *[3]*
He, in whose heart is the One Lord,
Seeing him, one's mind is ever in Bliss. *[4]*
He, the Lord, Pervades all,
The self-willed Egocentric (knows not, and so) wanders through myriads of births. *[5]*
He alone Knows (the Real) who Attains to the True Guru,
And, stilling his Ego, Receives the Guru's Word. *[6]*
How can one Know of the Union of the Above with the Below?
If, through the Guru, is one United with the Lord, one (Knows and Believes). *[7]*
We are Sinners, O Lord, without Merit,
What Merit can bring us near unto Thee?
Nānak : only when the Lord is in Mercy (do we Attain to the Lord), and are Emancipated. *[8–16]*

Gauri Bairāgan M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

As the herdsman tends the cows, so does the Lord care for us.
He tends us night and day and bestows upon us His Soul-ful Peace. *[1]*
Protect me here and Hereafter, O Thou Beneficent Lord of the poor,
Thy Refuge I seek, O Thou, who Blessest all with Thy Grace. *[1–Pause]*
Wherever I See I find Thee, Protect me (then), O Thou, the Protector of all,
Thou art the Life of my life ; the Giver and the Expender. *[2]*
Without Dwelling on Wisdom, one does the set deeds, and wanders below and above,
But one's Darkness is dispelled not without the Lord's Praise. *[3]*
I've seen the world destroyed by Avarice and Ego :
Through the Service of the Guru, one finds the Lord and the True Door of Salvation. *[4]*
The Transcendent Lord Abides in the Self.
Without the Word, nothing stays, knowing (it), man is in Bliss. *[5]*
What has he brought in, what can he take out, (why) is he gripped by the *Yama's* Noose ?
He's like the pot tied to a string and goes in and comes out (of the well) of the skies and the under-worlds. *[6]*
If one forgets not the Guru-given Name, one attains Honour, the natural way.
Within us is the Treasure of the Word : finding it, we shed our self. *[7]*
If the Lord be in Mercy, one is Attuned to Virtue,
(And) this Union, Nānak, then breaks not, and one reaps the Fruit of Truth. *[8–1–17]* **P. 229**

Gauri M. 1

If we Know (the Truth), through the Guru, our Strife is ended.
(Then) He, the Lord, who Pervades every heart, is our Master. *[1]*
Without the Guru's Word, we are Emancipated not, deliberate one may upon this and see.
Practise as many (good) deeds as we may,
Without the Guru, our Darkness Vanishes not. *[1–Pause]*
The blind of mind, what may one say to them ?
Without the Guru, one Sees not the Path ; how is then one to do it alone ? *[2]*
One calls the false one true but the Essence of Truth one knows not.
Wonderful is this age, wherein the Blind one is the seer ! *[3]*
Those in Sleep are called Awake ; and those Awake as if in Sleep ;
And the Living are called Dead, (but) the (one truly) Dead is mourned not ! *[4]*
He, who Comes is seen as Going, and he who Goes as Coming :
That what belongs to the other one owns as his own ; and his own he likes not a bit ! *[5]*
He calls the Sweet bitter, and the Bitter sweet :
And slanders the one Imbued (with the Lord) : such is the way of this Dark age ! *[6]*
He serves the Maid, and sees not the Master :
(But) if one churns a puddle, it will not yield him butter. *[7]*
He, who Knows the meaning of this verse is my Guru :
Nānak : he, who Knows himself, (Merges in) the Infinite. *[8]*

The Lord Himself Does all ; He Himself strays us (from the Path).
And, through the Guru we know this that the Lord Pervades all. *[9-2-18]*

Rāg Gauri Guareri M. 3

Ashtapadis

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The mind is contaminated by Duality :
And, strayed by Doubt, one comes and goes. *[1]*
Of the egocentric, the contamination goes not,
Till he is Imbued with the Lord's Name, through the Word. *[1-Pause]*
All that seems is contaminated by Attachment,
And (so) one is born to die, again and again. *[2]*
Contaminated are fire, air, and water ;
And our food too, and all else that we eat. *[3]*
Contaminated are our actions too, for we Worship not (the Lord).
Imbued with the Lord's Name is the mind Purified. *[4]*
Serving the True Guru, the contamination goes,
And then one Dies not, nor is one re-born. *[5]*
Look thou into the Shastras or the Smiritis ;
Without the Lord's Name, Emancipation is attained not. *[6]*
In the four ages, the highest thing is the Lord's Name, and Deliberation on the Word.
In the Kali age too, only the Wise-in-God are Saved. *[7]*
The True One dies not, nor comes nor goes.
Says Nānak : " By the Guru's Grace, one Merges in the Lord". *[8-1]*

Gauri M. 3

The Lord's Service is the Mainstay of a holy life :
Keep then thou the Lord in thy heart's abode.
He, who turns God-wards, has Glory at the True Gate. *[1]*
O Pundit, read thou of thy Lord, the God, and shed thy Vice.
And, through the Guru, Swim across (the Sea of Existence). *[1-Pause]* **P. 230**
Through the Guru's Grace, Ego departs from within (thee).
Through the Guru's Grace, thy mind is Soiled not.
Through the Guru's Grace, the Name Abides in thy mind. *[2]*
Through the Guru's Grace, Truth is our *Karma*, our Religion.
Through the Guru's Grace, are stilled our Ego and Duality.
Through the Guru's Grace, one is Imbued with the (Lord's) Name. *[3]*
First, make thy mind Wise and (so) Know thy Lord ;
For, if one instructs others, they hear not.
He who Knows through the Guru, is ever at Peace. *[4]*
The Egocentric is over-clever and puts up a false show :
But whatever he Earns is Approved not (by the Lord) :
And he comes and goes and has no Rest. *[5]*
The Egocentric Works ever in Ego :
And like the heron, fixes his mind (on the hunt) ;
And is gripped by the *Yama* and he regrets and grieves. (*6*)
Without Serving the Guru, one is Emancipated not :
Through the Guru's Grace, is the Lord Attained.
(For), the Guru is Beneficent through all the four Ages. *[7]*
He, who turns God-wards, finds his honour and caste in the Glory of the (Lord's) Name.
And by him, Māyā, the 'daughter' of the sea[1], is slain.
Nānak : false is all cleverness without the (Lord's) Name. *[8-2]*

Gauri M. 3

Know thou the Religion of this age,
—Through the Perfect Guru is it revealed—
That the Lord's Name is our company both here and Hereafter. *[1]*

1. According to a Paurānic tale, when the ocean was churned by the angles, Māyā appeared among fourteen jewels obtained in this process.

Read thou of the Lord, Dwell thou on Him in the mind,
That, through the Guru's Grace, the dirt (of thy mind) departs. *[1-Pause]*
Through contention and strife He's found not,
And thy mind and body are valueless, if torn by Duality.
So, through the Guru's Word, Attune thyself to the Lord's Truth. *[2]*
The world is Soiled, lured by Ego.
One may bathe oneself in the holy waters, (but) one's Ego goes not.
Without meeting the Guru, the *Yama* wastes us away. *[3]*
He the one is True, who stills his Ego ;
And, through the Guru's Word, slays the Five (Demons).
He Saves himself and Saves his whole generation. *[4]*
The Wizard has put up (before us) the show of Māyā,
And the Blind egocentrics grab it (as real) ;
(But) they, who turn God-wards remain Detached being Attuned to the Lord. *[5]*
Often enough some change their garbs,
But within them is Desire, and they walk in Ego :
And they know not their Self, and so lose the Game (of life). *[6]*
Some feel clever by their mere garbs,
But by the love of Māyā are they lured and strayed by Doubt ;
And, without Serving the Guru, they suffer immense Pain. *[7]*
They, who are Imbued with the (Lord's) Name, are ever Detached.
They keep the household, but are Attuned to Truth.
Nānak : Fortunate are they, who Serve the True Guru. *[8-3]*

Gauri M. 3

Brahma was the first to Dwell upon the teachings of the Vedas,
But from him issued forth the gods lured by Desire ;
They wander within the three Modes and Abide not in the Self. *[1]*
I was Saved by the Lord, for, He led me on to the Guru,
Who made me Wise in the Worship of the Lord's Name. *[1-Pause]*
The Word of Brahma involves one with the three Modes.
For, they, who read of the strife (of gods therein), over their heads hangs Death. **P. 231**
They find not the Quintessence (of Reality), and gather the load of chaff. *[2]*
The Egocentric is led astray by his Ignorance :
He forgets the Lord's Name and does other deeds.
He is Drowned in the Sea of Matter, lured away by Duality. *[3]*
He, who's crazy for Māyā, calls himself a Pundit,
His mind is filled with Poison and so he suffers Sorrow.
Round his neck is the *Yama's* Noose and Death ever keeps him in Pain. *[4]*
By the Guru's Grace the *Yama* comes not near us ;
And, His Word burns our Ego and the sense of Duality.
And, Imbued with the Lord's Name, we Sing ever the Lord's Praise. *[5]*
Māyā is the obedient slave of the Lord's Devotees :
He, who takes to their Feet, Mounts to the Lord's Mansion,
And is ever-Pure and Merges in Equipoise. *[6]*
He, who Hears the Lord's Gospel, is the only Rich in the world.
All make obeisance to him and he is Worshipped for ever.
For, he Dwells on the Virtues of the True Lord in his Mind *[7]*
The Perfect Guru has uttered the Word,
(Through which) one overcomes the three Modes and is Attuned to the fourth State (of Bliss).
And, Nānak, stilling one's Ego, one is Merged in the Supreme Being. *[8-4]*

Gauri M. 3

Brahma reads the Vedas, but dwells in Strife.
Within him is the fire (of Desire), and he Knows not his Self.
(For), He'd Attain to the Lord if he Dwelt on the Guru's Word. *[1]*
If one Serves the Guru, Death takes not his toll ;
(But), the egocentrics are wasted away by Duality. *[1-Pause]*

Through the Guru are the Sinners Purified.
Through the Guru's Word is one drawn to Equipoise ;
Yea, one is Purified (only) by the Guru's Word and one Attains to the Lord. *[2]*
The Lord Himself Unites us with the True Guru,
And then the Lord is Pleased with us.
And then we Sing the Lord's Praise, the natural way. *[3]*
Without the True Guru, we are lured away by Doubt.
(But), the egocentrics are Blind ; they lick ever the Poison (of Māyā).
So, they suffer the *Yama's* Rod and are ever in Sorrow. *[4]*
If one seeks the Refuge of the Lord, the *Yama* eyes one not,
And stilling one's Ego, one is Attuned to the (Lord's) Truth.
Yea, for ever is such a one Attuned to the Lord. *[5]*
They, who Serve the True Guru, are Pure :
For, their mind is Attuned to the (Guru's) Mind, and they conquer (thus) the whole world.
Thus is (True) happiness attained, O my friend ! *[6]*
He, who Serves the True Guru, makes Fruitful his life.
In his heart Abides the (Lord's) Name and his Ego departs from within.
And the Unstruck Music of the Word Rings in his Mind *[7]*
Who, O who was not Purified by the True Guru ?
Nānak : The Devotees were Purified through the Lord's Worship and attained Glory at the Lord's Gate.
Glory, glory be to the Lord's Name. *[8-5]*

Gauri M. 3

If one is swayed[1] by the three Modes, one's Doubt goes not,
Nor breaks one's Bondage, nor is one Emancipated.
In the Kali age, the Deliverer is only the True Guru. *[1]*
Through the Guru, man's Doubt is dispelled.
And he is Attuned to the Lord ; and (within him) Rings the Music of Equipoise. *[1-Pause]*
They, who abide in the three Modes, over their heads is Death. **P. 232**
(For), they Remember not the Name of the Creator-Lord,
And they are born to die, again and over again. *[2]*
Can the Blind teacher dispel one's Doubt,
If one forgets the Source (of all life) and clings to Duality ?
One, who is infected by the Poison (of Māyā), is absorbed in it (in the end). *[3]*
Believing Māyā to be the source, men are swayed by Doubt ;
And, in Duality, they forsake the Lord.
(But), he on whom is the Lord's Grace, attains to the highest State (of Bliss). *[4]*
He, within whom is Truth, spreads Truth without too.
The Truth is not hid, even if one keeps it hid.
And the man of Wisdom knows this, the natural way. *[5]*
Through the Guru am I Attuned to the (Lord's) Truth.
And, through the Word, are my Ego and love of Māyā destroyed.
And my True Lord has United me with Himself. *[6]*
The True Guru, the Beneficent, Recites the Word,
Which holds the wander-lust of my mind.
This is the Wisdom I Receive from the Perfect Guru. *[7]*
He the Creator Creates, and then Creating, Destroys.
No other there is without Him, the Lord.
Nānak : through the Guru is this Truth Realised. *[8-6]*

Gauri M. 3

One Receives the (Lord's) Priceless Name through the Guru.
Through the Name one Serves ; through the Name one Merges (in God).
And, one's Mind Sings ever the Nectar-Name.
(But), he, (alone) on whom is the Lord's Grace Tastes the Taste of Lord. *[1]*
He who Dwells in the heart on the Lord of the universe,
Attains to the highest State of Bliss, through the Guru's Grace. *[1-Pause]*

1. *Lit.* describes, dilates upon.

His heart is then Illumined and is in Joy.
And, through the Guru's Grace, he Sings of the True One, the Treasure of Good.
And becomes the Slave of his Slaves,
And remains Detached in his very Home. *[2]*
Rare is the Wise-in-God who is Emancipated in life.
He attains to the Supreme State (of Bliss)
And overcomes he the Three Modes and becomes Pure.
Yea, the Lord is Attained imperceptibly, through Truth. *[3]*
One rises above the love of one's family and kindreds,
When the True One Abides in one's heart.
And, through the Guru's Grace, is one's mind pierced through, and is held.
He, who Realises the Lord's Will, is the only True being. *[4]*
Thou art the Creator, there is none other, O Lord !
Thee I Serve, for, from Thee is all Honour.
If Thou art in Mercy, I Sing of Thee.
The Jewel of Thy Name Illumines the whole universe. *[5]*
To the one Wise-in-God, the Word Tastes Sweet.
His Self flowers, and for ever is he Attuned to the Lord.
Imperceptibly then, through the Lord's Grace, is the Truth Attained :
And one meets with the True Guru, by great, good Fortune. *[6]*
When the Lord's Name, the Treasure of Good, the heart treasures,
One's Ego and Mine-ness and Evil and Sorrow depart.
When the Lord is Praised, Awakens the mind of the *Gurmukh*[1] ;
Yea, when the heart treasures the Lotus-Feet of the Lord. *[7]*
O God, he, whom Thou Blessest with Thy Name, it he alone Receives :
And one loses one's Ego and Unites (with Thee) by the Guru's Grace.
And one treasures Thy True Name in the heart.
And then, one Merges in Thy Truth, the natural way. *[8-7]*

Gauri M. 3

Through the Lord's Fear, the mind is by itself made whole, the natural way,
And the mind is Imbued with the Word and Attuned to the Lord : **P. 233**
And one Abides in one's Self, as is the Lord's Will. *[1]*
Serving the True Guru, one's Ego departs :
And one Attains to Govind, the Treasure of Good. *[1-Pause]*
The mind is detached (from Māyā) when, through the Word, it Fears the Lord.
My Lord, the Immaculate, Pervades all :
(But) it is by the Guru's Grace that one is United with Him. *[2]*
When one becomes the Slave of the Lord's Slaves, one Attains Peace.
Thus is my Lord, the God, Attained.
And, by the Lord's Grace one Sings the Lord's Praise. *[3]*
Accursed is the Life which Loves not the (Lord's) Name :
Accursed is the comfortable couch which lures one to the darkness of lust for a woman.
(But), Blessed is the life of one who leans on the (Lord's) Name. *[4]*
Accursed the family, the clan, which Loves not the Lord.
He alone is my friend, who Sings the Lord's Praise.
Without the Lord's Name, I have no other (Support). *[5]*
By the True Guru, I was Blest with Honour and Deliverance.
And I Dwelt on the Lord's Name, and rid of all Sorrow :
And I was ever in Bliss, Attuned to the Lord's Name. *[6]*
When I met the Guru, I Knew my Self :
And the Fire of Ego and Desire within me was quenched.
I shed my Wrath and took to Compassion. *[7]*
The Lord Himself, in His Mercy, Blesses us with his Name.
(But), rare is the one, who, through the Guru, Receives this Jewel.
And one Sings the Praise of the Lord, the Unknowable, the Mysterious God. *[8-8]*

1. Lit. He whose face is turned towards the Guru.

Rāg Gauri Bairāgan M. 3

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

They, who turn their face away from the True Guru, their countenances are evil.
Bound (to Desire), they suffer Pain, and get not the time again (to return to the Guru). *[1]*
Save Thou me, O Thou Beneficent Lord,
And Unite me with Thy Saints that I Dwell on Thy Praise in my heart. *[1-Pause]*
The Lord is Pleased with the Devotees, who walk in the Lord's Way.
And shedding their Ego, Serve the Lord and live, dying to the world. *[2]*
He, who has Blest us with the body and life, over our heads is His Command.
Why forsake Him, O mind, keep thou thy Lord ever in thy heart. *[3]*
We're Honoured on Receiving the (Lord's) Name ; Believing, we are in Bliss.
(But), we Receive the Name through the True Guru.
And, by the Lord's Grace, do we Attain unto the Lord. *[4]*
He, who turns his face away from the Guru, wanders about ever in Doubt.
Him the earth or the sky shelters not, and he is wasted away by his (mind's) Dirt. *[5]*
This world is lured by Doubt, drugged with the potion of Attachment.
(But), they, who met the True Guru, them Māyā corrupted not. *[6]*
They, who Serve the Guru, are Beauteous ; they cast off their Dirt of Ego.
They are Imbued with the Word and are thus made Pure ;
And, they walk in the Way of the Guru. *[7]* **P. 234**
The Lord, the Beneficent, the One alone, Forgives and, in His Mercy, Unites us with Himself.
Nānak, O Lord, seeks Thy Refuge : Deliver him of the Bondage as Thou Willest. *[8-1-9-27]*

Rāg Gauri Poorbi M. 4, Karhale[1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O thou wandering mind, O my stranger-friend, how shalt thou Meet thy Lord, thy Mother.
Thou Attainest to Him by good Fortune, when thy Beloved Hugs thee to His Bosom. *[1]*
O my wandering mind, Dwell on the True Guru, the *Purusha*. *[1-Pause]*
O my wandering mind, O thou thinking thing, Dwell thou on the Lord's Name,
So that wherever art thou to render thy Account, thou art Released by thy Lord. *[2]*
O thou wandering mind, O thou Pure one, to thee sticks the Dirt of Ego.
The Beloved is Manifest before thee, in thy very Home ; (but) Separated, thou sufferest Pain. *[3]*
O my wandering mind, my beloved, seek out thy Lord in thy heart,
Not by effort, but through the Guru, is He Seen, thy God. *[4]*
O my wandering mind, my beloved, Attune thyself to thy Lord, night and day,
And Attain to thy Home, the Castle of Love : through the Guru is the Lord Met. *[5]*
O thou wandering mind, my friend, shed thy Avarice and thy make-believe.
For, the man of Avarice and make-believe is punished by the *Yama*. *[6]*
O thou wandering mind, my life, cleanse thou thyself of the Dirt of Doubt and sham.
And, through the Guru, Attain to the brimful Pool of Nectar,
And, in the Society of the Holy, Wash thy Dirt off. *[7]*
O thou wandering mind, my love, listen thou to the Wisdom of the Guru.
This lust for Māyā that has enveloped (the whole world) avails thee not in the Yond. *[8]*
O my wandering mind, my friend, gather thou the Lord's Name to Expend (on thy Journey into the Yond),
And attain thou to Glory thus.
Thou wouldst be Robed at the True Court, and the Lord will Hug thee to His Bosom. *[9]*
O my wandering mind, the Guru will Approve of thee
When thou, turned God-wards, dost the (godly) Deeds.
Pray thou to the Guru, Nānak, that he may Unite thee with thy Lord. *[10-1]*

1. Karhalā (Sindhi) : *Lit.* a camel. It is also a folk-tune sung by the camel-drivers. These verses are to be sung in the same strain.

Gauri M. 4

O my wandering mind, O thou thinking thing, think thou of this, and in-gather (thy Lord),
O thou, who wanderest through the woods, see thou thy Lord through the Guru's Word in thy very heart. [1]
O thou, my wandering mind, stick to the Guru-God. *[1-Pause]*
O thou, my wandering mind, O thou thinking thing, the egocentrics are caught in the Noose (of the *Yama*),
(But), the one turned God-wards is Emancipated ; Gather thou then the Name of the Lord. *[2]*
O my wandering mind, O my love, seek thou the True Guru and the companionship of the Holy.
And, Dwell on thy Lord in the Society of the Saints,
For, the Lord goes along with thee (even in the Yond). *[3]*
O my wandering mind, O thou fortunate one, fix thy gaze on the One Lord alone ; **P. 235**
Only when He Wills, are we Emancipated :
Cherish then the Feet of the True Guru. *[4]*
O my wandering mind, O my love, See thou the Light within thy body.
Through the Guru, one Sees the nine Treasures of the (Lord's) Name.
Yea, this is the Gift of the Lord, the Beneficent. *[5]*
O my mercurial, wandering mind, shed thou thy hideous cleverness :
(And) in-gather the Lord's Name who Delivers thee in the end. *[6]*
O my wandering mind, O fortunate one, gather thou the Jewel of Wisdom.
And, hold in thy hand the sword of the Guru's Wisdom, which is the death of the *Yama*. *[7]*
O thou wandering mind, Dwell thou on thy inner Self.
Wandering without, thou art beguiled by Doubt.
When thou meetest thy Perfect Guru, the *Purusha*, thou findest thy Friend within thee. *[8]*
O thou wandering mind, who art absorbed (in Māyā),
Gather thou the Love of the Lord.
The Lord's Love goes not, if thou Servest the Guru by Dwelling on the Word. *[9]*
Thou art a Bird, O my wandering mind, the Immortal Lord is the Tree.
By great, good Fortune thou Perchest on Him, through the Guru's Grace.
O Nānak, treasure then thou the (Lord's) Name. *[10-2-29]*

Rāg Gauri Guareri M. 5

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

When man abides in Ego,
He wanders about, like mad, like stranger to himself.
(But), when he becomes the Dust for all to tread upon,
He Sees in all hearts the All-pervading Lord. *[1]*
Of Meekness this, then, is the Fruit that one reclines in Bliss.
Yea, the True Guru alone Blesses one with this. *[1-Pause]*
When man looks upon another as evil,
Then the Net is cast for him by all.
When he sheds his 'mine and thine',
Then no one is his foe, nor any Separate from him. *[2]*
(But), when he clings to I-amness,
He falls into a great Trap.
(But), when he Realises the Creator of his life,
Then for him there is no Strife. *[3]*
When he is bound down by the love of self,
On him then *Yama* keeps his eye, and he comes and goes.
(But), when he casts off all his Doubts,
Then between him and the Transcendent Lord there is no Separateness. *[4]*
When he Believes in the distinctions of one thing and another,
He suffers Pain and Punishment and lives in Sorrow.
But when he Believes in the One alone,
Then, Sees he into the Essence of things. *[5]*

When he craves for and runs after Māyā,
He is satiated not, (for) his Desire stays.
But when he runs away from it,
Then the lotus-dwelling (Lakshmi) runs after him. [6]
When he finds his True Guru, by the Lord's Grace,
Within his mind's Temple burns the Light (of God).
(And) he knows what is (true) Victory, what Defeat,
Then he knows the value of his (Mind's) Home. [7]
He, the One, is the Creator and the Cause,
He, the All-wise, the Discriminating Intellect.
He's not far, too near is He ; He is with us (all the time).
Praise thou then, Nānak, with Love, the True One alone. [8-1]

P. 236

Gauri M. 5

Through the Guru's Service I am Dedicated to the (Lord's) Name.
(But), he alone Receives it in whose Lot it is so Writ.
In his heart Dwells He the Lord,
And his mind and body are comforted and stray no more. [1]
Praise thou thy Lord, O mind,
That thou may be Fulfilled both here and Hereafter : [1-Pause]
Dwelling on whom, thy fear and strife depart,
And thy wandering mind is held.
Dwelling on Him, we suffer no Sorrow again,
And Ego takes leave of us. [2]
Dwelling on Him, we overcome the Five Demons.
Dwelling on Him, we gather Nectar in our heart.
Dwelling on Him, our Desire is quenched.
Dwelling on Him, we are Approved at the Lord's Door. [3]
Dwelling on Him, myriads of our Sins are washed off.
Dwelling on Him, one becomes the Lord's Saint.
Dwelling on Him, one's mind is in cool comfort.
Dwelling on Him, all one's Dirt is cleansed. [4]
Dwelling on Him, one Attains to the Jewel of the Lord.
And leaves Him not thereafter, becoming accustomed to Him.
Dwelling on Him, one's Abode is in Heaven,
Dwelling on Him, one Abides in Peace and Equipoise. [5]
Dwelling on Him, the fire (of Desire) touches us not.
Dwelling on Him, death takes not our toll.
Dwelling on Him, our Forehead shines in Purity.
Dwelling on Him, we shed all our Sorrow. [6]
Dwelling on Him, one lands in no trouble.
Dwelling on Him, one Hears the Celestial Music.
Dwelling on Him, Pure is one's Repute.
Dwelling on Him, one's Lotus is in Bloom. [7]
On all is the Guru's Eye of Grace,
Who Cherish in their hearts the *Mantram* of the Lord.
Nānak : their Food is the unbroken strain of the Lord's Praise,
Whose Guru is the Perfect Lord. [8-2]

Gauri M. 5

He, who Cherishes the Guru's Word in his heart,
And forsakes the company of the five (desires) ;
And the ten sense-organs who holds in control,
His Soul, forsure, is Illumined. [1]
(But), he alone is so dedicated and resolved,
On whom is the Lord's Mercy and Grace. [1-Pause]
He, who looks alike on friend and foe,
And whatever he speaks is Wisdom Pure.
In all hearing, he Hears (only) the (Lord's) Name,
In all seeing, he Sees (the One alone). [2]

He sleeps in Poise and so rises he,
And, all that happens naturally, that, for him, has to happen.
In Poise he remains Detached and also Attached.
In Poise, he abides in Silence ; and so too doth he Utter (the Word). *[3]*
In Poise, he eats ; in Poise, he loves,
And, Separateness for him is gone, the natural way.
In Poise he meets the Saints, the Lord's Own,
And through Poise, he views the Presence of the Transcendent Lord. *[4]*
He is in Poise at home, and so too when he renounces it,
And, the Duality of the mind forsakes he, the natural way.
He, in whose mind is the Joy of such Equipoise,
He the one Meets with his Transcendent Lord. *[5]*
He, who Drinks the Nectar-Name, being in Poise,
Is Blest with the Blessing of an Awakened Soul, the natural way.
When his Soul is Imbued with the Gospel of Equipoise,
Within him (then) Abides the Eternal (Lord). *[6]*
His mind is held the natural way,
And Rings within him the Unstruck Melody (of the Word).
And, the natural way, Tinkle the Bells within him,
And in his Home Abides the Transcendent Lord. *[7]*
He, in whose Lot it is to attain to Equipoise,
He Receives the Guru, the natural way, and the Religion of Truth.
He, who enjoys Equipoise, knows alone its Taste.
Nānak, the Lord's Slave, is a Sacrifice unto him. *[8-3]*

P. 237

Gauri M. 5

Released from the abode of the womb,
One is related to the sons, the wife, the family.
One relishes many foods, wears many wears,
(But know thou) that these would forsure leave one in the end. *[1]*
Which is the abode which goes not ?
And which the Word that cleans our Evil mind ? *[1 Pause]*
The world of Indra is not above death,
Nor the abode of Brahma, the god of gods,
And the world of Shiva will also perish,
And, all that is under the sway of the three-headed Māyā,
Will pass away. *[2]*
The mountains, the woods, the earth, the vault of the sky, and the stars,
The sun, the moon, air, fire and water,
And day and night, and the fasting days and their distinctions,
And the Shastras and Smritis and also the Vedas, *[3]*
And the holy places and the gods and the temples and the books,
And the rosary and the saffron-mark and acts of ablution ;
And the loin-cloth, and the prostration (before the gods) and the enjoyment of goods,
All these, and all men, will pass away. *[4]*
All castes and colours, and Hindus and Muslims,
All animals and birds and all its species,
And all that appears in a vast expanse,
And all forms, will pass away. *[5]*
But the Lord's Praise in Poise, the Essence of Worship,
Brings for ever Wisdom, Joy, and a Moveless Seat of Truth.
There in the Society of the Holy, one Utters with Relish the Praise (of the Lord)
And Abides in the Abode of fearlessness. *[6]*
There is no fear there, nor Doubt, nor Sorrow, nor Care,
No coming or going, and no Death whatever.
There is all Joy there for ever, and springs of Celestial Melodies,
And there the Devotees lean on nothing but the Lord's Praise. *[7]*
The Transcendent Lord has no limits, no end,
Who, then, can contemplate His Whole Self ?
Says Nānak : he, on whom is the Lord's Grace
Swims across (the Sea of Existence) through the Society of the Holy, and becomes one with Eternity. *[8-4]*

Gauri M. 5

He, who kills this (Duality of the mind), is the True Victor.
He, who kills this (Duality), is the Perfect one.
He, who kills this (Duality), is Glorious.
He, who kills this (Duality), sheds all Sorrow. *[1]*
If there be one who kills his (Duality),
He, forsure, Enjoys the Bliss of *Raja yoga*. *[1–Pause]*
He, who kills this (Duality), becomes fearless.

P. 238

He, who kills this (Duality), Merges in the (Lord's) Name.
He, who kills this (Duality), quenches his Thirst.
He, who kills this (Duality), is Approved at the Lord's Court. *[2]*
He, who kills this (Duality), is the only Rich.
He, who kills this (Duality), is Truly Honourable.
He, who kills this (Duality), is the True Celibate.
He, who kills this (Duality), is Truly Emancipated. *[3]*
He, who kills this (Duality), his world's sojourn is Approved.
He, who kills this (Duality), is eternally Rich.
He, who kills this (Duality), is of good Fortune.
He, who kills this (Duality), keeps Awake (to the Lord) night and day. *[4]*
He, who kills this (Duality), is Delivered even while alive.
He, who kills this (Duality), goes the Way of Piety.
He, who kills this (Duality), is truly Wise.
He, who kills this (Duality), Contemplates in Equipoise. *[5]*
Without killing one's (Duality), one is Approved not.
Even if one were to practise myriads of works, meditations and austerities,
Without killing one's Duality, one's comings and goings cease not.
Without killing one's Duality, one is Released not from the grip of the *Yama*. *[6]*
Without killing one's Duality, one gathers not Wisdom.
Without killing one's Duality, one can Wash not one's Dirt :
All is soiled and unclean without killing one's Duality.
Without killing one's Duality, one Loses all. *[7]*
He, on whom is the Grace of the Beneficent Lord,
He gets Emancipated and becomes a Miracle-man.
He, whose Duality has been destroyed by the Guru,
He, Nānak, Dwells on no one but the one Lord. *[8–5]*

Gauri M. 5

He, who is United with the Lord, is the Friend of all.
He, who is United with the Lord, has his mind at Peace.
He, who is United with the Lord, comes not to Sorrow.
He, who is United with the Lord, is Emancipated. *[1]*
O my mind, Unite thyself with thy Lord.
For, of no avail is any other task to thee. *[1–Pause]*
The big and great men of the world
Are of no avail, O crazy one !
The Lord's Servant, even if of low birth,
In an instant, Saves all who seek his company. *[2]*
He, whose Name brings the Merit of a myriad ablutions,
He, by Dwelling on whom is the Merit of all Worship,
He, by hearing whose Word, one gathers a myriad Virtues,
To know whose Way from the Guru one gets a myriad Rewards. *[3]*
Cherish thou Him incessantly in thy mind :
For, all the loves of Māyā will pass away.
The Eternal Lord ever Abides with thee.
So, be Imbued with thy Lord, O my mind ! *[4]*
He in whose Work all thy desires are fulfilled,
He in whose Work the *Yama's* Couriers keep one not in the eye,
He in whose Work one glorious becomes,
He in whose Work one is made Immortal : *[5]*

He whose Servant gets not the Punishment,
He whose Servant suffers no Loss,
In whose Court His Servants have to render no Account,
Serve thou Him, with a conscious mind. *[6]*
He who is short of nothing,
He who is the One-in-many,
He by whose Eye of Grace one is Saved,
Serve thou Him, O my mind ! *[7]*
There is neither any wise nor unwise,
Nor is any weak nor powerful, of himself.
As is His Will, so are we engaged, **P. 239**
(But), Nānak, he alone is the Lord's Servant in whose Lot it is so Writ. *[8-6]*

Gauri M. 5

Without Meditating on the Lord, one's life is like a snake's :
So do the Evil-doers[1] live, forsaking the (Lord's) Name. *[1]*
He, who lives for even a moment in Meditation,
Lives for billions of days, nay, forsooth eternally. *[1-Pause]*
Without Meditation, accursed are our works,
We are then crow-natured[2], and abide in Dirt. *[2]*
Without Meditation, one does but a dog's deeds,
The lover of Māyā is like the son of a prostitute.
Who has no one to father him. *[3]*
Without Meditation, one is like a horned ram :
Black-faced, like a *Shakta*, one barks out what is false. *[4]*
Without Meditation, one brays like a donkey,
(For), the Evil-doers abide ever in Filth. *[5]*
Without Meditation, one is like a mad dog :
The Evil-doer can hold not his mind. *[6]*
Without Meditation, one Slays one's Soul.
The Evil-doer is a low wretch, without Family or Caste. *[7]*
He, on whom is the Lord's Grace, Unites with the Holy,
And, says Nānak, he Swims across, through the Guru, the Sea of Existence. *[8-7]*

Gauri M. 5

Through the Guru's Word, I attained to the Highest State (of Bliss).
The Perfect Guru has kept my Honour safe. *[1]*
Through the Guru's Word, I Dwelt on the (Lord's) Name.
Through the Guru's Grace I attained Peace. *[1-Pause]*
Through the Guru's Word, I hear and utter with the tongue.
Through the Guru's Grace, Nectar-sweet is my speech. *[2]*
Through the Guru's Word, my Ego has gone.
Through the Guru's Word, great is my Glory. *[3]*
Through the Guru's Word, my Doubts are dispelled.
Through the Guru's Word, I have Seen the Lord in everything. *[4]*
Through the Guru's Word, I have attained to the highest Yoga.
In the company of the Guru are all men Saved. *[5]*
Through the Guru's Word, all my tasks are Fulfilled.
Through the Guru's Word, I Receive the nine Treasures (of the Lord's Name). *[6]*
He, who rests his hopes on the Guru,
No more is the *Yama's* Noose for him. *[7]*
Through the Guru's Word my Destiny Awakes :
And, Nānak, meeting with the Guru, I Meet the Transcendent Lord. *[8-8]*

Gauri M. 5

I Dwell upon the Guru every moment :
For, the True Guru is my life-breath, the whole Capital of my life. *[1-Pause]*

1. *Lit.* worshippers of *Shakti*.
2. *Lit.* crow-faced.

I like to See the Vision of the Guru.
I Drink the Wash of the Guru's Feet. *[1]*
I Bathe myself in the Dust treaded over by the Guru :
And Cleanse my Soul of the Dirt of Ego, accumulated birth after birth. *[2]*
I wave the fan over that Guru,
Who has with his hands pulled me out of the great Fire (of Desire). *[3]*
I fetch water for the household of that Guru,
From whom I've learnt the state of the attributeless Lord. *[4]*
I grind corn[1] at the Household of that Guru,
By whose Grace all my enemies are turned friends. *[5]* **P. 240**
The Guru who Blest me with the Soul,
And who bought me over as his Slave, of Himself. *[6]*
And Blest me, His own, with his Love,
I greet Him ever and for ever more. *[7]*
All my Sorrows and Strife and Doubts and Fears have ended.
Says Nānak : "So Powerful is my Guru". *[8–9]*

Gauri M. 5

Meet me, my Govind, and Bless me with Thy Name.
(For), without Thy Name accursed is all love. *[1–Pause]*
To wear and eat without Thy Name,
Is to be like a dog that eats dirt. *[1]*
All works without Thy Name
Are like false decorations of the dead. *[2]*
To indulge in pleasures, forsaking Thy Name,
Brings not Peace even in a dream and the body writhes in Pain. *[3]*
To forsake Thy Name and indulge in other tasks
Is a false show, and wears off. *[4]*
If one's mind loves not Thy Name,
One goes to Hell even if one does a myriad (pious) deeds. *[5]*
He, whose mind Dwelt not on the Lord's Name,
Is bound down like a thief, at the *Yama's* abode. *[6]*
Myriads of shadow-shows in this vast Expanse
Are but vain, without the (Lord's) Name. *[7]*
(But), he alone Dwells on the Lord's Name,
Who, Nānak, is Blest with it, in His Mercy. *[8–10]*

Gauri M. 5

He, who lasts with me in the beginning, the middle and the end,
That Friend alone does my mind seek. *[1]*
The Lord's Love keeps faith with me for ever,
For He, the Beneficent *Purusha*, the Perfect One, Sustains all. *[1–Pause]*
He lasts eternally and leaves me not,
And wherever I See, I See Him Pervading all. *[2]*
He the Beauteous, the Wise One, is the Life of our life,
Our Brother, Son, Father, Mother and Master. *[3]*
He is the Capital-stock of my life, my Mainstay,
Him I Love, and Enshrine Him in my heart. *[4]*
He, the Lord, has snapped my ties of Māyā,
And made me His Own, Blessing me with His Eye of Grace. *[5]*
Dwelling on Him, all my Ailments are past,
And fixing my mind on His Feet, I attain all Peace. *[6]*
He's the Perfect *Purusha*, Ever-fresh, Ever-young,
And the Protector of me, within and without. *[7]*
Says Nānak : "Know thou the state[2] of Supreme Bliss, O seeker,
That thou art Blest with the Treasure of the (Lord's) Name". *[8–11]*

1. These verses refer not to the physical service of the Guru, which is the Word, but denote a mental state of utter humility.
2. ਹਰਿ ਪਦ (हुरि पद) : *Turiya* or the fourth state.

Rāg Gauri Mājh M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Millions are in search of Thee, O Lord, (but) they know not Thy end :
(For), they alone attain to Thy Devotion on whom is Thy Grace. *[1]*
I am a Sacrifice unto Thee, my Lord ! *[1-Pause]*
Hearing that the Path (of life) is dreadful, I am in fear,
And seek the Refuge of the Saints that I be Saved. *[2]* **P. 241**
O Thou, my Beloved, of Beauty Infinite, O Thou Enticer of the hearts, the Support of all,
I seek to See Thee and Bow down at the Feet of the Guru (to lead me on to Thee). *[3]*
I made friends with many, but am a Sacrifice unto thee alone.
(For), not one has all the Virtues that Thou the Treasure of Virtues hast. *[4]*
All over does Thy Name resound, and Thy Worshippers are in Bliss.
O Lord, I seek no other support but Thine,
May I be a Sacrifice unto Thee. *[5]*
The Guru has taken me out of the Well of Māyā, streching out his Hands to me,
And I have won over the Eternal Life,
That I mayn't Lose (the game of life) again. *[6]*
I have gathered the Treasure of all-Good,
Whose Merit is Ineffable.
I attain Glory at the Lord's Court, and wave about my arms (in joy). *[7]*
Nānak, the Lord's Servant, has found the Jewel (of the Lord's Name) beyond Value and Infinite,
And, through Service of the Guru, Swims across he the Sea of Fear :
And, lo, he proclaims this to all. *[8-1-12]*

Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Be thou Imbued with the Love of the Lord,
And utter thou His Name with the tongue, and ask for Him alone. *[1-Pause]*
Shed thy Ego, and Dwell on the Wisdom of the Guru.
They, in whose Lot it is so Writ, by God, join the Society of the Holy. *[1]*
All that seems goes not along with us,
But the Worshippers of Māyā are attached to it, and are wasted away. *[2]*
The Name of the Beauteous Lord Pervades all, eternally,
But rare is the one amongst millions who has Attained to it, through the Guru. *[3]*
Greet thou the Saints of the Lord,
And gather thou the nine Treasures of (the Lord's Name) and Infinite Peace. *[4]*
My eyes seek to see the Lord's Saints,
And my heart Sings of the Treasure of the Lord's Name. *[5]*
Shed thou thy Lust, Anger, Greed and Infatuation,
And rise above birth and death. *[6]*
Thy Woes and Darkness will depart from thy Home,
And Enshrining the Guru's Wisdom, thy (mind's) lamp will be lighted. *[7]*
He, who Served the Master, Swam across (the Sea of Existence) :
Nānak : the whole world was Saved through the Guru. *[8-1-13]*

Gauri M. 5

Dwelling on the Lord and the Guru, my Doubts were dispelled,
And my mind rested in Peace. *[1-Pause]*
On Fire I was ; the Guru poured Water on me ;
My Guru is fragrant like the *Chandan*-tree. *[1]*

Lo, the Darkness of Ignorance is dispelled and the Light of the Guru's Wisdom burns bright within me. *[2]*
The Sea of Fire is Deep ; it is the Boat of the Saints wherewith we are Ferried across. *[3]*
Neither good Deeds, nor Religion, nor Piety is in me, but the Lord owned me, taking me by the Hand. *[4]*
The Lord's Name is the Destroyer of Fear and Woes : the Lord is the Lover of His Worshippers. *[5]*
He is the Support of the supportless, Beneficent for the meek, the All-powerful, Refuge of the Saints. *[6]*
This is the Prayer of the meritless : "O Lord, my King, Bless me with Thy Vision : *[7]*
"Nānak seeks Thy Refuge, O Master ; he, Thy Servant, is at Thy Door". *[8-2-14]*

Gauri M. 5

The fool revels in Māyā and knows not (his Destiny). *[1]* **P. 242**
"I earn, I gather," says he, and so passes his whole life. *[1-Pause]*
"I am brave, I'm the master of all, and no one is equal to me." *[2]*
He has pride of beauty, culture and family. *[3]*
And deluded by the False mind[1], he forsakes it not till the end. *[4]*
He passes on his riches to his brothers, friends and kinsmen. *[5]*
For being attached to Desire (his whole life), he can think of nought else at the end. *[6]*
He is bound down by the pride of pious deeds. *[7]*
O Thou Beneficent Lord, have Pity on me, for, Nānak is the Slave of Thy Slaves. *[8-3-15-44]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gauri Poorbi, Chhant M. 1

The Bride, Separated from her Spouse, passes her sleepless Night in Pain,
She wears Thin, longing intensely for her Lord.
She wears Thin in her sad sweet Desire, to See her Spouse,
For, all her Embellishments and Delicacies are of no avail to her.
Proud of her Beauty, she is Worn out, and her Breasts yield Milk no more[2].
Nānak : if the Lord so Wills she Meets with Him, (but) without the Lord, she can Sleep not in Peace. *[1]*
Without the Lord, the Beloved, the Bride is helpless.
How can she attain Peace, without Enshrining Him in her heart ?
Ask thou thy mates, O Bride, is there a home without the Groom ?
Without the (Lord's) Name, there is no love that brings thee Peace.
Enshrine thou then the Truth of the Friend in the mind, and Know thy Spouse through the Guru's Word.
Nānak : the Bride that forgets not the Lord's Name, Merges in Equipoise, through the Name. *[2]*
Assemble, O ye my mates, let's Dwell on the Lord,
I'll send Him my Love-message through the Guru's Word.
Through the Guru, the True Word is Revealed to me, while the Egocentrics come to Grief.
The Wandering mind is held when one Realises the Truth (of the Lord).
When one Realises True Values, one is ever-young ; the Love of the Word keeps us for ever fresh.
By His Grace, we attain True Equipoise, assemble then ye, O my mates, (and Sing His Praise). *[3]*
My Desire was fulfilled and my Friend Came to my Home,
And Meeting my Groom, my Mates sang the Song of Joy.
Singing the Wedding-songs, I was Imbued with the Lord's Love and my Mind oozed out Joy.
And my Friends were Pleased and the Detractors came to Grief ; Dwelling on the (Lord's) Truth, I reaped the Fruit of Truth.
With joined palms, the Bride prays, lost ever in the Love of the Lord,
"O Lord, my Desire is Fulfilled and I Revel with Thee in Joy". *[4-1]*

Gauri Chhant M. 1

Hear Thou, O Lord, the prayer of the lone one in Wilderness : **P. 243**
O Thou Self-dependent Lord, how shall I be comforted without Thee ?
Treacherous is the Night, I can live not without Thee.
I get no Sleep in Thy Love : hear Thou then my prayer.
Without Thee, O Beloved, there's no one to take care of me, and I Wail all alone (in Wilderness).
Nānak : the Bride is in Anguish without her Lord, but Meets Him she only when He so Wills. *[1]*

---

1. ਬਾਧ ਬੁਧਿ (बाध बुधि) : *Lit.* bound to (false) mind.

2. ਦੁਧਾ ਥਣੀ ਨ ਆਵਏ (दुधा थनी न आवए): the phrase, according to some, means : "The teats once [illegible]ed yield no more milk, that is, human life comes not to one again." However, it also means that she now can do no more [illegible] good deeds, becoming barren.

Who can Unite her with the Lord when she is 'abandoned' by the Spouse ?
It is through the Word and when she's Imbued with His Love, that she Meets Her God.
When one looks Beauteous through the Word, one is Honoured, and the Light (of Wisdom) **Illumines** one's body :
Hear thou, O my Mate, she, who is at Peace through the (Lord's) Truth, Dwells on the Merits of **the** True One alone.
When she Meets her Spouse, led by the Guru, she is Enjoyed by Him and, through the Nectar-**Word,** she Flowers.
Nānak : the Spouse Enjoys His Bride only if He is Pleased with her. *[2]*

Māyā has enticed us out of our (True) Homes : the False ones are cheated by Falsehood.
How will the Noose (of Māyā) be loosed, O dear, without the dear, dear Guru.
He, who is in Love with the Lord and Dwells on the Word, he belongs to the Lord.
But the inner Dirt goes not through (customary) charity, piety or washing of the body.
Not one has attained Deliverance without the Lord's Name, and self-torture or living in wilderness **avail** one not.
Nānak : through the Word is the Home of Truth Attained : how can one find the **Lord's Castle in** Duality ? *[3]*

True is Thy Name, O Dear, True the Contemplation of Thy Word.
True is Thy Castle, O Dear, True Thy Name, Thy Trade.
Sweet is the Trade of Thy Name, and the Devotee earns the Profit, night and day.
Without Thee, there's no Merchandise to Deal in, I Utter Thy Name every moment.
Through Perfect Destiny, and the Lord's Grace, I Know now the True account (of my God).
Nānak : sweet is the Essence of the (Lord's) Name ; (but) through the Perfect Guru do I Attain to the Truth. *[4-2]*

Rāg Gauri Poorbi, Chhant M. 3

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

The Bride prays, Dwelling[1] on the Merits of her Lord,
"O Dear, my Beloved, I cannot be without Thee, even for a moment".
Without the Spouse, one can live not, and without the Guru, one Attains not to the Lord's Castle.
Do thou then forsure[2] that what the Guru Instructs, and blow out the fire of Desire.
True only is the Lord, without Him there is nought, without His Service one gets no Peace.
(Says) Nānak : "The Bride Meets her Lord only if He so Wills, and if He Unites her with Himself, of Himself". *[1]*

Blessed is the Night, for the Bride Attains to her Lord,
(When) she Serves her Guru, in Love, losing her Ego,
When she sheds her Ego, and Sings the Lord's Praise and Loves the Lord instantly.
Hearken then ye, O my loving Mates, Merge ye in the Guru's Word.
If ye Remember the Merits of the Lord, ye are His Beloveds, if ye Love the (Lord's) Name. **P. 244**
Nānak : the Bride is the Beloved of the Man if she wears the Necklace of His Name. *[2]*

Lone is the Bride without the Groom.
Beguiled by Duality is she, without the dear Guru's effectual Word[3].
Without the Word, how can she Swim across the Tempestuous Sea, when she is being wasted away by Māyā.
Lured away by Falsehood, she was Deserted by the Man, and so Mounts not to the Castle of the Lord.
(But), Imbued with the Word, and Merged in Equipoise, she is Attuned to the Lord, night and day.
Nānak : such a one is ever Imbued with the Lord's Love and is United with the Lord by His Grace. *[3]*

---

1. ਸਾਰੇ (सारे) : (Sindhi) to cherish. The word has also been used to mean : to attain, carry out, fulfil, embellish with, spread out etc.
2. ਧਰੁ (धरु) = ਸਰਧਰ : forsure.
3. ਕਰਾਰੇ (सबद करारे) : *lit.* powerful word.

We Meet with the Lord, if He so Wills : how can we Meet Him, if not through His Grace.
Without the Guru, our Beloved, who else can dispel our Doubts ?
Through the Guru are the Doubts dispelled, and the Bride Meets with the Lord, and is in Bliss.
Without the Guru's Service, all is Dark for us ; without the Guru, one finds not the Path.
Nānak : The Bride, in Love, and Imbued with Equipoise, Dwells on the Guru's Word,
And finds her Lord, the God, through the Love of her True Guru. *[4–1]*

Gauri M. 3

I am utterly lost without my Lord, O mother, how can I live without my Master ?
Without Him, I get not a wink of Sleep, and the Bridal Dress decks not my body.
The Bridal Dress suits me only if the Master Loves me, and, through the Guru's Word, I am Attuned to Him.
Then, for ever, I am the Master's Own, when I Serve the Guru, and I am locked in His sweet Embrace.
The Man Enjoys her Bride if she Meets Him through the Guru's Word and she reaps the Profit of the (Lord's) Name in the world.
Nānak : the Bride is beloved of the Lord if she Dwells on the Merits of the Lord. *[1]*
The Bride Enjoys the Lord's Love :
Night and day, she is Imbued with His Love, and Dwells on the Guru's Word.
(O Bride), shed then thy Ego, Dwell on the Guru's Word, and Meet with thy Lord, the God.
She alone is the Lord's Own, who is for ever Imbued with His Love, through the True and Dear Name.
If we Meet with our Guru, we gather the (Lord's) Nectar, and we shed our Duality.
Nānak : the Bride then finds her Groom, and all her Woes are past. *[2]*
The Woman forsakes the Lord, lured by Māyā's love,
Attached to Falsehood, she is guiled by appearances.
If she dispels her Falsehood, and Cherishes the Guru's Word, she loses not her life in a Gamble,
And Dwells she on the Guru's Word, and Merges in Truth, and stills her Ego from within :
And Enshrines the (Lord's) Name in her heart, if this be her Embellishment.
And she leans on the Name alone, and she Merges in Equipoise. *[3]*
Meet me, O my Beloved ; without Thee, I'm of no worth.
In my Eyes there is no Sleep, and I have lost desire even for food or water.
I love not food nor water, and Wail longing for Him :
Without the Lord, how can I be at Peace ?
And so I pray to the Guru : "Unite me, my Lord, as it Pleases Thee". **P. 245**
Lo, the Blissful Lord of Himself Unites me with Himself,
He Himself comes into my Home.
Nānak : such a Bride is always the Lord's Own ;
Yea, of the Lord who neither goes nor dies. *[4–2]*

Gauri M. 3

The (Lord's) Bride is pierced through with the Lord's Love, the natural way.
The Enticer of the hearts entices her away and her Duality gives way to Equipoise.
Her Duality lost in Equipoise, she finds her Lord, and through the Guru's Word, she is Imbued with His Love.
This body, full of False values, commits Sin in profusion,
But the Lord's Worship, through which one Hears the Music of Equipoise, cleans all one's Dirt.
Nānak : the Bride is then the beloved of her Lord, if she sheds her Ego from within. *[1]*
The Bride finds her Lord, through the Love of the Guru ;
Enshrining her Lord in the heart, she Enjoys a peaceful Night's Sleep.
Enshrining the Lord in her heart, her Woes depart for ever,
And within her own 'Castle' she enjoys her Spouse, by Dwelling on the Guru's Word.
She Drinks in the Nectar-Name, night and day, stilling her Duality.
Nānak : so does the Lord's own Bride Meet her beloved, through the infinite Love of the Guru. *[2]*
Be Thou in Mercy, O Lord, my Beloved, my Dear, my Own,
Thy Bride prays to Thee : "I Deck myself with the True Word.
Decking myself with the True Word, I still my Ego, and through the Guru, I am Fulfilled".
The Lord eternally is True, through the Guru's Word is this Truth Realised.
The Egocentric is lured by Lust, and writhes, being Attached :
Now, who shall she go to, to cry out her Woes ?
For, without the dear, dear Guru, she finds no Peace. *[3]*

The Bride is Ignorant, without Merit,
The Lord is Infinite and Unknowable.
He Unites her with Himself, of Himself, and Forgives her too, of Himself.
The Lord is the Beloved of the Bride, the Great Merciful He, who Pervades all hearts.
He is Attained through loving Adoration : this is the Truth Revealed to me by the Guru.
For ever is then one in Joy being Attuned to the Lord,
And imperceptibly is the Lord Attained, and the Bride attains all the nine Treasures (of Bliss). *[4–3]*

Gauri M. 3

Māyā's Sea is tempestuous : how is one to go across ?
Make the Lord's Name thy Boat, and the Word thy Boatman.
So does the Lord take thee across the tempestuous Sea.
Through the Guru, one attains to the Worship of the Lord ; so does one Die even in life.
In an instant, all one's Sins are Washed off by the Lord's Name, and ones body becomes Pure.
Nānak : through the Lord's Name is Deliverance, and the black Coal is transmuted into Gold. *[1]*

Man and woman are lured away by Lust, and know not the Way to the Lord's Name. **P. 246**
One loves dearly the mother, the father, the sons and the brothers and is thus Drowend in the (seemingly) waterless Sea (of Māyā).
One is Drowned, for driven by Ego, one knows not the Way.
He who is born will pass away and those alone will be Saved who Dwell on the Guru's Word.
If one turns God-wards, one Utters the Lord's Name and thus Saves himself and his Clan.
Nānak : within one (then) Abides the Lord's Name and, through the Guru's Word, one Meets with his Love. *[2]*

Nothing is eternal save the Lord's Name, O dear, the world is but a play.
Take then to the True Worship and Deal only in the Lord's Name.
The Lord's Trade is Infinite and Unfathomable ; through it, we receive the wealth of the Guru's Word,
Wherewith we fix our mind on the Service (of the Lord) which is True Worship, and we lose our Ego from within.
We are Senseless, Blind fools ; the Guru has shown the Path unto us ;
Nānak : through the Guru is one made Beauteous with the Word, and one Dwells, night and day, on the Lord's Praise. *[3]*

He Himself Does, and Makes others do (all) ; He Himself Bedecks one with the Word.
He Himself is the Guru, He Himself the Word, He Himself is the Lover of the Devotees through the ages.
Through the ages has He Loved the Devotees, and Himself Bedecks all and Engages all in His Worship.
He Himself is the All-wise, the Seer ; He Himself Engages us in His Service.
He, the Lord, Blesses us with Merit and Destroys our demerits, and Brings His Name into our hearts.
Nānak is a Sacrifice unto the True One, who is the Doer and the Cause. *[4–4]*

Gauri M. 3

O my dear (mind), Serve thou the Guru and Dwell on the Lord's Name :
Thou hast not to run away from me[1], (for), in thy Home thou Receivest thy Lord.
In one's Home one Receives the Lord, and through True Dedication, Attunes oneself to Lord, the God.
The Guru's Service is Peace-giving, and He alone is engaged in it whom the Lord so inspires.
He Sows the Lord's Name ; the Name Sprouts within him, and he Enshrines the Name in his mind.
Nānak : one attains Glory through the True Name and one (thus) Receives what is Writ in one's Lot by God. *[1]*

The Lord's Name is sweet, O my dear, Taste it with thy whole mind :
Taste thou, O dear tongue[2], forsaking all other tastes.
When the Lord so Wills, one Receives the Essence of the Lord, and on one's tongue is the Beauteous Word.
And, one Dwells on the Name and is ever at Peace, Attuned to the (Lord's) Name.
By Lord's Will[3] is one born, by His Will does one die ; by His Will is one Merged in Truth.
Nānak : we Receive the Name through the Guru's Word and the Lord Himself Attunes us to Himself. *[2]*

---

1. *i.e.* the human body.
2. ਮੁਜੇ ਜੀਉ (मुयेजीउ) : ਚੇ ਮੋਈਏ : a popular phrase of endearment, not of curse.
3. ਨਾਮੇ (नामे) : *lit.* through the Name.

To serve another, O dear, is false, one leaves the (mind's) bride (at home), and wanders out in the Yonder lands.
In Duality (thus) one gets not Peace, O dear, why then crave for the Poison ?
He who craves for the Poison and is lured away by Doubt, how can he find Peace ?
The service of another is painful ; for selling oneself, one loses one's Faith ;
And, bound to Māyā, one's mind is held not, and every moment is one oppressed by Pain.
Nānak : Māyā's Pain goes only if one is Attuned to the Guru's Word. *[3]* **P. 247**
O dear, the self-willed, wild Fool enshrines not the Word in his mind.
The delusion of Māyā is born of Ignorance, then how can one find the Lord's Way ?
If the True Guru wills it not so, how can one find the Way : the Egocentric asserts his Ego (in vain).
The Lord's Servants are ever at Peace, for, they fix their minds on the Guru's Feet.
He, on whom is the Lord's Grace, Sings His Praise,
Nānak : the Jewel of the Name is the only worthwhile Profit in the world : this is the Wisdom revealed to the God-awakened Souls. *[4-5]*

Rāg Gauri Chhant M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In my mind is Sadness : how shall I See the Beneficent Lord ?
He, who is my Friend and Mate and Master and Guru, the *Purusha*, the Maker of the Destiny.
O Thou *Purusha*, the Maker of my Destiny, the Master of Lakshmi, pray, how may I, the Sad one, See Thy Face ?
My hands Serve Thee, my head is at Thy Feet, and in my humble mind is the Desire to See Thee.
I forget Thee not even for an instant ; night and day, every hour, every moment (I Dwell on Thee).
Says Nānak : "Like the *Chatrik*, I thirst for Thee ; how may I See Thee, my Lord ?" *[1]*
I pray to Thee, O Dear, listen unto me, O my Spouse :
My body and mind are drawn to Thee, O my Dear, on seeing Thy Wonders :
Thy Wonders draw me unto Thee ; how shall the Love-lorn Bride become Content ?
My Spouse is Meritorious and Beneficent, Ever-young and full of Merit :
Why accuse the Lord, the Giver of Peace, when I was Separated from Him by my own Sins.
Nānak prays Thee, "O Lord, be Merciful : and come back to my Home". *[2]*
I surrender my body and mind to Thee, O Lord, and all that is mine.
I surrender my head to my Beloved Friend who brings me the Message from my Master.
To the Guru of Blessed Station have I surrendered my head, and he has Revealed to me the Lord within me.
And my Woes have ceased in a moment, and I am Fulfilled, as was my heart's Desire.
The Bride now Enjoys night and day, and all her Doubts are cast away.
Prays Nānak : "She now gets the kind of Spouse that is after her heart". *[3]*
In my Mind is Bliss and in it Rings the Music of Gladness.
My Beloved Lord has entered my Home, and all my Thirst is quenched.
I've Met my Beloved Lord and Master and my Mates Sing the Songs of Joy,
And all my Friends and Kinsmen are in Bloom, and the Demons have been laid low.
Within my Home Rings the Unbeaten Melody, and I am Abed with my Lord.
Prays Nānak : "I Attain now to Equipoise : (for), the Lord of Peace I have Met". *[4-1]*

Gauri M. 5

O Mohan[1], thou abidest in a heavenly home of infinite glory : **P. 248**
Thy abode is beauteous, the sanctuary of the Saints.
Of infinite glory is thy sanctuary, O thou beneficent master ; and all sing thy praise.
And, wherever gather the Saints, they Dwell on thee.
Take pity on the meek, O thou beneficent one.
Nānak prays thee : "I seek to see thy sight whereby I attain to the Peace of Piety". *[1]*

1. Bābā Mohan, the eldest son of Guru Amar Dāss, had in his keeping the two volumes of the Guru's Word gathered by his father. Guru Arjun, the writer of this verse, is said to have sung this hymn in praise of Bābā Mohan in order to persuade him to part with his treasure, which he did. Some scholars are of the opinion that the verse is addressed not to Bābā Mohan but to God. But the second, third & fourth verses support the former view.

O Mohan, wonderous is thy speech, wonderous thy ways.
Thou Believest only in the One, all else are as dust to thee.
Believest thou only in the One Master, the Unknowable, who wields all powers.
Thou hast, through the Guru's Word, captured the heart of thy Primordial Lord, the God of the woods.
Thou art he who stays and goes as he willeth, (for), thou art Blest with all powers.
I pray thee : "Save our honour, for all thy servants have sought thy refuge". *[2]*

O Mohan, everyone in the holy *Sangha* dwells upon thee, fixing their minds on thy vision :
He, who dwells on thee, the *Yama* touches him not.
The *Yama* touches them not who are attuned to thee with a single mind.
They, who dwell on thee with word, thought and deed, attain to all they seek.
The Wild, Ignorant fools become Wise on seeing thy sight.
Says Nānak, "Thy dominion is eternal, for thou art the perfect Person, yea, the Master himself!'. *[3]*

O Mohan, thou hast fruitioned with thy kinsmen :
And all thy sons, friends and family are Saved.
Nay, the whole world shedding its Ego is Saved by thy sight.
He who says 'Amen' to thee, him the *Yama* touches not.
Infinite are thy merits, indescribable and ineffable, O thou, the True Guru, the *Purusha,* O killer of the demons !
Nānak prays : "Mohan, I lean on thee that I may Swim across the Sea of Existence". *[4-2]*

Gauri M. 5

Shaloka

Myriads of Sinners, O Lord, are Purified by Thee : I am a Sacrifice unto Thee ever and for ever more.
Thy Name burns off all our Sins as doth fire burn the straw. *[1]*

Chhant

Dwell thou, O my mind, on the Lord, Nārāyan, Govind, the Destroyer of Fear, the Master of Māyā.
Dwell thou, O mind, on Murāri, the Emancipator, who Snaps the bondage of the painful Death.
He, who is the Dispeller of Sorrow, the Refuge of the meek, the Master of Lakshmi ; Dwell thou on His Lotus-Feet,
That thou Crossest safe the *Yama's* awful Path, and the treacherous Sea of Fire, in an instant.
He, who Destroys thy Sins and makes thee Pure, Attune thyself to Him night and day.
Nānak prays : "Take Pity on me, O Thou, the Support of the earth, the Master of Māyā". *[1]*

Dwell thou, O mind, on Dāmodara, the Destroyer of Pain and Fear, thy Lord, the King.
Yea, He, who Enjoys with *Lakshmi*, the Beneficent Lord, the Beauteous One, whose innate nature it is to Love His Lovers.
He is the Perfect *Purusha*, the Lover of His Lovers : Meeting Him one Receives all one seeks. **P. 249**
He who takes us out of the Dark, Blind Well, Enshrine thou His Name in the mind.
The adepts, the Angels and their Couriers, the heavenly Singers, the Seers, and Devotees, all Sing Thy many, many Praises, O Lord !
Nānak prays : "Take Pity on me, O Transcendent Lord, my Master, my King". *[2]*

Dwell thou on the Transcendent Lord, O my mind, the God of gods, who wields all Power.
For, He is the Beneficent One, the Powerful Master, the Mainstay of all hearts,
The Giver of life, body and mind, the Infinite, Unknowable, Yonder of the Yond,
The Refuge of all, the All-powerful, the Enticer of hearts, who Dispels all thy Sorrows.
All Ailments depart, all Pain, all Sorrow, by Dwelling on the Name of the Lord.
Nānak prays : "Take Pity on me, O Lord, for Thou art All-powerful". *[3]*

O my mind, Sing the Praise of the Eternal[1], Immortal Lord, for He, the Beneficent One, is the Highest of the high.
He is the only Sustainer of the universe, and Sustains each and all.
He, the Sustainer of the universe, the Great, the Beneficent, the Wise, is Merciful to all.
Departs the Pain of Death and Greed and Lust from him in whose heart Dwells the Lord.
He, with whom He, the God, is Pleased, his Service fruitions and he is Fulfilled :
And, all his Desires are accomplished by Dwelling on the Lord, who is Beneficent to the meek. *[4-3]*

1. ਅਚੁਤ (अचुत) : (Sans. अच्युत) imperishable.

Gauri M. 5

Come my mates, let us make an effort, and reconcile our Lord to us,
And entice Him away, shedding our Ego with the potion of the Saint's *Mantram*.
When He is under our sway, He leaves us not ; this is the innate nature of our Master :
And Destroys He the fear of age and death and Hell, and Purifies all his beings. *[1]*
Hark, O my mates, to my prayer, let us resolve thus in the mind :
That we rid ourselves of Desire, the natural way, and Sing His Praise.
When our (baser) desires and sorrows and doubt are dispelled, we Attain what our heart (truly) yearns for.
And then, Nānak, we Dwell on the Name of the Transcendent Lord, the Perfect One, the God of gods. *[2]*
O my mates, I long for Him, and pray that the Master fulfils my (only) Hope.
I crave for the Touch of His Feet, long in agony for His Sight, and search for Him all over.
I find Him in the Society of the Saints ; then, He, the All-powerful *Purusha*, Unites me with Himself.
Says Nānak : "O mother, he is the Fortunate one, who Meets with the Giver of Peace, the Perfect Man". *[3]*
O my mate, I seek ever to Abide with my Spouse, (for), my body and mind are now used[1] to Him.
O my mate, I love the calm Sleep wherein I may dream of my Love :
And my Doubt is dispelled and the Peace of the Master's Equipoise dawns upon me and I am Illumined and my 'Lotus' flowers.
And I Wed the Transcendent Lord, the Inner-knower, yea, the Spouse who Stays for ever. *[4-4-2-5-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gauri Bāwan Akhari,[2] M. 5

Shaloka

The Guru is the Mother, the Father, the God of gods, the Master : **P. 250**
The Guru is the Mate, the Destroyer of Ignorance, the Kinsman, the Brother[3].
The Guru is Beneficent who Blesses us with the Lord's Name ; by His *Mantram* is the mind held.[4]
The Guru is the embodiment of Peace, Truth, Wisdom, the philospher's stone, whose touch turns all into gold, and more.
The Guru is the Place of pilgrimage, the Pool of Nectar, Bathing in which brings infinite Wisdom.
The Guru is the Creator, the Destroyer of all Sins, Purifying all Sinners.
The Guru is from the beginning of Time, through ages upon ages, Dwelling on whose *Mantram* one is Saved.
The Lord Blesses us with the Society of the Guru that we, the Ignorant Sinners, are also Saved.
The Guru is the Transcendent Lord, the God of gods : Nānak salutes the Guru-God. *[1]*

Shaloka

He Himself is the Doer and the Cause : His is the only Power that Doth all.
Nānak : He, the One, Pervades all ; there is no one other than Him, nor will there ever be. *[1]*

Pauri (*Aum*)

Greetings to the Guru-God,
Who, the Formless One, is in the beginning, the middle and the end.
He Himself is in Primordial Trance[5], Himself He in the Seat of Peace.
He Himself hears, Himself singing His own Praise[6].
He Himself Created Himself ;
He is His own Father and Mother.

---

1. ਹਿਲਿਆ (हिलिआ) : (Pothohāri) : accustomed.
2. *Lit.* 52 letters (of Sanskrit). It is an alphabetical poem.
3. ਸਹੋਦਰਾ (सहोदरा)=ਸਹ ਉਦਰ, from the same womb ; *i.e.* the real brother.
4. ਨਿਰੋਧਰਾ (निरोधरा) : that what holds, stops.
5. ਸੁੰਨ (सुंन) : (From Sans. शून्य, *Lit.* void), the state of the Lord in His Absolute Self.
6. ਜਾਸਨ (जासन) : (from यश), praise.

He Himself is the Subtle, He Himself the Apparent,
Nānak : no one can know of this, His Play. *[1]*
O Thou, Beneficent One, take Pity on the meek one,
That my mind becomes the Dust to be treaded over by Thy Saints. *[Pause]*

Shaloka

He, the Formless One, is also in Form, He is the Absolute and also the Related one.
Nānak : He who is known as the One alone becomes the many He. *[1]*

Pauri (*Aum*)

He, the Primordial Guru, Created all forms.
He, the One, Strings all on a single thread.
Creates He the Three Modes, the diverse expanse,
And evolves His Absolute being into the Related one.
And Created He the Creation of diverse kinds,
And birth and death, and the involvements of the mind.
But, He Himself is above this all.
Nānak : Infinite is He, of Him there is no end. *[2]*

Shaloka

They alone are truly rich who in-gather the Treasure of the Lord's Name.
Nānak : from such Saints one gathers Truth and Piety. *[1]*

Pauri (*Sassā*)

True, True, True, is He.
Nay, not one is separate from the True *Purusha*.
He alone seeks His Refuge whom He Blesses thus,
And he Dwells on, and utters the Lord's Praise.
Him Doubt overwhelms not,
And he Sees the Presence of the Lord's Glory (all over).
He alone is the Saint who mounts to this State :
Nānak is for ever a Sacrifice unto him. *[3]*

Shaloka

Why run after wealth and more wealth : the love of Māyā is all false.
Without the Lord's Name, Nānak, it is no better than dust. *[1]* **P. 251**

Pauri (*Dhadhā*)

Blessed is the Dust of Thy Saint's Feet, O Lord :
Blessed are those whose mind seeks nought but this.
They seek not wealth, nor the Pleasures of Paradise,
And love no one but Thee, their Dearest One, and seek but the Dust of the Saint's Feet.
They are involved not in the strife (of the world),
And leave not the One, nor go to another.
He, whose heart the Lord Blesses with His Name,
He, Nānak, is the Saint ; He is the Perfect Lord Himself. *[4]*

Shaloka

Neither thy distinctive coat, nor knowledge, nor concentration, nor forcing of will lead thee to thy Lord :
He, on whom is the Lord's Grace, is the Devotee, and truly Wise. *[1]*

Pauri (*Gangān*)

Wisdom comes not through tall talk,
Nor through the many ways that the Shāstras tell.
He alone is Wise who Enshrines the Lord in his mind.
Hearing the tell-tale stories one comes to nothing.
The Wise one is he who abides in the Will (of the Lord),
And looks upon pain and pleasure[1] alike,
And, through the Guru, Dwells upon the Quintessence (of Reality) ;
On him, Nānak, is the Grace of the Lord. *[5]*

1. ਉਸਨ ਸੀਤ (उसन सीत) : *lit.* heat and cold.

Shaloka

He, who comes into the world but Knows not (the Reality), leads an animal's life,
Nānak : he alone Knows, through the Guru, in whose Lot it is so Writ. *[1]*

Pauri

One comes into this life to Dwell upon the One alone ;
But, being born, one is enticed away by Māyā.
In the womb of the mother, one stands on one's head, praying (for one's release).
And, with every breath, one Dwells upon the Lord.
But, (in the world) one is involved in what one must leave,
And thereafter forgets from the mind the Great Giver.
O Lord, he, on whom is Thy Grace,
Forsakes Thee not either here or Hereafter. *[6]*

Shaloka

One comes by His Will, and Praises Him too by His Will ; without the Lord's Will, there is nought :
He alone escapes his coming and going who Enshrines the Lord in his mind. *[1]*

Pauri

The life passed through many, many wombs,
And, enraptured by sweet Attachment, passes through life after life.
This Māyā has yoked all to three Modes :
And every heart it has fired with its own love.
O my friend, tell me of a way out,
That I may Swim across the (tumultuous Sea of) Māyā.
He, who joins the Holy, by the Lord's Grace,
Nānak : him pollutes not the touch of Māyā. *[7]*

Shaloka

All action, all good and evil, are through the Lord.
The animal says : "'Tis I who did it" ; but what it is that he can do without God *[1]*

Pauri

He the One does all, alone.
Through Him is the evolvement of Good and Evil ;
And as He Wills so one does in this life,
And gathers what He, the Lord, Gives.
His limits are known not to another,
And, it happens as He Directs.
From the One is all the Expanse (of the Universe).
He the One Saves all. *[8]*

Shaloka

One is carried away by the love of pleasure and women,
But like the colour of safflower, passes off the show of Māyā.
Nānak : seek thou the Refuge of Him through whom one loses one's Ego. *[1]*

Pauri

O my mind, without the Lord's love, all thy involvements are like chains. **P. 252**
And, Bondage, from which there is no Release, Binds thee, through thy deeds, O worshipper of Māyā.
Going the way of works[1], one carries a heavy load of Ego :
For, he Loves not the Lord's Name and his deeds turn into Sins.
One is caught in the *Yama's* Noose, lured by the sweet breath of Māyā,
And knows not, possessed by Doubt, that the Lord is ever with him.
On our own Account we get not Release as the mud is washed not,
(But), he who Knows the Lord has his mind Purified. *[9]*

Shaloka

He, who is Released from Bondage, attains to the Society of the Holy.
Nānak : he, who is Imbued with the Lord's Colour, alone has a fast Colour. *[1]*

1. ਕਰਮ ਰਤ (करम रत) : involved (ਰਤ) in *Karma* (way of works).

Pauri (*Rārā*)

Dye thy mind in the Lord's Colour :
And Utter the Lord's Name with thy tongue.
Then no one will be impolite to thee in the Lord's Court.
And all will welcome thee to thy Exalted Seat.
Thou wilt find a Seat in the Lord's Castle,
And then thou art born not to die ;
He, on whose Forehead is Writ large the Lord's Grace.
Nānak : into his Home comes the Treasure of the Lord. *[10]*

Shaloka

Greed, Falsehood, Sin and Attachment lure away the Blind fools :
And, bound down by Māyā, they lick the Dirt. *[1]*

Pauri (*Lallā*)

Drugged by the potion of Māyā,
Man lies unconscious, wrapt in Ego.
And is born to die again and again, enveloped all over by Māyā,
For, such also is the Will of the Lord.
Neither is any Perfect, nor Imperfect :
Neither is any Wise, nor Unwise.
As is the Lord's Will so does the man engage himself :
(But) our Master, Nānak, is for ever Detached. *[11]*

Shaloka

He, the Lord, the Support of the earth, is Deep and Vast :
Nānak : there is no one to equal thy Self-sufficient Lord. *[1]*

Pauri (*Lallā*)

There is no one to equal the Lord.
He is the One Supreme : like Him, there is not another.
He, the Eternal, is, was and shall be :
His limits no one has known.
He Abides in the worm as in the elephant,
And is Manifest and known all over.
He, whom the Lord Blesses with His Taste,
He, Nānak, by the Guru's Grace, Dwells on the Lord. *[12]*

Shaloka

He, who Knows the Taste of Bliss, Enjoys the Lord's Love the natural way.
Blessed, Blessed is such a one, Nānak, for he is Approved (by the Lord). *[1]*

Pauri

Fruitful is the life of one
Whose tongue Utters the Praise of the Lord ;
Who Abides in the Society of the Saints,
And, Imbued with the Lord's Love, Dwells on the Lord's Name, night and day.
Fruitful is that life alone which is Imbued with the Lord's Name,
And on whom is the Mercy of the Lord, the Maker of our Destiny.
He's born but once, and is cast not into the womb again,
And so, Nānak, he Merges into the Being of the Lord. *[13]*

Shaloka

He, by Dwelling on whom one's mind Rejoices, and one sheds one's sense of Duality,
And Sorrow and Desire, and one Merges in His Name, (Dwell thou on Him). *[1]*

Pauri (*Yayyā*)

Burn thou thy sense of Duality ; **P. 253**
And abide in the realm of Peace and Equipoise.
Repair thou to the Refuge of the Saints
With whose help one Swims across the Sea of Fear.

He, who weaves in his mind the One Name (of God),
Is cast not again into the womb.
Through the Perfect Guru's Support, one loses not (the Merit of) life,
And attains Peace, Nānak, by Wearing the One Lord in the heart. *[14]*

Shaloka

Within my body and mind Abides the Lord, who keeps me company both here and Hereafter.
Nānak : when one Receives Instruction from the Perfect Guru, one Dwells on the Lord, ever and for ever more. *[1]*

Pauri

Dwell thou on Him, night and day, who Saves thee in the end :
This Poison[1] is illusory, and all have to leave it in a day or two.
Whose is the father, mother, son and the daughter,
And house and wife: can they keep thee company (for ever) ?
Treasure then only that which goes not,
And thou art Received with Honour in thy (True) Home.
In this Dark age he who Recites the Praises of the Lord,
Falls not again into the womb. *[15]*

Shaloka

If one be of great beauty, of high family, seemingly wise and clever and rich,
But Loves not the Lord, he is dead like a corpse. *[1]*

Pauri (*Gangān*)

He who knows the wisdom of the six Shastras,
And inhales and exhales and holds his breath like a Yogi,
And gathers knowledge and meditates he and bathes at the pilgrim-stations :
And cooks his own food[2], and touches not another, and abides in the woods :
But, if he Loves not the Lord,
All that he does is vain and lasts not.
Than him is a *Chandāl*[3] more pious,
In whose mind Dwells the Lord of the earth. *[16]*

Shaloka

In the four directions do we wander, as is the Writ of *Karma.*
Nānak: we receive what is in our lot : Deliverance or Bondage, Pleasure or Pain. *[1]*

Pauri (*Kakkā*)

He, the Lord, is the Creator and the Cause,
And no one can erase His Writ.
He Does all but once and not again,
For, He the Creator, commits not an error.
Some He Shows the (True) Path,
And others He makes to lose in the mazes to regret (in the end).
His Play He Himself Plays
And we Receive what He Himself Gives. *[17]*

Shaloka

Eating and Expending and Enjoying, the Lord's Treasure exhausts not,
And, Nānak, no end there is of those who Dwell on the Lord. *[1]*

Pauri (*Khakhā*)

He, the All-powerful Lord, lacks in nothing.
And He Gives to all He Wills ; and one moves in His Will.
The Devotees have the Treasure of the Lord's Name to Expend,
And they gather Forgiveness and Humility and the Bliss of Equipoise, by Dwelling on the Treasure of Good.
And they Sport with the Lord and are in immense Joy on whom is the Pleasure of the Lord.
And they are Ever-rich and Beauteous; yea, they, who treasure the Wealth of the Lord's Name.
They, on whom is the Lord's Grace, are never in Pain and are Punished not.
Nānak : he whom the Lord Loves, his Life is Approved. *[18]*

---

1. *i.e.* Māyā.
2. ਸੋਮ ਪਾਕ (सोमपाक) : (Sans. स्वयंपाकिन्), he who cooks his own food.
3. An untouchable.

Shaloka

All thinking leads one's mind to this that this world forsure will pass away. **P. 254**
(But) the desire for the perishable goes only through the Guru, when one Dwells on the Lord's Blissful Name. *[1]*

Pauri (*Gaggā*)

Utter thou the Praises of Govind, with thy every breath :
Trust not thy life, O friend, and so tarry not.
Neither in childhood, nor in youth,nor in age is one safe (from death) :
And one knows not when may the *Yama's* Noose ensnare him.
When one sees the wise going, why knows not one that in this place no one can stay ?
That what everyone leaves off, to it only the fools cling.
They, who, by the Guru's Grace, Dwell on the Lord through good Fortune,
Are Blessed, Nānak, for they are Wedded to no one but the Lord. *[19]*

Shaloka

I have read through the Vedas and the Shastras, they speak of no one but the Lord,
For, the Lord is, and was since the beginning of Time, for ever, the only One alone. *[1]*

Pauri (*Ghaghā*)

Remember[1] this in thy mind that there is no one other than the Lord,
Neither any there was nor will be ; and here and there Pervades He alone.
When one seeks His Refuge, one's mind is sated.
In the Kali age, the Lord's Name is the only efficacious (thing to Dwell upon).
One makes all kinds of efforts, and then regrets,
For, one attains not Peace without the Lord's Worship.
(But), he alone Tastes the God's Nectar, the Great Essence,
Who Receives, Nānak, the Lord through the Guru. *[20]*

Shaloka

The Lord has given us a fixed number of days : they increase not, nor do they decrease by an iota.
Nānak : he, who wants to live in Doubt, lured by Attachment, is a fool among fools. *[1]*

Pauri (*Gangān*)

Death is upon the heads of those whom God has made the worshippers of Māyā.
For, they Realise not the All-pervading Lord and so are born to die again and again.
But he alone Receives Wisdom, and knows the way of Contemplation,
On whom is the Grace of the Lord.
On one's own Account one is Saved not,
And the Earthen Pitcher (of the body) forsure will break.
He alone lives who Dwells on the Living Lord,
And for Him the Lord is hid not, and is Manifest in all. *[21]*

Shaloka

Dwell in thy mind on the Lotus-Feet of the Lord that thy mind's inverted Lotus Blossoms forth ;
And then the Lord of Himself will Reveal Himself to thee, through the Guru's Word[2]. *[1]*

Pauri (*Chachā*)

Blessed, Blessed is the day
When one's mind rests upon the Guru's Lotus-Feet.
One may wander in all directions,
But one Sees the Lord only through(the Master's) Grace.
Then for him go all distinctions of the set code of conduct[3].
And, in the Society of the Holy, his mind becomes Pure.
He loses his worrying and Sees he the One alone,
Who applies collyrium of Wisdom to his Eyes. *[22]*

---

1. ਘਾਲਹੁ (घालहु) : *lit.* practise.
2. ਮਤਾਂਤ (मतांत) : the end or essence (ਅੰਤ) of ਮਤ (wisdom or religion, etc.).
3. ਚਾਰ ਬਿਚਾਰ (चार बिचार) : ਆਚਾਰ (conduct) and ਵਿਚਾਰ-ਸ਼ਕਤੀ (thought-power).

Shaloka

His heart is at Peace, his mind in Poise, who sings the Lord's Praise.
Bless Nānak also thus, O Lord, for, he is the Slave of Thy Slaves. *[1]*

Pauri (*Chhachhā*)

We are Thy children, Thy Slaves, O Lord,
Nay, even the Slaves of Thy Slaves[1].
We are the Dust for the Saints' Feet to tread upon : **P. 255**
Bless Thou us, O God, with Thy Grace.
I have shed all my cleverness,
And leaned on the support of Thy Saints.
(For), Our body, the puppet of dust, obtains Salvation,
If Thy Saints, O Lord, are our Mainstay. *[23]*

Shaloka

Power swells our heads and we tyrannise over others, but false is the raiment of clay ;
For, Ego chains one's Soul, Nānak, and Deliverance is only through the (Lord's) Name. *[1]*

Pauri (*Jajjā*)

When a man has the pride of self,
He's caught as is a parrot in the hollow reed.
When a man has the pride of Wisdom and Devotion to God.
His efforts are of no avail in the eyes of the Lord.
He who thinks he discourses well,
Is like the pedlar who courses through the world (for others).
Nānak : he alone Receives the Lord,
Who sheds his Ego in the Society of the Saints. *[24]*

Shaloka

Rise early and Meditate on the Lord's Name : Dwell on the Lord night and day.
Then you suffer not Sorrow and all your Woes depart. *[1]*

Pauri (*Jhajhā*)

Our Woes depart
If we Deal only in the Lord's Name.
The worshipper of Māyā dies in Sorrow,
For, in his heart is the love of the Other.
From our mind depart all thoughts of Error[2] and Sin,
And we Hear in the Society of the Holy the Song of Bliss.
Our Lust departs ; departs also the demon of Anger,
If, Nānak, the Lord's Grace be upon us. *[25]*

Shaloka

Try as well as one may, one stays not, O friend,
One lives only if one Loves the Lord's Name and Dwells ever on the Lord. *[1]*

Pauri (*Janjān*)

Know thou the truth that thy love of this (world) is false,
And there is no count of those who have gone before thee.
Whose company can one cherish when all that is, will pass away ?
Know thou the truth that the false colour of Māyā will wear off.
The Saints are those and they alone are Wise, who have cast off their Doubt.
On whomsoever is the Lord's Pleasure, him the Lord takes out of the Blind Well.
For, He, the Lord, is Powerful and Does what He Wills.
Nānak : Praise thou that Lord, who has brought about thy Union with Himself. *[26]*

Shaloka

The bondage of birth and death breaks and one attains Peace by Serving the (Lord's) Saints.
Nānak : forget not thy Lord, thy King, the Treasure of Good. *[1]*

---

1. ਪਾਨੀਹਾਰੇ (पानीहारे) : the water-carriers.
2. ਕਸੰਮਲ (कसंमल) : sin.

Pauri

Serve thou the One without whom there is naught :
And let Him Dwell in thy body, mind and heart and on thy tongue.
And thou then Receivest what thou seekest,
But, thou Servest Him only if the Saint's Pleasure is upon thee :
And thou Abidest in the Society of the Saints if the Lord's Grace is upon Thee.
I tumbled through all the worlds, but Peace is nowhere save in the Lord's Name.
He, who Abides in the Society of the Holy, is touched not by the Couriers of Death.
I am a Sacrifice unto the Saints myriads of times,
For (through them) are washed off my Sins of ages. *[27]*

Shaloka

He, on whom is the Lord's Grace, is held up not at His Gate.
Nānak: Blessed is he whom the Lord Owns as His very Own. *[1]*

P. 256

Pauri (*Thathā*)

Break not they the heart of another,
Who give up all, and cling only to the One.
(But) they, who are involved in the meshes of Māyā,
Get not Gladness from anything.
He, who Abides in the Society of the Holy, attains Peace,
And the Nectar-Name ; and his being is in Bliss.
He, on whom is the Pleasure of the Lord, Nānak,
Attains Peace of mind. *[28]*

Shaloka

A myriad times I bow to Thee, my All-Powerful Lord,
That my mind is held from its wanderings with Thy Hand of Mercy. *[1]*

Pauri (*Daddā*)

This (world) is not thy station : know then which is thy True world.
And know thou the Way to that world through the Guru's Word.
One makes all efforts to build a home which goes not along with him.
But he knows the Way to the True Home if God's Grace he upon him.
One attains to the Eternal Home where the Holy congregate :
And then one wavers not on the Path. *[29]*

Shaloka

When the *Dharmarājā* demolishes thee, there is no one to make him stay his hand.
But they, Nānak, are Saved, who Dwell on the Lord and keep the Society of the Holy. *[1]*

Pauri (*Dhadhā*)

Why search Him without ? Search thy Lord in thy mind.
Why wander in the wilderness when He Abides within thee ?
Demolish the mound of thy wild Egocentricity, joining the Society of the Saints,
And attain Peace and Equipoise, and thou art Saved by the Sight of the Lord.
For, it is Ego that leads to birth and death and the woes of the womb.
And one is attached to pleasure of the senses, and in Ego, one comes and goes.
If one surrenders to the Lord and seeks the Refuge of the Saints,
One's shackles of Sorrow are sundered, and, Nānak, one Merges in the Being of the Lord. *[30]*

Shaloka (*Says the Angel of Death*):

"Where the Saints ever Worship the Lord and the Lord's Praise is Sung,
Thither repair not, O my Couriers, for there neither ye nor I shall be safe". *[1]*

Pauri (*Nanā*)

He, who Conquers himself, Wins the battle (of life).
Glorious is he, who fights his Ego and his sense of Otherness.
He, who vanquishes his self and so Dies in life through the Perfect Guru's Word,
And Conquers his mind, Receives the Lord and is Decked with the Robes of a Warrior.

He, who considers nothing as his and leans only on the One God,
And Dwells on the Infinite *Purusha*, night and day,
And makes his mind as Dust for others to tread upon,
And Realises the Lord's Will, attains Peace, and Receives what is Writ in his Lot. *[31]*

Shaloka

I am a Sacrifice unto him who Unites me with the Lord,
And my Fear and Doubt depart and the *Yama* eyes me no more. *[1]*

Pauri (*Tattā*)

Love thy Lord, the Treasure of all Good,
And Receive what is thy heart's Desire, thus bringing thee comfort.
Goes thy fear of the *Yama's* Path, if the (Lord's) Name Abides in thy mind, **P. 257**
And thou attainest the Perfect State and thy mind is Illumined and thou art Received at the Lord's Court.
Thither go with thee neither riches, nor beauty, nor home, nor thy kingdom,
So Dwell thou on the Lord in the Society of the Holy : this alone is the True Deed.
When He, the Lord, Saves us from our Woes, there is no Sorrow for us,
For, the Lord, O Nānak, Sustains us of Himself, being our Father and Mother. *[32]*

Shaloka

The toil of the Evil-doers has worn them out, but their Desire goes not, nor are they Content ;
They've gathered all goods, but do the goods keep them company for good ? *[1]*

Pauri (*Thathā*)

Nothing stays : why then dost thou spread thyself out and afar,
And deceivest others in a myriad ways to gather nothing but Illusion ?
Thou tirest thyself out, O fool, collecting a bagful of coins,
But these avail not thy mind when ends thy time.
Thou gatherest Peace (only) by Dwelling on Govind and receiving Instruction from the Saints,
And by Loving the One Lord, for, this alone is True Love.
He, the Lord, is the only Creator and the Cause : all strings are in His Hands.
Yoke me then as Thou Willest, my Master, for Thy creatures have no other Refuge but Thine. *[33]*

Shaloka

Thy Servants have Realised, O Lord, that Thou art the only Giver.
So Nānak Meditates on Thee with his every breath, and Thy Presence is his only Support. *[1]*

Pauri (*Daddā*)

He, the Lord, is the only Giver : He Giveth to all,
And without limit : for limitless are His Treasures.
He, the Giver, is for ever Alive and Awake,
Why then hast thou, O my foolish mind, forsaken thy Lord ?
But whom shall we castigate for this,
When He, the Lord, Himself hath bound us to our desires ?
He whose Woes the Lord Himself ends,
Nānak, he the one is Content, by the Guru's Grace. *[34]*

Shaloka

Have only the Support of the One, forsaking the support of another.
And, Dwell thou on the (Lord's) Name, O Nānak, that thy life is Fulfilled. *[1]*

Pauri (*Dhadhā*)

My Wanderings cease when I find Peace in the Holy Congregation :
And, my mind is Illumined if Thou, my Master, Blessest me with Thy Grace.
Thy Wealth is the only True Wealth ; Thou art the only True King,
And to gather the Treasure of Thy Name is the only True Trade.
To him alone becomes his Glory and Peace,
Who Hearkens to Thy Praise, O our Lord and Master !
Says Nānak : "He, in whose heart Dwells Thy Presence, by the Guru's Grace,
Attains Glory and Magnificence." *[35]*

Shaloka

He, who Dwells within and without on the Lord's Name with Love
And receives Instruction from the Perfect Guru and Abides with the Holy, is Saved from Hell. *[1]*

Pauri (*Nannā*)

Hell is not for him
Whose body and mind are permeated through with the Lord's Name.
They, who Dwell on the Name, the Treasure of Good,
Are wasted not away by the slow poison of Māyā.
They are denied nothing in life
Whom the Guru has Blest with the *Mantram* of the Name.
They who've gathered the (nine) Treasures of the Lord's Nectar-Name,
Within, them, O Nānak, Rings the Unbeaten Melody (of the Word). *[36]*

P. 258

Shaloka

The Guru-God has Saved my Honour and I have shed my Sins of Attachment and False show.
Let's then Meditate on Him, Nānak, of whose Glory there is no end. *[1]*

Pauri (*Pappā*)

No one has found the limits of the Infinite Lord ;
Yea, His, who is the Saviour of the Sinners, Unfathomable and Deep.
Pure become myriads of Sinners
Who Dwell on His Nectar-Name in the Society of the Holy.
And He, whom the Lord Protects,
Has his Vanity, False colour and Attachment washed off.
He, the Lord, is the Canopy that vaults over the kings ;
Know ye, Nānak, that there is no one other than Him. *[37]*

Shaloka

Released are we from Bondage, our Wanderings cease, and we achieve Victory over our mind :
And Our mind is held and its Wanderings cease, if the Guru's Grace be upon us. *[1]*

Pauri (*Phaphā*)

Coursing through life after life, man came in this world.
And in the Dark age found himself clothed with the precious human garment.
Know ye that this opportunity will return not :
Dwell then on the Lord's Name that ye are Released from Bondage.
Ye shall come not, nor go, again,
If ye Meditate on the One and One alone.
Bless Nānak with Thy Grace, O my Creator-Lord,
And Unite him, the meek one, with Thyself. *[38]*

Shaloka

Hearken Thou to my Prayer, O Lord, the Protector of the poor,
And Bless Nānak with the Dust of the Saints' Feet, for, in it lies all his Pleasure and Peace. *[1]*

Pauri (*Babbā*)

A *Brahmin* is he who Knows the mystery of *Brahman*, the Supreme Lord,
And a Vaishnava is he, who, through the Guru, imbides the Region of of Piety.
A Warrior is he who slays the Evil within himself,
And then there is no other Evil for him to grapple with.
A man becomes a prisoner of himself,
And lo, he blames others for his bondage.
I have shed all my cleverness, O my Lord, (to know Thee) ;
For, Thou art Revealed only to him on whom is Thy Grace. *[39]*

Shaloka

Dwell in thy mind on the Dispeller of Fear, the Slayer of Sorrow and Sin.
Nānak : he, whose heart bides with the Saints, his Wandering cease. *[1]*

Pauri (*Bhabhā*)

Cast off thy Doubt.
And know thou that this world is but a dream.
The gods and goddesses and angelic beings were lured away by Doubt :
And the adepts too, and the ascetics and even Brahma, the god of gods.
The dreadful, impassable sea of Māyā
Has cheated many humans of their wits.
But he, O Nānak, who sheds his Doubt and Fear and Attachment, by the Guru's Grace,
Attains the Supreme Bliss. *[40]*

Shaloka

One's mind wanders, lured by Māyā, and yet it clings to it :
He, whom Thou Savest, O Lord, from seeking Māyā, alone is Imbued with the Love of Thy Name. *[1]*

Pauri (*Mammā*)

How ignorant is the seeker who asks,
Knowing not that the Wise Giver is Giving even without asking.
He Gives all He has to, all at once,
Why then the crazy mind cries out to Him ?
And one asks not for God, but for goods,
Which bring gladness to no one.
O man, ask for nothing but the One alone, **P. 259**
That may Deliver thee of thy Bondage. *[41]*

Shaloka

Perfect is their intellect and they are the masters of the world,
In whose mind is the *Mantram* of the Perfect Guru.
Nānak : they, who Realise their Lord, are of Perfect Destiny. *[1]*

Pauri (*Mammā*)

He, who has known the mystery (of life)
And has become Content on meeting the Saints,
Him pain and pleasure seem alike,
And he rises above the states of heaven and hell.
He looks upon God, the Perfect Person, as All-pervading and yet Detached,
And he finds Peace in the Love of the Lord.
Him, Nānak, Maya contaminates not. *[42]*

Shaloka

Listen, O friend, there is no Release without the Lord.
Says Nānak : Our Bonds are sundered only if we hold fast to the Guru's Feet. *[1]*

Pauri (*Yayyā*)

One tries in many ways in vain,
(But), without the Lord's Name, how can one be Fulfilled ?
(For), the Way that leads to one's Release,
Is known through the Society of the Saints.
All of us want to be Released from Bondage,
But without Dwelling on Him, the Lord, who has ever been Freed ?
He, the Lord, alone has the Power to Save all :
Save me, the worthless one, O Thou Lord of man !
He, Nānak, who Realises Him in thought, word and deed,
Has his mind Awakened and Illumined. *[43]*

Shaloka

Be not cross with another : search thyself,
And become humble and meek : thus is one Blest with the Lord's Grace and Emancipated. *[1]*

Pauri (*Rarā*)

Be thou the Dust for all men to tread upon :
And shed thy Ego that thy Doubt is dispelled.

One can win the Battle in God's Eyes,
If one Dwells on the Lord's Name, through the Guru's Grace.
Then, by Practising good in life, one sheds all one's Sins,
And Dwells on the Perfect Guru's Infinite Word.
They, who are Imbued with the Lord's Name, with Love in their heart ;
Them, Nānak, the Guru-God Blesses with His Grace. *[44]*

Shaloka

Avarice, Falsehood and Sins and Afflictions infest our lives :
And, they alone are in Peace, Nānak, who through the Guru's Grace, Drink the Nectar of the Lord. *[1]*

Pauri (*Lallā*)

Wherever we apply the Balm of the Lord's Name,
Pain and Woes from there depart in an instant.
He, who Cherishes in his heart (the Lord's Name), the Lord's Cure-all,
Him the Ailments touch not even in dream.
This Cure-all has its Seat in the hearts of all,
But it is Revealed not without the Guru's Grace.
The Perfect Guru shows the Way to discipline the mind,
And then, Nānak, there is no Pain for the man. *[45]*

Shaloka

He, the All-pervading Lord, is all over : without Him, there is nought.
And He Keeps us company, Nānak, both within and without ; why thinkest thou Him afar ? *[1]*

Pauri (*Vavā*)

Be thou not estranged from another,
For, in every heart Pervades the Lord.
The Lord is all over the land and the high seas,
But rare is the one who Sings His Praise, by the Guru's Grace.
Such a one remains not estranged from another,
Who Hearkens to the Lord's Praise by the Guru's Grace.
He rises above his colour and creed,
Who Recites the Lord's Praise by the Guru's Grace. *[46]* **P. 260**

Shaloka

The Unwise worshippers of Māyā, who first thought of their self,
Died in Pain like the one athirst, for such were their deeds. *[1]*

Pauri (*Rarā*)

In the Society of the Holy is quietened the turbulence of one's mind,
(And one knows that) the quintessence of all *Karma* and all religion is Meditation upon the (Lord's) Name.
He, in whose heart Dwells the Lord of Beauty,
Ceases the turbulence of his mind.
The mind of the worshipper of Māyā is ever in tumult.
For, his heart is the home of the evil of Pride.
But, the riotous mind is at Peace in a moment, Nānak,
If the Lord Reveals the Truth to our hearts. *[47]*

Shaloka

Seek thou the Refuge of the Holy, O mind, shedding all thy cleverness,
And Enshrine thou the Instruction of the Guru, and Fortune smiles on Thee. *[1]*

Pauri (*Sassā*)

I surrender myself to Thee, O Lord ; I submit to Thee.
For, the Vedas, the Shastras and the Smirits speak of no one but Thee.
I have learnt this Wisdom after a great thought,
That one is Emancipated not, save by Dwelling on Thee.
We are ever in error, O our King and Master,
But Thou art All-powerful, Indescribable and Infinite.
So take Thou Pity on Nānak who seeks Thy Refuge.
For, he, O Supporter of the earth, is Thy child. *[48]*

Shaloka

When one sheds one's Ego, one is at Peace,
And one's body and mind are in Health.
And, one Sees one's Lord,
Who is for ever to be Praised. *[1]*

Pauri *(Khakhā)*

I eulogize only my Lord,
Who, in a moment, Fills up the Empty Vessels.
If a man, becoming Meek, surrenders himself to the Lord
And Dwells upon Him, the Lord of *Nirvāna*, night and day,
Him the Lord Blesses with Peace, if He so Wills,
For, such is our Indescribable Lord.
He Forgives millions of Sins in an instant :
For, He, the Lord, Nānak, is for ever in Mercy. *[49]*

Shaloka

I speak the Truth to thee, O my mind, surrender thyself to thy Lord.
And shed all thy cleverness, and the Lord will Merge thee in Himself. *[1]*

Pauri *(Sassā)*

Shed all thy cleverness, O Ignorant one,
Neither command nor deceit please thy Lord.
One practises cleverness in a myriad ways,
But not one avails one in the end.
Dwell on Him alone, therefore, night and day,
That keeps thy Soul's company for ever.
He, Nānak, whom the Lord yokes to the Service of the Saints,
Him touches not Sorrow nor Pain. *[50]*

Shaloka

Utter the Praise of the Lord with thy tongue
And, Enshrining Him in thy mind, attain unto (the Lord's) Peace.
(For), He, thy Lord, Pervades all, all over. *[1]*

Pauri

I see the Lord Filling all hearts,
This is the Instruction I received from the Guru's Word.
It has been since ever that the Lord Destroys our Sorrows.
He, who sheds his self, attains Bliss, for, where the self is not, the Lord is.
And it is to the Glory of the Saints that through them depart our Woes of birth and death.
He, who Enshrines the Beneficent Lord's Name with Love,
And keeps the company of the Saints, on him is the Blessing of the Lord.
No one other than Him can do a thing, **P. 261**
For He, the Lord, O Nānak, Does all by Himself. *[51]*

Shaloka

If Thou Judgest us, who are ever in Error, on our own Account, we are Saved not :
Forgive us, O Thou Forgiver of all, and Lead us across the Sea (of Existence). *[1]*

Pauri

I am a breaker of Faith, a Sinner, Ignorant and of little Wisdom :
For, I know not the Quintessence of the One who gave me Life and Happiness.
And I wander about in the ten directions to gather goods,
But I Enshrine not the Lord, the Giver, in my mind even for an instant.
I assemble in my heart Greed and Falsehood and Sin and Attachment,
And I pass my time in the company of thiefs and traducers and sex-perverts.
But, when Thou so Willest, O Lord, Thou canst Forgive the vicious with the virtuous :
And if such be Thy Will, even a Stone can Swim across the Sea (of Existence). *[52]*

Shaloka

Eating, drinking and making merry I wandered through life after life.
Now I lean on Thee alone, O Lord, take me out of the Sea (of Material Existence). *[1]*

Pauri

Playing the game of life, I suffered Pain, birth after birth.
And, then, I met with the Saint and my Pain ceased and the Word of the True Guru Merged in my being.
I then gathered Truth and Forgiveness and the Lord's Nectar-Name became my food.
And the Blessing of the Master was upon me and I abided in the Bliss of Peace.
I reaped much Profit from the Deal and I came back Home with Honour.
And there the Guru Blest me and I Met my Lord, the God.
He, the Lord, Does all by Himself : for, He alone is both here and Hereafter.
Praise be to the Lord who Dwells in all. *[53]*

Shaloka

I seek the Refuge of my Beneficent Lord of Mercy.
And I am Blest, if even a syllable of His Name is Enshrined in my heart. *[1]*

Pauri

The three worlds of God are within the sway of the words.
Through the words do we discourse upon the Vedas.
And, the words Reveal what is writ in the Shāstras, the Smritis and the Purānas,
And through words is the Yogi's Subtle Music and all the discourse.
Through the words, is told the Way to Deliverance and the thoughts of Fear and Doubt Revealed.
The words describe the way of piety, religion, action and reaction.
All that seems is under the sway of words,
Save the Transcendent Lord, who is above and beyond their reach. *[54]*

Shaloka

The Unknowable Lord's Pen Inscribes the Destinies of all beings on their Foreheads :
And He, of utter Beauty, then Pervades all.
O Lord, Thy Praises I cannot Chime,
For, I am bewitched by the mere Sight of Thee.
Oh Lord, Sacrifice I am unto Thee. *[1]*

Pauri

O Thou, our Eternal, Transcendent Lord, O Thou, the Destroyer of Sin.
O Thou Perfect One Pervading all, O Thou Slayer of Sorrow, O Thou Treasure of Virtue.
O Thou Formless, Absolute One, O my Companion, the Refuge of all.
O Thou, the Supporter of the earth, O Thou the Treasure of Good, O Thou of Discriminating Mind.
O Thou Transcendent Lord, Yonder of the yond, O my Master, who is and shall for ever be.
O Thou, the Eternal Friend of the Saints, O Thou, the Support of the supportless.
O Thou, our Lord, I am Thy Slave without Virtue.
Bless me with Thy Name that I may weave it into my heart. *[55]* **P. 262**

Shaloka

The Guru is the Mother, the Father, the God of gods, the Master.
The Guru is the Mate, the Dispeller of Ignorance, the Kinsman, the Brother.
The Guru is Beneficent who Blesses us with the Lord's Name, by His *Mantram* is the mind held.
The Guru is the Embodiment of Peace, Truth & Wisdom, the philosopher's stone, whose touch turns all into gold, and more.
The Guru is the Place of pilgrimage, the Pool of Nectar, bathing in which brings infinite Wisdom.
The Guru is the Creator, the Destroyer of all Sins, Purifier of all Sinners.
The Guru is from the beginning of Time, through ages upon ages, by Dwelling on whose *Mantram* one is Saved.
The Lord Blesses us with the Society of the Guru that we, the Ignorant Sinners, are also Saved.
The Guru is the Transcendent Lord, the God of gods : Nānak salutes the Guru-God. *[1]*

Gauri Sukhmani[1], M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka

I salute the One Primeval[2] Lord,
He, who was through the Ages,
He, who is the True One,
He, who is the God of gods. *[1]*

Ashtapadi

Meditate thou on Him and attain Peace,
And thy woes and afflictions will depart.
Meditate thou on Him who Fills the Universe[3]
And Whose Name is uttered by myriads of creatures.
The Vedas, the Purānas and the Smiritis of Pure Word[4]
Are but the Creation of the One Name of the Lord.
He, whose heart He Blesses with a particle of His Name,
Of his praise, there is no limit, no count.
They, who crave only for Thy Vision, O Lord,
Save Thou Nānak along with them. *[1]*
The Nectar-Name of the Lord, the Harbinger of mind's Peace,
Is enshrined in the minds of the Devotees. *[Pause]*
Meditating on the Lord, thy Ego goes.
Meditating on the Lord goes the pain of the *Yama*.
Meditating on the Lord, the fear of Death departs.
Meditating on the Lord, thy enemy relents.
Meditating on the Lord, nothing disturbs thy Peace.
Meditating on the Lord, one is Awake night and day.
Meditating on the Lord, one sheds one's fears.
Meditating on the Lord, thy worries go and thy woes.
Meditate thou on the Lord, in the Society of the Holy :
For, if thou Lovest thy Lord, thou art the master of all Treasures. *[2]*
Meditating on the Lord, one becomes a miracle-man, a master of nine Treasures.
Meditating on the Lord, one attains Wisdom, Concentration, Intellect, the Essence of things.
Meditating on the Lord, is the true Contemplation, Austerity and Worship.
Meditating on the Lord, one sheds the love of the Other.
Meditating on the Lord, one bathes in Holiness.
Meditating on the Lord, one is Honoured at the Lord's Court.
Meditating on the Lord, one does what is good.
Meditating on the Lord, one flowers and fruitions. **P. 263**
But, he alone Meditates on Him whom He, the Lord, Blesses,
And Nānak to the Feet of such a one clings. *[3]*
Meditation on the Lord is the highest of deeds.
Meditating on the Lord, myriads are Saved.
Meditating on the Lord, one's Thirst is quenched.
Meditating on the Lord, one becomes all-knowing.
Meditating on the Lord, Death dreads thee not.
Meditating on the Lord, thy Desires are fulfilled.
Meditation on the Lord cleans the scum of thy mind :
And the Nectar-Name comes into thy heart.
The Lord Resides on the tongue of the Saints :
Nānak is the Slave of them who Serve their Lord. *[4]*

1. *Lit.* the Jewel of Peace, or that which is Peace-giving to the mind.
2. ਆਦਿ ਗੁਰਏ ਨਮਹ (आदि गुरए नमह) = ਨਮਹ (ਨਮਸਕਾਰ, greetings) to the Guru (ਗੁਰ-ਏ) who is since the beginning, *i.e.* God. Trumpp's remark that the Sanskrit '*Gurve*' has been rendered as '*Gur-e*' by Guru Arjun due to his lack of the knowledge of Sanskrit is irrelevant as the Guru had no obligation while writing in Hindwi or the *Gāthā* dialect to follow the rules of Sanskrit grammar.
3. ਜਾਸੁ ਬਿਸੁੰਭਰ (जासु बिसंभर)=ਜਾਸ (ਜਿਸ), ਬਿਸੁੰਭਰ (ਵਿਸ੍ਵ+ਭਰ) : He who Pervades or Sustains the Universe.
4. ਸੁਧਾਖੁਰ (सुधाख्हर)=ਸੁਧਾ+ਅਖਰ : also, the nectar (ਸੁਧਾ) word (ਅੱਖਰ).

They, who Meditate on the Lord, gather all the richness[1] (of Life).
They, who Meditate on the Lord, are Blest with Glory.
They, who Meditate on the Lord, are the ones Approved.
They, who Meditate on the Lord, are the First among beings.
They, who Meditate on the Lord, lean on no one but the Lord.
They, who Meditate on the Lord, are the Masters of all.
They, who Meditate on the Lord, dwell in Gladness.
They, who Meditate on the Lord, are immortalised for ever.
He alone Meditates on the Name, on whom is the Lord's Grace.
And, Nānak, begs for the Dust (of his Feet). *[5]*
He, who Meditates on the Lord, does good to others.
He, who Meditates on the Lord, unto him I am a Sacrifice.
He, who Meditates on the Lord, his Face is Beauteous.
He, who Meditates on the Lord, passes his life in Peace.
He, who Meditates on the Lord, conquers his self.
He, who Meditates on the Lord, his conduct is Pure.
He, who Meditates on the Lord, attains immense Bliss.
He, who Meditates on the Lord, Abides in the Presence[2] of the Lord.
If the Saints Bless one, one's mind keeps Awake day and night.
Nānak : he alone Meditates on the Lord whose Destiny is Perfect. *[6]*
Meditating on the Lord, one's Tasks are fulfilled.
Meditating on the Lord, one Grieves never.
Meditating on the Lord, one's speech is replete with the Lord's Praise.
Meditating on the Lord, one Merges in Poise.
Meditating on the Lord, one's Seat is move-less.
Meditating on the Lord, flowers the Lotus (of the Mind).
Meditating on the Lord, one Hears the Unstruck Melody (of the Word).
Meditating on the Lord : no telling of the Peace it brings.
But, they alone Meditate on the Lord on whom is His Grace.
Says Nānak : "I seek the Refuge of them, the Lord's Saints". *[7]*
Meditating on the Lord, the Devotees were Revealed (to the world)[3].
Meditating on the Lord were the Vadas uttered.
Meditating on the Lord, one (truly) becomes an Adept, a Celibate, the man of Compassion.
Meditating on the Lord, even the low-born are known the world over.
The Word of the Lord has become Manifest in the whole Creation.
Meditate thou, therefore, on the Lord, the Cause of causes.
Meditate on Him thou who Created all forms.
(For), through Meditation on the Lord is Revealed the Formless He.
He, whom the Lord Awakens (to His Mysteries),
To him alone, Nānak, is the Lord Revealed. *[8–1]*

Shaloka

Thou, who art the Dispeller of the Pain and the Woes of the poor,
Thou, who Pervadest all Creation and art the Help of the helpless, **P. 264**
I seek Thy Refuge. Be, O Lord, ever with me. *[1]*

Ashtapadi

Where (in the Yond) there is neither mother, nor father, friend nor brother,
There, the Lord's Name keeps thy Company.
Where there is utter Wilderness and the Couriers of the *Yama* grind thee down,
There, the Lord's Name alone goes along with thee.
Where there is nothing but utter distress for thee,
There, the (Lord's) Name of the Lord Saves thee in a moment.
All works we do[4] to expiate for our sins save us not,
But the Name of the Lord Washes off myriads of Sins.
Dwell on the Lord's Name, O my mind, through the Guru,
And thus, Nānak, attains utter Peace. *[1]*

1. Not 'riches', as is commonly translated.
2. *Lit.* near.
3. Not 'renowned', as the term is often [illegible]d.
4. ਪੁਨਹ ਚਰਨ (पुनह चरन) : (Sans. पुण्य-आचरण), *i.e.* pious conduct.

Unhappy is the monarch of the whole world,
But he, who Meditates on the Lord's Name, is ever in Joy :
One's millions hold one in their bondage[1],
But if one Dwells on the Lord's Name, one is Saved.
One revels in the myriad joys of Māyā, but his Thirst is quenched not :
But, if one Meditates on the Lord's Name, one is satiated.
The Way (in the Yond) which one treads alone,
There, the company of the Lord's Name is one's cool comfort.
Such a Name thou must Reflect upon,
And thus attain to the state of Bliss. *[2]*
One is Saved not by millions of (friendly) arms,
But, if one Dwells on the Lord's Name, one is Saved.
Where myriads of crosses assemble to destroy us,
There the Lord's Name Saves us in an instant.
If one is circling the Round of births and deaths,
By Dwelling on the Lord's Name one finds eternal Rest.
We are impure ; impurity leaves us not ;
But the Lord's Name destroys millions of Sins.
Meditate thou with Love on such a Name,
Which one finds in the Society of the Saints. *[3]*
The journey of whose length there is no measuring,
There, the Name of the Lord is one's Eats :
The Journey upon which one goes in utter Darkness,
There, the Lord's Name is one's Light.
The Way (in the Yond) on which no one knows thee,
There, the Name of the Lord is thy Recognition.
Where in utter Wilderness there is Heat and Fire,
There the Lord's Name is thy (only) Shade.
Where, (in the Yond) Thirst tears thy mind,
There, O Nānak, the Lord's Nectar rains upon thee. *[4]*
The Devotees Expend nothing but the Lord's Name,
Yea, the Name that Resides in the minds of the Holy.
The Lord's Name is the Devotee's only Refuge :
For, through the Lord's Name were myriads Saved.
The Saints Praise no one but the Lord, day and night,
And apply (to their Ailments) the Cure-all of the Lord's Name.
The Lord's Name is the only Treasure with the Lord's Own :
For, them the Lord has Blest (with His Name).
Their minds and body are imbued with the Lord's Love :
And so their Minds, Nānak, are Illumined and Awake. *[5]*
The Lord's Name is the key to one's Deliverance and the Way ;
The Lord's Name is one's (true) food and drink :
The Lord's Own wear the form and colour of the Lord's Name ;
If one Dwells on the Lord, nothing doth him shake.
Yea, the Lord's Name brings Honour to His Slave.
The Lord's Name is his only Glory.
The Lord's Name is for him the only Joy, the Yoga true, **P. 265**
And Dwelling on it, there is no Separation for him.
(For), the Lord's Own are ever Imbued with the Service of the Lord's Name.
So, Nānak Worships his Lord, the only God. *[6]*
The Lord is the Treasure for the Lord's Own.
Yea, them the Lord Dispenses this Wealth, of Himself.
The Lord is the Powerful Refuge of the God's Servant,
And he looks upto no one else by God's Grace.
Through and through[2] is he imbued with His Name :
And he sits in a **Trance,[3] steeped in Joy.**
He Dwells on the Lord, day and night,
And his Glory is thus Revealed to the world.

1. The line is also read as "ਲਾਖ ਕਰੋਰੀ ਬੰਧੁ ਨ ਪਰੈ" (लाख करोरी बंधु न परै), *i.e.*, the mind is held not by gathering millions.
2. *Lit.* warp and woof.
3. ਸੁੰਨ ਸਮਾਧਿ (सुंन समाधि) : The Lord's Primordial Trance when He was in His Absolute State, *i.e.*, before He created the Creation.

The Lord's Worship redeems myriads of men :
With the Lord's Servants many more are Saved. *[7]*
The Lord's Name is the Elysian tree,
Dwelling on the Lord's Name, is to get Fulfilled[1] :
The highest (Bliss) is in the telling of the Lord's Name :
If thou hearest the Lord's Name, thy Pain and Woes depart.
Only the Saint's heart knows the value of the Lord's Name,
By whose Grace all one's Sins are washed away.
By great good luck one enters the Society of the Saint,
Through whose Service, one Dwells on the Lord's Name.
Nothing, O nothing, there is that equals the Lord's Name :
(But) he, who Receives the Lord's Name, Nānak, rare is he. *[8–2]*

Shaloka

Many Shāstras I Searched through and Smritis too,
They equal not the Name of the Lord, for, invaluable is the Lord's Name. *[1]*

Ashtapadi

All thy meditation, austerity, knowledge and concentration,
The discourse on the six Shāstras, and the Smiritis,
The discipline of Yoga, the way of works,
Renunciation and wandering about in the woods,
And all kinds of works done,
And deeds of charity and piety and oblations to the sacred fire,
And cutting up of the body and offering each bit as a Sacrifice (to the gods),
And keeping of fasts and other deeds of merit ;
These, O all these, equal not Meditation on the Lord's Name.
Nānak : through the Guru, Dwell thou then on the Lord's Name for once. *[1]*
If one scans the nine divisions of the world and lives long,
And becomes a great ascetic, Dwelling on sadness ;
And offers his life to the fire :
And gives away gold, horses, elephants and lands in charity,
And practises the inly washings,[2] the Yogic postures,
And, like a *Jaina*, disciplines himself with practices hard,
And gets himself cut up, bit by bit,
(But, alas!) the Dirt of his Ego departs not.
Nothing, O nothing, equals the Name of the Lord.
Nānak : Meditate thou on it, by the Guru's Grace, that thou art Saved. *[2]*
If one's mind is torn by Desire and one's life ends at a holy place,
The ego and pride of his self go not from his mind.
Even if one washes[3] one's body day and night,
One's mind is cleansed not of its Dirt.
One may discipline one's body the hard way,
But one rids not thus the mind of Māyā.
One may wash the mortal frame as well as one may,
But, can the wall of mud be washed clean ?
O my mind, great is the Glory of the Lord's Name.
For, the Lord's Name has Saved many a Sinner. *[3]*
Be not clever with thy Lord, for thus one lives ever in the fear of Death.
Do what one may, one's Desire is satiated, not, **P. 266**
Wear what coat one will, one's Fire is quenched not.
Apply what remedy one would, one attains not to the Lord,
Repair thou to the skies or the nether regions, there is no escape for thee from Māyā.
And, Attachment ensnares thee in its net.
All other Works does the *Yama* punish,
And accepts nothing save the Lord's Worship.
Meditating on the Lord's Name, all one's Woes depart.
Nānak says this with a cool mind[4] and heart. *[4]*

1. *Lit.* to receive *Kamdhenu*, (the milch-cow of the gods which is believed to fulfil all desires).
2. ਨਿਉਲੀ ਕਰਮ (निउली करम) : a Yogic practice for cleansing the body from within.
3. ਸੋਚ (सोच) : cleansing ; purifying. Here it means bathing, not reflection, as the following line makes abundantly clear.
4. ਸਹਜਿ ਸੁਭਾਇ (सहजि सुभाइ) : *lit.* with natural ease.

If one seeks the four kinds of cardinal boons[1],
Let him Dedicate himself to the Service of the Saints.
If one seeks to cast one's Woes away,
Let him Sing ever the Praises of the Lord in his heart.
If one seeks Honour for oneself,
Let him forsake Ego, joining the Society of the Holy.
If one dreads the pangs of birth and death,
Let him seek the Refuge of the Saints.
He, who Seeks to See the Sight of the Lord,
Nānak is a Sacrifice unto him. *[5]*
He the one alone is supreme among beings,
Whose Ego goes in the Society of the Holy.
He, who takes himself to be the lowest of the lowly,
He alone is the highest of the high.
He, whose mind is humble like the dust,
He alone Worships the Lord in his heart.
He, who casts away the evil of his mind,
He alone will look upon the whole creation as his friend.
He, who looks alike upon pleasure and pain ;
He, Nānak, rises above and virtue, and sin. *[6]*
For the poor, Thy Name is the only Wealth.
For the shelterless, Thy Name is the only Refuge.
For the humble, Thine, O Lord, is the only pride.
For, Thou Givest to all alike.
Thou art the Doer and He that Causes all to be done,
Thou art the Knower of our inner-selves.
(But), Thou Thyself alone Knowest Thyself,
And Thou Thyself art Imbued with Thyself.
Thou alone canst Praise Thyself :
For, no one other than Thee knoweth Thee. *[7]*
Of all religions, this one is the purest :
That one Meditates on the Lord's Name and does what is Holy.
This, indeed, is the noblest of the works :
That one Washes the Evil of the mind associating with the Saints.
Of all efforts, this effort is the noblest :
That one Meditates on God in the heart ever and for evermore.
Of all speech, that one is the finest
Through which one listens to the Lord's Praise, and utters with the tongue.
Of all places, that is one the most Blessed,
Where, Nānak, one Dwells on the Lord's Name. *[8-3]*

Shaloka

O thou without Merit, O ignorant one, take thou to thy Lord.
And, keep Him in thy thought who made thee ; for He alone lasts with thee. *[1]*

Ashtapadi

O life, Dwell on the Merits of the All-pervading Lord
Who has Made thee so Beauteous from a mere seed.
He, who Built thee, Decked thee,
And Sheltered thee in the fire of the womb ;
He, who brought thee thy mother's milk in thy childhood,
He, who brought thee the bloom of youth and delicious foods and immense pleasures ;
He, by whose Grace thy kins and friends succoured thee in age,
And fed thee in thy bed.
This man, without merits, knows not Thy Virtues, O Lord, **P. 267**
Forgive him, O Thou Gracious One, that he be Saved. *[1]*
By whose Grace, one enjoys in Peace on the earth,
And revels with his sons, brothers, friends and wife ;

1. *Dharma* (Righteousness or moral duty), *Artha* (Worldly weal), *Kama* (Sex), and *Moksha* (Deliverance).

By whose Grace one drinks fresh and cool water,
And breathes the life-giving air and enjoys the precious warmth of fire.
By whose Grace one enjoys all joys,
And lives with all his treasures.
He who gave thee hands, feet, ears, eyes, tongue :
Why, O life, hast thou forgotten Him and livest with another ?
Such is the ignorance of this wild fool, O Lord.
Pull him Thou out of the mire, of Thyself. *[2]*

He, who is the Saviour of all from beginning to end :
Him the ignorant one loves not.
From whose Service he attains the nine Treasures,
Him the fool remembers not.
The Master, whose Presence is ever-present,
Him the Blind thinks afar.
From whose Service he receives Honour at the Lord's Court,
Him the unwise one forsakes.
Forgive him, O Thou Infinite Lord of Mercy,
For, he falls into Error, ever and for evermore. *[3]*
He, who gives up the Jewel and hugs the trite,
He, who gives up the Truth and hugs falsehood,
He, who believes in the permanence of the impermanent,
He, who thinks afar what is to happen in the near,
He, who struggles for what he leaves off,
He, who forsakes that which is to keep him company,
He, who washes off the plaster of the sweet-smelling *Chandan*,
And like a donkey rolls in dust,
He, the Fallen one, who abides in the blind Darkness of a Well,
Nānak (prays) : "Take him out into the Light, O Thou Lord of Mercy !" *[4]*

He, whose nature is of an animal, the caste of man,
He, who goes about humbugging with this and that,
He, who wears the coat (of the holy), and in the mind has the Dirt of Māyā,
He can hide not his deeds, howsoever he tries.
From without, he bathes, meditates and gathers knowledge,
(But) within him barks the Dog of Avarice.
He, who has the fire within, will have the ashes without.
How can he swim across with a halter around his neck ?
He, in whose mind Dwells He, the Lord,
He alone, Nānak, Merges in the Peace of Equipoise. *[5]*
By hearing alone, how can the blind one find his path ?
But, if he holds another's hand, he reaches safe.
How shall the deaf one hear the soft talk ?
He understands 'day', when one utters 'night'.
How shall the dumb one recite the Song of the Lord ?
Even if he tries, his voice fails him.
How can a cripple scale a mountain ?
Nay, he cannot go up there in the heights.
O God, the Lord of Mercy[1], thy humble Servant prays Thee :
"Save Nānak Thou by Thy Grace". *[6]*

He, who is ever with us, Him we forget,
And, he, who is foreign to us, him we love.
One lives in the castle of sand,
And plays with Māyā, and revels,
And believes in the Illusion as true ;
And lo, one remembers not death.
Gripped by Enmity, Lust, Anger, Attachment,
Falsehood, Evil, Guile and Māyā,
One passes through many lives. **P. 268**
Nānak prays : "O Lord, Save him (too) by Thy Grace", *[7]*
Thou art the Master, to Thee I pray, O Lord !
For, this life and body are Thy Gifts, Thy Bounties.

---

1. ਕਰੁਣਾਮੈ (करुणामै) : (Sans. करुणामय) full of compassion.

Thou art the Father, the Mother ; we are Thy children :
In Thy Grace lies our whole Joy.
No one knoweth Thy limits, O Lord,
Thou, the Maker of our Destiny, art the Highest of the high.
All Thy Creation is strung on Thy Thread :
And, all that Thou Createst is in Thy Command.
Thou alone Knowest Thy end and state :
So, Nānak, Thy Servant, is for ever a Sacrifice unto Thee. *[8-4]*

Shaloka

Thou, O man, hast given up thy Benefactor and taken to other deeds,
But nothing avails thee : without the Lord's Name, thy Honour is lost. *[1]*

Ashtapadi

One puts ten things behind,
And if one gets not another, one loses one's faith[1].
If the Lord Gives not another, and takes away even those He hast Blest thee with,
Then what can one do, O fool ?
Salute then Him, thy Lord. for ever,
For, He is Master, before whom we are helpless.
He, in whose heart Dwells the Sweet Lord,
Into his mind comes the All-embracing Peace.
He, who walks in His Will,
He, forsooth, gathers all the Treasures of life. *[1]*
The King Bestoweth His limitless Gifts,
And one enjoys them in Joy and Peace.
If He takes back the things we hold in trust,
It is the fool alone who grieves.
For, thiswise, the Lord loses His trust in him,
And never believes him again.
Surrender then to Him all that belongs to Him
And submit to His Will :
And thy God will then Bless thee four times more,
For, He is for ever the Lord of Mercy. *[2]*
All thy love of Māyā is surely the love of Illusion ;
For the (sense-pleasures) pass off forsooth.
Why, O why, thou lovest the passing shade of the tree,
For, it goeth soon and thou comest to grief.
All that seems, passes away ;
Why then this thy love of Darkness ?
He, who loves a wayfarer,[2]
What is it that he gets from him who comes only to pass away.
O my mind, the love of the Lord's Name alone bringeth Peace,
(But) if the Lord Blesseth thee, then alone lovest Him thou. *[3]*
False is the love of the body, wealth, family, all ;
False are Ego, Māyā, and Attachment :
False are the possessions of beauty, riches, goods,
False are the Lust and Anger wild,
False the chariots, elephants, horses, raiments,
False is the love of Māyā which pleases thee.
False are Guile, Attachment and Ego,
False is the pride of self.
True only is the Meditation one practises in the Sanctuary of the Saints.
So Nānak lives by Dwelling on the Lord's Feet. *[4]*
Evil are the ears that hear slander,
Evil the hands that grab what belongs to another.
Evil the eyes that see the beauty of another's bride. **P.269**
Evil the tongue that tastes other (than God).

1. ਬਿਖੋਟਿ (बिखोटि) : (ਬਿ, without ; ਖੋਟ, cunning), *i.e.* cunninglessness or purity of faith.
2. ਬਟਾਊ (बटाऊ)=ਵਟਾਊ : he, who goes on the road (ਵਾਟ).

Evil the feet that go out to commit evil.
Evil the mind that craves for the Other.
Evil the body that does not good to another.
Evil the smell that issues forth from evil.
Without Wisdom, all that seems is false ;
Blessed is the body, Nānak, that Utters ever the Name of the Lord. *[5]*
Vain is the life of a *Shakta*[1] :
For, how can one be Pure without Truth ?
Vain and Blind is the body without the Lord's Name.
For else, one's mouth smells not sweet.
Vain are the days and nights that pass without the Lord's Name,
As the crop withers away without the rains.
Save Meditation all work is vain,
Like wealth that lies in vain with a miser.
Blessed, Blessed, are they in whose heart Dwells the Lord's Name :
Nānak is a Sacrifice unto them. *[6]*
Man appears in one way and lives in another,
He loves not from the heart ; but talks tall.
The Wise Inner-knower of all, Knows all,
And is impressed not by the outer show.
He, who instructs others (in the Way), but follows it not himself
Is always on the Round ; he comes and goes.
He, in whose heart Dwells the Lord,
With his Instruction is Saved the whole world.
They, whom Thou Lovest, O Lord, alone know Thee :
Let Nānak's mind be fixed upon their Feet. *[7]*
I pray to my Lord, but He Knows all.
For, He Honours whomsoever He makes His own.
But, He alone of Himself Determines,
To whom He shall seem near, to whom afar.
Receive Him thou without cleverness, without special effort,
For, He Knows what is the nature of our souls.
He Unites to Himself whomsoever He Pleases :
(For), it is He, who Fills all places with Himself.
He alone Serves Him on whom is His Grace.
Meditate then, Nānak, on Him always and for ever more. *[8-5]*

Shaloka

May my Lust, Anger, Avarice, Attachment and Ego depart :
O Lord, I seek Thy Refuge ; Bless me with Thy Grace. *[1]*

Ashtapadi

By whose Grace we eat delicacies,
Wear Him ye in the mind.
By whose Grace we apply scents to our body,
Meditate ye on Him to attain the State of Bliss.
By whose Grace, we live in the abode of Peace,
Reflect ye on Him in the mind for ever.
By whose Grace we abide in the pleasure-haunts,
Utter ye His Name with the tongue night and day.
By whose Grace we enjoy love and fineries of life :
Nānak : Meditate on Him who alone is worthy of Worship. *[1]*
By whose Grace we wear silks,
Why, O why leave Him off and love another ?
By whose Grace, we sleep on the cosy bed,
Why not Meditate on Him night and day.
By whose Grace we are honoured by all, **P. 270**
Recite ye only His Name with the tongue and the mouth.

1. ਸਾਕਤ (साकत) : Literally rendered, it would mean the worshipper of power (*Shakti*). Here, it refers to the Hindu Tantric sect worshipping the female principle through many evil practices.

By whose Grace one keeps one's Faith,
Dwell on Him, O my mind, He is thy only God[1].
If one Recites His Name, one is well Received at the (Lord's) Court.
And, Nānak, one goes to one's (True) Home with Honour. *[2]*

By whose Grace we have a healthful, golden body,
Keep ye attached to that Lord.
Whose Grace is the only Refuge of our shame,
Repeat ye His Praises and attain Peace.
Whose Grace at all times covers up all our Sins,
O my mind, fall at the Feet of that Lord.
By whose Grace no one can rival thee,
Remember Him each moment, thy Great God.
By whose Grace one obtains one's precious body,
Nānak, Call on Him, (the God of gods). *[3]*

By whose Grace we are bejewelled,
Why laze in Meditating upon Him, O my mind ?
By whose Grace, we have horses and elephants to ride,
O my mind, why forget that Lord, our only God.
By whose Grace, one gathers wealth, land, gardens and all,
Why not keep Him weaved in our heart, always and for ever.
He, who Created thee, O my mind,
Call on Him ever, downsitting and upstanding.
Call on Him, who is the One Unknowable :
And He shall Save thee both here and Hereafter. *[4]*

By whose Grace one has enough to give away in charity,
Night and day Remember Him, O my mind !
By whose Grace one is a man of culture[2],
Call only on Him with each breath.
By whose Grace one has a Beauteous face,
Remember Him ever, the Fount of incomparable Beauty.
By whose Grace one is cast among the noble kind[3].
Forget not Him, night or day, nay never.
By whose Grace one keeps one's honour,
Utter only His Praise, by the Guru's Grace. *[5]*

By whose Grace our ears have music to hear;
By whose Grace our eyes see the world's wonders,
By whose Grace our tongue is sweet of speech,
By whose Grace we abide in pleasure and peace.
By whose Grace our hands move and work,
By whose Grace we flower in bloom,
By whose Grace we attain the State of Bliss,
By whose Grace we Merge in the All-embracing Peace :
Why forget that Lord and take to another ?
Nānak : by the Grace of the Guru, awaken thy mind to Him, thy only God. *[6]*

By whose Grace we are known the world over :
Forget not ever that Lord from thy mind.
By whose Grace we attain Glory,
O my ignorant mind, ever Call thou on Him.
By whose Grace all our Works are accomplished,
Keep His Presence ever before thy mind.
By whose Grace we find the Truth,
Attune thyself to Him, O my mind !

---

1. ਕੇਵਲ (केवल) : (Sans. कैवल्य), *Lit.* would mean 'only'. *See Yoga Sutra III*, 55. "*Kaivalya* is attained when there is equality in point of purity between *Purusha* and *Sattva*". सत्वपुरुषयो : शुद्धिसाम्ये कैवल्यमिति ॥३।५५॥

   Also see section ibid. IV, 34 : "The recession to their origin of the Gunas, void of the motive to act for the *Purusha* is *Kaivalya* ; or it is the soul coming by its own". It thus would, mean 'detached'.
   पुरुषार्थशून्यानां गुणानां प्रतिप्रसव : कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥४।३४॥
2. ਆਚਾਰ ਬਿਉਹਾਰੀ (आचार बिउहारी) : ਆਚਾਰ, culture; ਬਿਉਹਾਰੀ : practiser of ; dealer in.
3. ਜਾਤਿ (जाति) or ਜਾਤੀ (जाती) is not caste, but species or kind.

By whose Grase, we attain Salvation,
Meditate thou on Him, He, the One alone. *[7]*
Meditate on that Name which He, the Lord, Bids.
Sing that Praise of the Lord that removes thy Ego.
And by the Lord's Grace one gets Light,
And the Lotus (of the mind) flowers.
By the Lord's Grace, He Comes into our mind.
By the Lord's Grace, our intellect becomes Pure.
By Thy Grace, O Lord, do all Treasures come to Thy man.
For, of himself, the man gets not a thing.
Sayeth Nānak : Thy men act as Thou Willest, O Lord.
For, in their own hands lies, nay, not a thing". *[8-6]*

P. 271

Shaloka

Unknowable, Beyond limit, is the Lord,
He, who utters His Name, is Saved.
Listen, thou friend, Nānak prays thee,
To the wonderful story of the Saints (who ever Call on the Lord). *[1]*

Ashtapadi

In the Society of the Saints, one's face becomes Pure ;
And, one washes off all one's Dirt.
And, one sheds one's Ego,
And, Wisdom is Awakened in him.
In the Society of the Saints, one finds the Lord near.
And, all one's woes depart.
One attains to the Jewel of the Lord's Name,
And, one goes only the Lord's Way.
Oh who can tell the praise of a Saint :
For, the praise of the Saint equals the Praise of the Lord. *[1]*
In the Society of the Saints, one comprehends the incomprehensible,
And, one's (inside) flowers.
And, one disciplines one's Five (Desires).
And, one Tastes the Nectar of the Lord's Name.
In the Society of the Saints, one becomes humble like the dust,
And, one's speech becomes sweet.
In the Society of the Saints, one's mind is held,
And, one gets the Peace of mind.
In the Society of the Saints, one is contaminated not by Maya :
He, who keeps the Society of the Saints, on him is the Lord's Pleasure. *[2]*
In the Society of the Saints, one's adversaries become friends,
And, one becomes Purest of the Pure.
In the Society of the Saints, one is the enemy of no one,
And, one goes not astray.
In the Society of the Saints no one seems evil,
And, one knows the Lord of the Highest Bliss.
In the Society of the Saints, the scourge of selfhood departs,
And one sheds one's Ego.
The Lord alone Knows the Glory of the Saints :
For, the Lord and the Saints, Nānak, are at one with each other. *[3]*
In the Society of the Saints, outgoes not one's mind.
And, one gets eternal Peace.
In the Society of Saints, one comprehends the incomprehensible,
And, bears (cheerfully) the unbearable,
In the Society of the Saints, one abides in the highest State (of Bliss),
And, attains to the Castle (of the Lord).
In the Society of the Saints, one learns the lesson of Faith,
And, Deals only with the One Lord.
In the Society of the Saints, one Receives the Treasure of the Lord's Name,
Oh, Nānak is a Sacrifice unto the Saints. *[4]*

In the Society of the Saints, one Saves one's kindreds,
And, one's associates are redeemed.
In the Society of the Saints, one attains the kind of wealth
That satisfies all, all over.
In the Society of the Saints, even the Lord of death comes to serve thee,
And the angels sing thy praise.
In the Society of the Saints, one's Sins are Washed off[1],
And, one Sings the sweet Praises of the Holy Lord.
In the Society of the Saints, one reaches all the reaches[2] (of the mind),
And, one's life becomes fruitful. *[5]*

P. 272

In the Society of the Saints, hard is not one's toil,
For, one is Saved by the mere Sight of the Saints.
In the Society of Saints, one sheds one's Sins,
And, one shakes off Hell :
Here, Hereafter, one is easy at heart,
And one Meets with the Lord, Separated from him,
And one's life passes not in vain,
And one receives what one longs for.
For, the Lord Abides in the hearts of the Saints.
Nānak : Saved is the man who hears the Lord's Name from the Saint's tongue. *[6]*
In the Society of the Saints, hear thou the Lord's Name.
In the Society of the Saints, Utter thou the Lord's Praise.
In the Society of the Saints, one forsakes not the Lord from the mind.
In the Society of the Saints, one is Saved forsure.
In the Society of the Saints, the Lord seems sweet,
And, one Sees one's God in every heart.
In the Society of the Saints, one submits to the Lord's Will.
And, one is eternally Delivered.
In the Society of the Saints, all one's Woes depart.
But, the Saints, O Nānak, are met with by True Destiny[3]. *[7]*
The Vedas know not fully the Merits of the Saints :
They tell only what their composers had heard.
The Praise of the Saints is beyond the three Modes :
Yea, the Glory of the Saints Pervades all through.
No end there is to the Glory of the Saints :
Yea, the Glory of the Saints is beyond limits.
The Glory of the Saints is highest of the high.
The Glory of the Saints is most Magnificent.
To utter the Praise of the Saints fits a Saint alone :
Says Nānak : there is nothing to tell God from a Saint. *[8-7]*

Shaloka

He, whose mind and mouth are filled with Truth,
He, who Sees no other but the One Lord,
Such, Nānak, be the qualities of the Wise of the Lord. *[1]*

Ashtapadi

The Wise of the Lord[4] is for ever unattached,
Like the lotus that abides detached in water.
The Wise of the Lord is free of evil,
Like the sun that warms every one alike.
The Wise of the Lord looks upon all alike
Like the wind that waves alike for the beggar and the king.

---

1. ਪਲਾਇਨ (पलाइन) : (Sans. (पलायनम्), running away, flight, escape.
2. ਸ੍ਰਬ ਥਾਨ ਗੰਮਿ (स्रब थान गंमि) : *Cf*, By *Sanyama* on the relation between the body and *Aakasha*, as also by the coalescence (of the mind) with light (things like) cotton, (there follows) passage through space. (*Yoga Sutra, III*, 42),
कायाकाशयो : सम्बन्ध संयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥३॥४२
3. ਸੰਜੋਗ (संयोग) ; (*Lit.* junction) "is the cause of the self-recognition of its power as well as of its Lord's". *Yaga Sutra II*, 23. स्वस्वामिशक्त्यो : स्वरूपोपलब्धिहेतु : संयोग: ॥२॥२३॥
4. ਬ੍ਰਹਮ ਗਿਆਨੀ (ब्रह्म गिआनी), *i.e.*, he, who has the knowledge of *Brahman*, the God-conscious being.

The Wise of the Lord has even patience,
Like the earth is to the digger and the one who plasters it with the scented paste.
The Wise of the Lord has Merits
Like fire whose poised nature is to warm all alike. *[1]*

The Wise of the Lord is the Purest of the Pure,
Like water which gathers not dirt to itself.
The Wise of the Lord is Illumined in mind,
Like the (clear) blue sky that vaults over the earth.
The Wise of the Lord treats the friend and foe alike,
(For), the Wise of the Lord has lost his Ego.
The Wise of the Lord is the highest of the high,
But he, in his mind, is the lowliest of the lowly.
But, he alone gathers the Wisdom of the Lord,

On whom is the Lord's Grace. *[2]*
The Wise of the Lord is humble like the dust,
(Yet), the Essence of the Self only the Wise of the Lord knows.
The Wise of the Lord is merciful to all,
For, the Wise of the Lord can do no evil.
The Wise of the Lord looks upon all alike :
And, sheds Nectar from his eyes.
The Wise of the Lord has his Fetters cut off,
And, he follows the Way of the Pure.
The Wise of the Lord eats and drinks Wisdom (of the Lord)
And, Calls upon no one but God alone. *[3]*

P. 273

The Wise of the Lord leans on the One alone,
And, becomes immortal and eternal.
The Wise of the Lord gathers Poverty in his mind,
And, seeks pleasure in doing good.
The Wise of the Lord is free of shackles,
And, holds he his wandering mind.
The Wise of the Lord does only what is Holy.
And fruitions in Good.
In the company of the Wise, all are Saved.
Nānak : on the Wise of the Lord, the whole world Dwells. *[4]*

The Wise of the Lord Loves the One alone.
With the Wise of the Lord Abides the Lord, the One.
The Wise of the Lord has the Refuge of the Lord's Name,
Yea, the Lord's Name is his only Kin.
The Wise of the Lord is Awake for ever ;
And, sheds he the Ego of the mind.
The Wise of the Lord lives in the highest Bliss :
And Bliss pervades his home for ever.
The Wise of the Lord abides ever in the Poise of the Soul,
Oh, the Wise of the Lord dies never. *[5]*

The Wise of the Lord knows well his God,
And loves he the One alone.
The Wise of the Lord is care-free (like the Lord),
And the Instruction he gives is the Purest of the Pure.
He, whom the Lord Makes Wise in Himself,
Great is the Glory of such a one.
The Wise of the Lord is seen by True Destiny,
Oh, I am a Sacrifice unto the Wise of the Lord.
(Even) the god of gods[1] seeks out the Wise of the Lord :
Nānak : he who's Wise in God is the God Himself. *[6]*

Beyond value is the Wise of the Lord,
For, all that is, is contained in his Mind.
Who at all can find his mystery ?
Salute, then, the Wise of the Lord, O ye men !

---

1. ਮਹੇਸੁਰ (महेसुर), *i.e.* ਮਹਾ—ਈਸੁਰ, Shiva, god of gods.

No one can praise well the Wise of the Lord,
For, the Wise of the Lord is the Master of all.
Oh, who can find the limits of the Wise of the Lord,
His state only the Wise of the Lord can know.
Infinite, beyond comprehension, is the Wise of the Lord :
Nānak salutes the Wise of the Lord for ever. *[7]*

The Wise of the Lord is the Creator of the universe :
The Wise of the Lord Lives for ever.
Through the Wise of the Lord, one attains True Life and the Way to Release.
The Wise of the Lord is the Perfect Man, the Architect of our Destiny.
The Wise of the Lord is the Shelter of the shelterless,
Yea, the Wise of the Lord gives support to all.
The whole universe of form belongs to the Wise ;
For, the Wise of the Lord is the Absolute Lord Himself. **P. 274**
The Wise of God alone knows his own Praise,
Nānak : the Wise of the Lord is the Master of all. *[8–8]*

Shaloka

He, who keeps the Lord's Name in his heart,
And Sees the Lord in all,
And salutes the Master for ever and evermore ;
He, Nānak, is the *Aparsa*[1] who Saves all. *[1]*

Ashtapadi

He whose tongue utters not falsehood,
And, who Loves the Lord and Sees the Pure One in his mind,
Whose eyes are fastened not on the beauty of another's woman,
And, who Serves the Saints and Loves the Holy,
And who hears not slander with his ears,
And deems himself to be the worst (of all creatures),
Who, by the Guru's Grace, dispels his evil,
And drives out the desires of his mind,
Who disciplines his sex and is free of the five Maladies,
Nānak : rare is such an *Aparsa*, the Purest of the pure. *[1]*

Vaishnava[2] is he, on whom is the Lord's Grace,
Who is corrupted not by Vishnu's Māyā,
And does the deed, but cares not for the fruit thereof,
Such a Vaishnava's faith is the pure faith indeed.
He seeks no fruits for the deeds he does,
But fills his mind with the Lord's Song.
His body, mind and soul, Meditate on Gopāl, the Protector of the earth,
And he is all-mercy to each and all.
He Meditates himself, and makes others Dwell upon the Lord's Name.
Nānak : he alone is the Vaishnava who attains to the highest State of Bliss. *[2]*

Bhagauti[3] is he, who is devoted to the Lord's Worship,
And leaves for ever the company of evil :
Whose Doubt is cast away,
And who Realises the God in all and Worships Him alone.
In association with the Holy, he washes his Evil off,
Yea, he alone is the *Bhagauti* : his mind is high.
He Serves his Lord and Master day and night,
And dedicates his body and mind to God,
And his mind clings to the Feet of the Lord :
Such a *Bhagauti*, Nānak, Attains to his God. *[3]*

---

1. ਅਪਰਸੁ (अपरसु) : (ਅ, not ; ਪਰਸ=ਸਪਰਸ, touch), he who does not touch another, thinking himself to be purer than the rest. The Guru here refutes this belief saying it is inward cleanliness that makes one pure.

2. ਬੈਸਨੋ (बैसनो) (or *Vaishnava*), the disciple of Vishnu, second deity of the Hindu Trinity, who preserves the world. He is said to have discharged this function by reincarnating himself into ten *Avtaras*. Vaishnavas are abstemious in their food habits and believe in the incarnations of Vishnu.

3. ਭਗਉਤੀ (भगउती) : Sans. (भगवदीय :), a worshipper of *Bhagwan* or the Lord Himself.

He alone is a Pundit who teaches his mind,
And Meditates in his Soul on the Name of God :
And, Drinks the Essence of His Name.
On the teaching of such a one rests the whole world.
Yea, he keeps company with the Gospel of the Lord :
That Pundit is cast not into the womb again.
He understands the essence of the Vedas, Purānas, and the Smritis,
And finds the Apparent in the Subtle.
He instructs all the four castes in the Lord's Wisdom,
Nānak : such a Pundit I salute for ever. *[4]*
The seed of the Lord's Name is in every heart[1].
Let any of the four castes repeat His Name,
And lo, he, who Utters it, is Saved.
But, in the Society of the Saints alone it is Received.
By His Grace, the Lord brings the Name unto us.
And even the animals, goblins[2], and the stony fools Swim across.
The Lord's Name is the panacea for all our ills.
If one Recites the Praise of the Lord, one Receives the Joy of Release.
There is no way other than this to find the Way,
But he alone finds it, in whose Destiny it is so Writ. *[5]*
He, in whose mind Abides the Lord, **P. 275**
He alone is named as the True Servant of His Servants.
He Sees the Lord who Pervades all,
And finds Him by being the Slave of His Slaves.
He, who thinks the Lord is near at hand,
That Servant is Approved at the Lord's Court.
He on whom is the Grace of the Lord,
Realises all he within himself.
He lives with all and yet is not of them,
Nānak : he, who has this Way, is the True Servant of God. *[6]*
He, who loves from his Soul the Lord's Will
Attains Deliverance while yet alive.
He, who looks alike on pleasure and pain,
Is for ever in Bliss and never in Woe.
As is gold for him, so is dust,
As is poison, so is nectar,
And as is honour, so dishonour.
As is the king for him, so the beggar,
And he finds his Way in the Working of His Will.
Nānak : such a one attains Deliverance, even in life. *[7]*
All places are God's, all peoples,
As they house Him, so do they name Him.
O. He alone does what He does,
And that alone happens what He Wills.
All over is His Expanse, like the sea's with its myriads of waves.
Yea, no one knows the sport of the Lord.
As the Wisdom He Gives, so is the mind Illumined.
But eternal is the Creator, the Transcendent God.
He is ever, ever, in Mercy ;
Lo, Nānak is Saved by Dwelling on the Lord. *[8-9]*

Shaloka

Millions Praise Thee, O Lord, but Infinite is Thy Praise :
For, says Nānak, Thou it is who Created the universe of myriad kinds. *[1]*

Ashtapadi

Millions upon millions are Thy Worshippers, O Lord.
Millions upon millions go the way of works.

---

1. ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ (बीज मंत्र सरब को गिआनु) : The *Gayatri* (or the *Maha Mantram*) is ministered only to the three higher castes. But the Guru's Word is for all the four castes, including the so-called untouchables.

2. ਪ੍ਰੇਤ (प्रेत) is the departed soul or the spirit before obsequial rites have been performed to give it peace. It may also be rendered as ghost.

Millions upon millions bide at the pilgrim-stations.
Millions upon millions of ascetics wander in the woods.
Millions upon millions listen to the words of the Vedas.
Millions upon millions lead the life of austerity.
Millions upon millions Meditate on their Self.
Millions upon millions of poets recite Thy Praise through poesy.
Millions are giving Thee newest[1] of names,
But knows not none Thy limits, O Lord ! *[1]*
Millions upon millions indulge in Ego,
And millions upon millions Abide in Ignorance blind.
Millions upon millions are the hard-hearted misers,
And millions are high and dry without Love.
Millions lay hands on another's treasures,
And millions indulge in slanderous talk.
Millions are gathering nothing but Māyā,
And wander about millions in alien lands.
They are all doing what Thou Willest, O Lord !
Sayeth Nānak : "Thou alone Knowest the secret of Thy creation's heart". *[2]*
Millions are the *Siddhas*, Yogis and celibates ;
Millions are the rulers who indulge in pleasures.
Millions are the birds, the poisonous snakes,
And millions upon millions are trees and stones.
Millions are the elements—water, air, fire :
Millions are the countries, earths and spheres.
Millions are the suns, moons and stars : **P. 276**
And millions are the gods, demons and Indras shaded by a canopy.
All is Thy Creation, O Lord, Thou who Weavest all in the Thread of Thy Way,
And Thou Savest all and any the Way Thou Willest. *[3]*
Millions upon millions Abide in activity, inertia, purity[2] ;
Millions recite the Vedas, the Purānas and Smritis.
Millions are the jewels Thou Createst in the seas ;
And, of myriad kinds are Thy creatures, O Lord.
And millions are longing for long, long lives.
Millions are the hillocks and mountains of gold,
And millions are the *Kinnaras* and the *Pishāchas*[3] too.
Millions are the spirits, swines, tigers and eaters of deer[4].
Thou art farthest of the far, nearest of the near :
And, yet, Filling all, Thou standest apart. *[4]*
Millions upon millions are the dwellers of the underworlds,
Millions are the dwellers of heaven, of hell.
Millions are born to die and be born again :
Millions upon millions are going the Round.
Millions upon millions eat their bread in ease :
Millions upon millions are tired of toil.
Millions upon millions have hoards to treasure :
Millions are dying for wealth and pleasure.
And, as is His Will, so Keeps He all :
Nānak : all is in the hands of Him alone. *[5]*
Millions upon millions have renounced the world,
And attached themselves to their Lord alone.
Millions upon millions are the seekers of God ;
And search the Transcendent Lord in their very own Self.

---

1. *Lit.* he whose body is ever-new.

2. "Passion, darkness, peace", translates Teja Singh. Says Vivekanand, "these are three principles which form the essence of nature and mean respectively activity, inertia (or darkness), and illumination-material, *i.e.*, purity and holiness)".

3. ਜਖ੍ਹ ਕਿੰਨਰ ਪਿਸਾਚ (जख्ह, किनर, पिसाच) : *Yakshas* (gnomes) are the attendants of Kubera, the Hindu god of wealth. *Kinnaras* are gods with head of a horse and body of man. *Piskachas* are *chandālas* or the low-born.

4. ਭੂਤ, ਸੂਕਰ, ਮ੍ਰਿਗਾਚ (भूत, सूकर, मृगाच) : *Bhutas* are nature-spirits, goblin-type ; ਸੂਕਰ, is swine ; ਮ੍ਰਿਗਾਚ are the eaters (ਅਚ) of deer (ਮ੍ਰਿਗ), *i.e.* lions.

Millions upon millions are athirst for His Sight,
And, them the Eternal Lord Meets forsure.
Millions seek nothing but the Society of the Holy,
And they are Filled with the Love of the Transcendent Lord.
They, on whom is the Grace of the Lord,
Blessed, Blessed, Blessed, are they. *[6]*
Millions the species ; millions the divisions of the world :
Millions the skies and the universes.
Millions upon millions have been the prophets of God.
The Lord hath Spread Himself out in a myriad ways.
Time after time was the expanse created,
But ever remained our Lord the One, the Absolute, Alone.
Millions has He made in millions of ways,
And, Created by Him, they Merged in Him.
His limits no one can tell,
For, He alone is and He alone Knows. *[7]*
Millions upon millions are the Servants of the Transcendent God,
Whose Souls are Illumined (with Divine Light).
Millions are those who know the Quintessence :
And they ever See no one but the One alone.
Millions upon millions Drink the Nectar of the Lord's Name.
And become immortal, living eternally they.
Millions upon millions Praise (nothing but) the Lord's Name,
And they get the life of the Soul and bide in the Great Peace.
He, the Lord, Remembers His Servants for ever and ever.
And such, O Nānak, are the Beloved of God. *[8-10]*

Shaloka

He, the Lord, is the only Doer ; there is on one other than He.
Says Nānak : "I am a Sacrifice unto Him who Pervades water, earth and the interspace". *[1]*

Ashtapadi

He is the Doer, the Willer and the Cause :
And, that alone happens what He Wills.
In a moment, He Creates and then Destroys,
And, no one can find the limits of the Lord.
He Creates by His Will and Keeps (life) even without (visible) support. **P. 277**
And, what is Created by His Will, Merges again in His Will.
His Will it is that Makes men do high and low deeds,
And His Will again that Works in a myriad ways.
His Will it is that Creates and oversees His Glory.
Nānak : our Lord, the God Pervades all. *[1]*
If the Lord so Wills, man attains Salvation.
If the Lord so Wills, even the Stones will Swim.
If the Lord so Wills, He Keeps the body without breath.
If the Lord so Wills, man Recites the Glory of the Lord.
If the Lord so Wills, He Saves the Fallen ones :
He our Lord Does whatever is in His Thought.
The Lord is the Master of here and Hereafter.
He Sports and Enjoys, yea, He, the Know-all.
We do what is His Will.
So I seek no one other than Him. *[2]*
Say ye, what can a mere man do ?
'Tis the Lord who Does what He Wills.
If it lay in a man's hands, he would grab all,
But he can do only what the Lord Commands.
Knowing not, man abides with evil,
For, if he knew, would he not Save himself ?
Beguiled by Doubt, he wanders in all directions,
And, in a moment, (his mind) cruises through the four continents.
They, on whom is His Grace, them the Lord Blesses with His Worship.
And, such beings, Nānak, Merge in the Lord's Name. *[3]*

In a moment, a poor worm He can place on the throne.
Yea, He, the Transcendent Lord, the Protector of the poor.
He, of whose merit no one is aware,
In a moment the Lord can make him known all over.
From him, on whom is the Lord's Grace,
No account is asked by the Master of the universe.
Our life and body are His and His alone :
(For), He, the Perfect Lord, Illumines all hearts.
The Lord has Created all by Himself,
And Nānak lives to be a witness unto His Glory. *[4]*

It lies not in the hands of man to attain power,
For, He, the Master of all, is the Doer and the Cause.
This poor wretch of a man is in Thy Command, O Lord,
And for him whatever Thou Willest will come to pass.
Man abides now in the high state, now in the low state (of mind),
Is pleased by pleasure and grieved by pain ;
Or makes slander and worry his way,
Flies now to the skies, sinks low into the underworld,
And then becomes he a man of knowledge, and Meditates on the Lord.
Nānak : it is He, the Lord alone, who Unites man with Himself. *[5]*

Lo, now one dances in a myriad ways,
And now he sleeps through night and day.
And now he is filled with wild rage,
And now becomes he humble like the dust,
Now he becomes the king of kings,
And, now he wears the coat of a beggar.
Here he is slandered,
There, he gets praised,
(But), one goes as is the Will of the Lord :
Nānak utters the Truth, by the Guru's Grace. *[6]*

Now a man discourses like a Pundit,
And, now he observes silence and meditates.
He bathes now at the pilgrm stations,
And now becomes he an ascetic, a seeker, a dispenser of knowledge[1].
Now, he becomes a worm, an elephant, even a moth,
And wanders he thus through myriads of species. **P. 278**
Like a juggler, he juggles through many a part :
But, so does a man dance, as is the Will of the Lord.
For, that alone happens what the Lord Wills.
Nānak : there is no one other than Lord, the God. *[7]*

When man finds the Society of the Holy,
And turns not his back upon it,
His mind is Illumined,
And this state goes not.
And his body and mind are Imbued with Love alone,
And he lives for ever with the Transcendent Lord.
As water mingles with water,
So does his Light Merge in the All-light.
Ended for ever is his coming-and-going.
Oh, Nānak is a Sacrifice unto such a Lord. *[8–11]*

Shaloka

The poor abide in Peace, for, they have shed their Ego :
Nānak : the high and the mighty have been wasted away by their pride. *[1]*

Ashtapadi

He, in whose heart is the pride of dominions,
Dies like a cur and falls into hell.
He, in whose heart is the pride of beauty,
Is but a worm abiding in dirt.

1. ਮੁਖਿ ਗਿਆਨ (मुखि गिआन) : *lit.* knowledge (ਗਿਆਨ) of the (or which is in the) mouth.

He, in whose heart is the pride of good deeds,
He, forsure, dies to go the Round again and again.
He, in whose heart is the pride of wealth and lands,
Is a blind fool, void of Wisdom.
He, who is blessed with humility by the Lord's Grace ;
Obtains Deliverance here, and Peace Hereafter. *[1]*

If a wealthy man has pride of his riches.
(Knows he not that) nothing goes along with him. not even a straw ?
If he has the pride of having hosts of men,
(Knows he not that) they are destroyed in an instant ?
He, who deems himself to be all-powerful,
(Knows he not that) he becomes but dust in a moment ?
The proud one takes no one into account,
But him the lord of Law humbles and destroys.
He, who loses his Ego, by the Guru's Grace,
He, Nānak, is Approved at the Lord's Court. *[2]*

If a man, in pride, does myriads of good deeds,
All his toil is wasted away.
If he does penance in pride,
He wanders between heaven and hell, and goes the Round again and again.
He, who is in ceaseless effort, but has not a tender heart,
Oh, how shall he reach the Court of the Lord ?
He, who seeks to be called good,
Him goodness touches not.
Nānak : he, whose mind is the Dust of all,
His repute alone is the Purest of the Pure. *[3]*

So long as man thinks he can do a thing,
He attains not Peace.
So long as he deems he does a thing,
He is cast into the womb again and over again.
So long as he thinks one is his friend, another foe,
His mind stays not in Peace.
So long as he is attached to Māyā,
He receives punishment from the Lord of Law.
He, whose Shackles are Cut off, by God's Grace,
He alone, Nānak, sheds his Ego : on him is the Guru's Grace. *[4]*

Earning a thousand, one runs after a hundred thousand, **P. 279**
And is satiated not, howsoever much he gathers.
He indulges in the pleasures of life,
But is satiated not, and wears out his life to death.
Without Contentment, no one is content,
And, like the objects of a dream, all one's works avail not.
He, who is in Love with the Lord's Name gathers all Peace,
But, it is by great, good Fortune that one Receives (the Lord's Name).
He, the Lord alone, is the Doer and the Cause ;
And so Nānak Dwells on Him, ever and for evermore. *[5]*

He, the Doer, Does all of Himself ; He alone is the Cause.
It is not in the hands of man to find the Way.
As is His Pleasure, so becomes man,
(For), He the One, is the only One.
Whatever He has done, He Does in His Pleasure,
Yea, He who is the farthest and the nearest of all.
He, who Sees, Knows and discriminates :
Yea, He who is the One and also the many.
He dies not, nor perishes ; He comes not, nor goes.
Nānak : He Pervades all, all over at all times. *[6]*

He alone Instructs, He alone Understands ;
He alone Pervades all-in-all.
He Spreads Himself out in a vast Expanse
For, He is the Creator : all belong to Him.
Nothing can happen but what He Wills.

He alone is in everything, and in every place,
And His doings He alone does.
He Plays and Enjoys in many roles,
For, all minds are in Him, and He is in the minds of all.
Nānak : how can one put value on such a priceless Lord ? *[7]*
Eternal, Immortal, for ever True, is the Lord,
But, one tells of Him only by the Guru's Grace.
Whatever He creates is True, and nothing but True ;
But, of myriads of creatures rare is the one who knows Him.
How Pure, how Good, is Thy Form, O Lord,
O, the most Beauteous, the Limitless One, O Thou beyond Praise !
How Pure, Immaculate, is Thy Word, O Dear,
In all hearts it Dwells ; it all ears Hear, all tongues Recite.
And, he becomes the Purest of the Pure,
Who, Nānak, Meditates on Thy Name, with Love in the mind. *[8-12]*

Shaloka

He, who seeks the Refuge of the Saints, is Saved.
And he, who slanders the Saints, is ever on the Round. *[1]*

Ashtapadi

Slandering the Saints snaps the span of one's life.
Slandering the Saints, one gets not Release from the *Yama*.
Slandering the Saints, one loses Peace,
Slandering the Saints, one is thrown into hell.
Slandering the Saints, one's mind becomes Impure,
Slandering the Saints, one is devoid of Honour.
He who is cursed by the Saint is Saved by no one,
O, cursed be the place where a Saint is slandered.
If the Saint, in his Grace, bestows Mercy,
Then, in the Society of the Saints, even the slanderer is Saved. *[1]*
The slanderer of the Saints is a wry-faced wretch.
The slanderer of the Saints cries like a crow.
The slanderer of the Saint gets a serpent's birth.
Slandering the Saints, one becomes a quadruped[1], a crawling worm.
Slandering the Saint, one is burnt by desire.
Slandering the Saint, one beguiles all.
Slandering the Saints, one's power wanes,
And, one becomes lowest of the low.
There is no Refuge for the slanderer of the Saint. **P. 280**
But if the Saint so wishes, the slanderer too is Redeemed. *[2]*
The slanderer of a Saint over-reaches himself[2].
The mind of a slanderer stays not for a while.
The slanderer of a Saint is a brute killer :
The slanderer of a Saint is cursed by God.
The slanderer of a Saint is devoid of Power.
The slanderer of a Saint is a wretch writhing in Woe.
The slanderer of a Saint is afflicted by Disease.
The slanderer of a Saint is eternally Separated from the Lord.
The slander of the Saint is the vilest of sins,
But if the Saint so wills, Nānak, even his slanderer is Saved. *[3]*
The slanderer of a Saint is ever Impure.
The slanderer of a Saint is the friend of no one.
The slanderer of a Saint is punished with Pain.
The slanderer of a Saint is forsaken by all.
The slanderer of a Saint is filled with Ego.
The slanderer of a Saint lives in Evil.

1. ਤ੍ਰਿਗਦ (त्रिगदे) : Sans. (तिर्यंच्) an animal going horizontally, as distinguished from man who walks erect ; a lower or irrational animal.

2. ਅਤਤਾਈ (अततार्इ)=ਅਤ+ਤਾਈ : *lit.* he who burns others with his muchness, or excess.

The slanderer of a Saint is born (only) to die.
The slanderer of a Saint is devoid of Peace.
The slanderer of a Saint has no Refuge to seek:
(But) if the Saint so wills, he too is United with the Lord. *[4]*
The slanderer of a Saint falls in mid-career ;
The salanderer of a Saint completes no task.
The slanderer of a Saint wanders in Wilderness.
The slanderer of a Saint loses his Way.
The slanderer of a Saint is empty from within,
As is the corpse without life.
The slanderer of a Saint has no roots,
And, he reaps what he sows.
No one can Save the traducer of a Saint :
But if the Saint so wills, he can Save him too. *[5]*
The slanderer of a Saint wails,
As a fish, out of water, writhes in pain.
The slanderer of a Saint is for ever Hungry,
As the fire is satiated not with any amount of wood.
The slanderer of a Saint dies alone,
As the spurious sesame-stalk is abandoned in the field.
The slanderer of a Saint is devoid of Faith ;
The slanderer of a Saint speaks nothing but falsehood.
(But), the slanderer does what his long past has decreed.
For such, Nānak, is the Will of God. *[6]*
Deformed is the slanderer of a Saint :
And he gets Punished at the Lord's Court.
The slanderer of a Saint is for ever Hungry.
The slanderer of a Saint is neither alive nor dead.
No wish of the Saint's traducer is fulfilled ;
The slanderer of a Saint leaves the world without hope.
The slanderer of a Saint finds not the Abode of Peace.
But, as is the Lord's Will, so becomes one[1].
The Writ of past deeds is erased not,
And of this mystery, God alone Knows. *[7]*
He is in the heart of all, He the Great Doer :
I Salute Him ever and for evermore.
Call then on the Lord, night and day,
And Meditate on Him with each morsel, each breath.
For, nothing happens that He Wills not,
And as He Makes one, so one becomes.
It is all His Play, He is the Doer ;
Who else can say, or think it out ? **P. 281**
He, on whom is His Grace, Him He Blesses with His Name,
And he, Nānak, is the Blessed of the Lord. *[8-13]*

Shaloka

Give up thy cleverness, O good man, and Dwell upon the Lord's Name.
Nānak : have trust only in God, that thy Pain and Doubt depart. *[1]*

Ashtapadi

Vain, O vain is the support of man,
For the Giver only is He the Lord alone,
By whose Giving one is satiated,
And thereafter one Hungers no more.
He alone Saves, He alone Destroys,
And nothing, nothing, lies in the hands of man.
Know then His Will to attain Peace,
And wear His Name as thy necklace.
Meditate on Him and Him alone,
That thou may be taken out of the hangman's way. *[1]*

1. 'ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ' (जैसा भावै तैसा कोइ होइ) is rendered by Teja Singh as : "As one wishes, so becomes he". But this is against the Guru's concept as detailed in the following lines.

Praise the Absolute Lord in thy mind.
O my mind, do this Deed : this is thy True avocation.
Thy tongue will become Pure Drinking the Nectar (of the Lord's Name)
And thy Soul thereafter will rest in Peace.
See thou the Play of the Lord with thy eyes
And forsake all society but that of the Saints.
With thy feet tread the Way to thy God :
And thy Sins will be washed off, if thou Dwell on the Lord even for a moment.
With thy hands do the God's Deeds, with thy ears hear the Gospel of the Lord,
And thy face will look Beauteous at the Lord's Court. *[2]*

They are the fortunate ones in the world,
Who, for ever, Sing the Praises of the Lord.
He, who Dwells on the Lord's Name,
Is the master of Riches and Power in the world.
Let thy body and thy mind and thy tongue Sing the Praise of the Lord,
That thou enter the Realm of Bliss.
Know thou only the One and One alone,
For, He alone Knows the secret of here and Hereafter.
They, whose mind accepts the company of the Lord's Name,
They have known the Lord, the Immaculate God. *[3]*

If, by God's Grace, one knows oneself,
One rids oneself of desire.
And one says the Praises of the Lord, in the Society of the Saints
And the world's ailments afflict one not.
Sing thou the Lord's Praise day and night,
That thou attain Deliverance, even in thy household.
He, whose Mainstay is the One and One alone,
The Noose of the *Yama* is for him no more.
He, in whose mind is the Hunger of the Lord,
Nānak : he the one is never in Pain. *[4]*

He who Remembers the Lord in mind and soul,
He, the Saint, is in the Holy Peace, and wavers not.
He, on whom is the Lord's Grace,
He, the True Servant, is afraid of no one.
And he witnesses his Lord in His whole Splendour,
Yea, He, who Pervades all He Creates.
Searching and searching, one finds the End,
And, by God's Grace, knows the Essence[1] of the Real.
And then one Sees that He is the Cause of all,
And He who's the Apparent is also the Subtle[2]. *[5]*

Nothing dies, nothing is born :
For, Thou alone Playest Thy Play (either way), O God !
Coming and going, the seen and the unseen,
Are all in Thy Command and Will, O Lord !
Thou alone art all-in-all ; **P. 282**
Thou alone Createst and Destroyest in a myriad ways.
Thou art the Eternal Lord, nothing of Thee is lost,
And Thou Keepest the whole universe in Thy Will.
Unknowable, Unfathomable, the Wielder of Power,
Thee, Nānak Worshippeth if Thou Willest. *[6]*

He, who knows the Lord, is worthy of praise :
He Saves the whole world by his Instruction.
The Servant of the Lord Saves all :
Yea, the Servant of the Lord rids us of our Pain.
Him the Merciful Lord Himself Unites with Himself,
And he is Blest, Dwelling on the Guru's Word.

---

1. ਤਤੁ (ततु) : (Sans. तत्वम्), the real nature of the human soul or the material world as being identical with the Supreme Spirit pervading the universe.
2. ਸੂਖਮੁ (सूखमु) : (Sans. सूक्ष्म) subtle (spirit) : ਅਸਥੂਲੁ (असथूलु) : (Sans. स्थूल) gross.

(But), such a one one Serves,
Only if upon one is the Mercy of God.
He finds Peace, Meditating on the Lord's Name.
Nānak : know thou that such a one is the Highest of the high. *[7]*
Whatever (a God's Devotee) does, he does in the Love of God :
And the Lord for ever Abides with him.
All that he does comes spontaneously to him,
For, he has Realised the Creator Lord.
The Lord's doings he deems sweet,
And the Lord seems to him as He is.
He Merges in Him from whom he issued forth,
For, he is (now) the Treasure of Peace and the Honour suiteth him.
In Honouring His Devotees, God Honours Himself :
For, Nānak, God and His Devotees are for ever one. *[8-14]*

Shaloka

God, replete with all powers Knows the State of thy heart.
Nānak is a Sacrifice unto Him through whose Meditation one is Saved. *[1]*

Ashtapadi

The Lord mends the cut (of thy life),
Yea, He the Sustainer of all.
He, in whose heart is the care of all,
Of Him, no one is devoid, O none.
O my mind, Meditate for ever on thy Lord,
For, He, thy Eternal God, is all-in-all.
Howsoever may we will and try,
Of ourselves but nothing happens.
Without Him, nothing is of avail to thee :
Remember thou then Him who brings thee Deliverance. *[1]*
If one is Beauteous, let him not love himself,
For, it is the Light of God that manifests itself in beauty.
Why pride on thy riches, O man,
When all the riches are but His Gift to thee.
If one deems oneself the mightiest of the mighty,
Without the Power of the Lord, of what avail is his might ?
If some one sets himself up as a man of charity,
Him the Great Giver takes to be an ignorant fool.
He, who loses his Ego, by the Grace of God,
Nānak : he the one ails not. *[2]*
As the pillar doth a temple support,
So doth the Guru's Word support the mind.
As the stone swims across a stream in a boat,
So is the man Saved by taking to the Guru's Feet.
As the lamp lights up utter darkness,
So is the mind Illumined by the Guru's Presence.
As one picks up one's way in a deep wood,
So is one's Light burnished, meeting with the Saints.
Of the Feet of such Saints, I seek the Dust,
Fulfil, this Prayer of Nānak, O Lord. *[3]*
O my foolish mind, why wail,
For, we get only what is Writ in our Destiny.
He the Lord is the Dispenser of Pleasure and Pain,
So, forsake all else, and Call on Him alone.
Be pleased with what He Does,
And lose not thyself, O ignorant fool !
Say, which are the things that came with thee ?
Why then be attached to them, like a crazy moth ?
Remember the Name of the Lord in thy heart,
And then, Nānak, Attain unto Him with Honour. *[4]*

P. 283

The Thing that one came here to attain,
Is in the house of the Saints, the Lord's Name.
Barter away thy Ego, and get thy mind back in return ;
And weigh up only the Lord's Name in the Balance of thy heart.
Loaded with this Merchandise, go thy way with the Saints,
And shed all else which is false and embroils thee in vain.
And, every one will then Bless thee,
And thy Face will be Bright in thy God's Domain.
This is the Trade but of the few,
Nānak is a Sacrifice unto those who act thus. [5]
Wash the Feet of the Saints and Drink the Wash,
And Dedicate thy life to no one but the Saint.
In the Dust of his Feet, Bathe thy body,
And be a Sacrifice unto him,
Whose Service one finds by great, good Fortune
And one Sings the Praises of the Lord.
The Saint keeps us out of the harm's way ;
If one Sings the Lord's Praise, one Tastes Nectar.
Says Nānak : "I have sought the Refuge of the Saints",
"And thus have found the highest state of Bliss". *[6]*
Our Lord, the God, brings even the dead to life,
And brings He food to the hungry.
His Sight bestows the Treasures (of Peace) :
But one finds Him only if it is Writ in one's Destiny.
Every thing belongs to Him ; He is the Doer of everything.
Nothing is without Him, nor will there ever be.
Call on Him, O man, for ever, day and night :
For, this is the Purest of the Pure deeds.
Him, on whom is His Grace, He Blesses with His Name,
And He, Nānak, becomes the Purest of the Pure. *[7]*
He, who has faith in the Guru,
Into Him Comes Lord, the God.
He is renowned as a *Bhakta* in the three worlds,
Yea, he, in whose heart Abides the One Lord.
True is his doing, True is his way,
Truth is in his mind, Truth he speaks.
True is his Vision, True is his form :
He spreads the Truth, goes he the True Way.
He, who has looked upon the Lord as Truth,
He the one will Merge in Truth. *[8-15]*

Shaloka

Neither He has form nor colour : from the three Modes He stands apart :
And he alone, Nānak, knows Him on whom is His Pleasure. *[1]*

Ashtapadi

Keep the never-dying Lord in thy mind
And shed the love of man.
For, beyond Him is nothing,
And He, the Lord, Pervades all.
He is the Seer, He the All-wise,
Unfathomable, Deep and All-knowing.
He is the Transcendent Lord, the God of gods, Supporter of the earth, **P. 284**
The Treasure of Mercy, Compassionate and Forgiving.
In the mind of Nānak is this Desire, O Lord,
That he takes to the Feet of Thy Saint. *[1]*
The Lord grants our wishes and is worthy of being our Refuge,
And that alone happens what He causes to be done.
He fills and He empties in the twinkling of the eye,
(But), His Mystery no one can unravel.
"Ever-joy' is His Form, and He lives in the fullness of Bliss :
Hear ye, He is the Master of all things.

He is the King among kings, Yogi among Yogis,
An Ascetic among ascetics ; Indulgent as a householder.
Meditating on Him, the Devotees have found Peace,
But of That Person, Nānak, no one has ever found the limits. *[2]*

Of the Lord's Play, there is no telling :
Even the gods are tired of their search.
How may the son witness the birth of his father ?
He it is who has Strung the Creation on His Thread.
He, whom He grants Good sense, Wisdom and Intuition,
He, His Servant, Dwells on His Name.
He, whom He Beguiles by the Three Modes,
He dies to be born again to die.
O, all the high and low stations are His,
And Nānak knows Him as He Wills him to know. *[3]*

Myriads are His forms, myriads His colours.
Myriads His Wears, but He remains One.
Evolves He in a myriad ways,
He, the Lord, the Eternal, the One, the Absolute.
In a moment, He Plays in a myriad ways,
And Fills all places, yea, He the All-perfect Lord.
In a myriad ways, He Created the Creation :
But His Value is known only to Himself alone.
All hearts are His, and all places,
So, Nānak lives by Meditating on His Gracious Name. *[4]*

Thy Name is the Support[1] of all Thy beings, O Lord !
Thy Name is the Support of the worlds, the universes.
Thy Name is the urge of the Smritis, the Vedas and Purānas,
Thy Name informs all Wisdom and Intuition.
Thy Name is the Support of the skies and the underworlds,
Thy Name is the Support of all forms of life.
Thy Name is the Support of all continents and spheres.
Hearing Thy Name, all are Saved.
He, on whom is Thy Grace, is Dedicated to Thy Name :
And, he gets Release in the State of Bliss. *[5]*

True is His Form, True is His Seat,
Wherein He, the True One, alone Abides.
His Deeds are True, True is His Word,
Yea, He, the True Person, Pervades all.
True are His Works, True is His Creation.
True is His Seed, True is His Fruit.
Purest of the Pure are the doings of the Lord.
He, who knows it; sees good in all.
The True Name of the Lord brings Peace and Joy.
Nānak got his True Faith, through the Guru's Grace. *[6]*

The Saints Instruct us in the True Word.
True are they in whose heart Dwells the Lord.
If one were to know and love[2] the Truth,
He'd Meditate on the Lord's Name and attain Deliverance.
He, the Lord, is True, True is His Creation.
And, He alone Knows His Limits, His State.
He, to whom the world belongs, He the Creator of all, **P. 285**
Of Him no one knows, think howsoever one may.
Of the Creator how can the created one know the limits ?
Nānak : that alone happens what He Wills. *[7]*

I am lost in wonder, seeing Thy wondrous Wonder.
He, who knows it all, Tastes the Taste of Joy.

1. It could also be rendered as "The Name informs all ereatures, all beings".
2. ਨਿਰਤਿ (निरति) : (Sans. निरति :), devotion.

All Thy Servants are filled with Thy Love :
And, through the Guru's Instruction, Receive the (four) objects of life.
And they, in their Mercy, kill the Pain of others.
Along with them the world too Swims across.
He, who Serves the Servants of the Lord, is the man of Destiny,
For, he gets attached to the One in their holy company.
He, who Sings the Praises of Govind,
Gathers the Fruit, Nānak, by the Guru's Grace. *[8–16]*

Shaloka

True in the Beginning, True in the Primeval age,
True He is, and True He shall be. *[1]*

Ashtapadi

Blessed are the Lord's Feet, Blessed those that Touch[1] them ;
Blessed is His Worship : Blessed the Worshippers.
Blessed is His Sight ; Blessed the Seer ;
Blessed is His Name ; Blessed those that Meditate (on it).
True is He, True is His Creation,
He is the Virtue, He the Dispenser of Virtue.
True is the Lord's Word, True its utterer.
He, who knows (the Lord), to him all is True.
Nānak : He alone is True, yea, He alone. *[1]*

He, who Believes in God as Truth in his heart,
Knows the Essence of the Creator, the Cause of causes.
He, who Receives Faith of the Lord in himself,
His mind is Illumined by the Reality of the Real.
Shedding fear, lives he in the Fearless One,
And Merges in Him from whom he issued forth.
The thing that's Merged in its own kind,
Now, who can tell, it is a thing apart ?
Rare is the one who knows this knowledge,
That by Attuning to the Lord, one becomes one with Him. *[2]*

The Servant of the Lord is for ever at His Command.
The Servant of the Lord is for ever in His Worship.
The Servant of the Lord has Faith in the mind.
The Servant of the Lord is Pure in deed.
The Servant of the Lord Sees the Lord ever at his side.
The Servant of the Lord abides ever in His Love.
His Servant the Lord Sustains as His Own :
For, the Lord Keeps the Honour of His Servant.
He alone is the Servant on whom is His Grace.
And that Servant, Nānak, calls for ever on Him. *[3]*

God Defends the Honour of His Servant :
Forsure does He offer him His Refuge.
He Grants Glory to His Servant
And Makes him Meditate on His Name.
He Saves the Honour of the Servant Himself,
And then of his State and Glory no one can tell.
No one equals the Servant of the Lord,
For, he the one is the highest of the high.
He, whom the Lord Blesses with His Service,
Nānak, that Servant is acclaimed all over. *[4]*

If the Lord Grants power to a mere ant,
She can destroy myrids of hosts.
He, whose life He does not like to end,
Him He Protects with His Gracious Hands. **P. 286**
The man tries in many, many ways,
But his doings avail him not.

1. Teja Singh renders it thus : "Truth is His touch, true the one who seeks its thrill". The 'Feet of the Lord' should not be taken literally. It only means one's total surrender to God.

No one can keep nor kill, but He,
For He, the Lord, is the Protector of all.
Why then, O men, ye worry in vain,
Call ye on Him, the Mysterious Wonder. *[5]*
Call on Him again and again,
And Drink the Nectar that satiates ye.
Those turned God-wards, who found the Jewel of the Lord's Name,
Knew not another, nor saw another.
The Lord's Name informs the beauty of forms, the Lord's Name is the (true) riches :
The Lord's Name is the holy company ; (for) it bring us peace.
They, who were satiated by the Love of the Name,
They Merged in the Name, body and soul.
Uprising, downsitting and in sleep, they Call on the Name of the Lord.
For this, Nānak, is the eternal Task of a Devotee of God. *[6]*
Recite His Praises with thy tongue, day and night :
This is the Gift that He has Bestowed upon his Servants.
The Devotee Meditates in the joy of his Soul,
And so he Merges his self in his Lord.
He knows the Will of His God,
And Believes that whatever comes, Comes from Him.
O, how shall I Praise Him
Whose Merits I can never tell ?
He, who lives day and night in the Presence of the Lord,
He, the True Servant, is the Perfect One. *[7]*
O my mind, seek his Refuge,
And, offer thy body and mind to him
Who has Realised his Lord.
He indeed is the giver of all gifts :
And, all get Peace in his sanctuary.
For, his Sight washes off all our Sins.
Shed then all thy cleverness,
And devote thyself to the Service of the Lord's Servant.
Thy comings-and-goings shall cease,
When Worship thou the Feet of such a one. *[8–17]*

Shaloka

He, who Realised the True Lord, is called the True Guru :
In his company is the disciple Saved and he Calls on the Lord. *[1]*

Ashtapadi

The True Guru sustains the Devotee[1] :
(For), the Guru is for ever merciful to his Servant.
The scum of his Evil mind the Guru washes off,
And he Sings the Lord's Name through the Guru's Word.
The Guru Cuts off the Fetters of his Devotee,
(And) so the Devotee turns his back upon Evil[2].
The Guru gives the Gift of the Lord's Name to the disciple :
And so becomes he the Fortunate one:
The Guru Saves him both here and Hereafter.
Nānak : the Guru protects the disciple in his love. *[1]*
The disciple, who lives in the Guru's Home,[3]
Should submit to His Will and command forsure,
And pride not on what he does,
And Meditate ever in the heart on the Lord's Name.
He should Sell-out his mind to the Guru,
Then, such a Servant has all his desires fulfilled.

1. *Lit.* disciple.

2. This is often construed by many translators as meaning : "the Guru cuts the fetters off, if the devotee sheds his evil". But the loosening of the bonds itself entails the disavowal of evil. Again, according to the Sikh doctrine, release from bondage is not dependent wholly upon one's being virtuous. In the final analysis, it is the spiritual Grace of the Great Enlightener—God—that illumines the mind and so one turns one's back on evil, though the Grace of God too is inherent in the being of things, if they follow the Will.

3. *i.e.*, Guru's Presence.

He, who Serves without desire for reward,
He alone Attains to the Lord.
(But), He, on whom is the Grace of God,
He alone seeks the counsel of the Guru. [2]

P. 287

The Servant, who wholly[1] pleases his Guru,
Alone knows the Way of the Lord.
The True Guru is he who has the Lord's Name in his heart :
O, I am a Sacrifice unto the Guru a myriad times.
For, He is the treasure of everything and blesser of the Soul,
And is Imbued, night and day, with the Love of the Lord.
In the Lord abides His Servant, the Lord Abides in him,
For, the two are one ; and neither is Separate from the other.
By a thousand clevernesses, one finds not the Lord,
But if one's Lot is Awake, one attains unto Him. [3]

(The Guru) has a Holy Presence seeing which one becomes Pure.
Touching His Feet, one's life becomes holy.
If one meets with him one Recites the Praise of the Lord,
And reaches His True Court.
Hearing His Word, one's ears are satiated,
The mind is at Peace and the Soul is sated.
Such is the True Guru, whose Instruction is eternally True[2].
In His ambrosial Sight, one becomes a Saint,
His Virtues are limitless ; Him who can evaluate ?
Nānak : he, on whom is His pleasure, him He Unites with the Lord. [4]

The tongue is one, but endless is His Praise.
He is the True Person, the Perfect One, of great Discrimination.
Through no speech can one reach the Lord,
For, He is Unfathomable, Incomprehensible, ever in the State of Eternal Bliss[3].
He needs no sustenance, is without enmity and is All-peace,
And His value but no one could tell.
Myriads of Devotees pay obeisance to Him,
And Dwell in their heart on His Lotus-Feet.
Sacrifice am I unto the True Guru,
By whose Grace I Dwell upon such a Lord. [5]

Rare is the one who Realises the Essence of the Lord.
He Tastes Nectar and becomes immortal he.
He, to whose heart is Revealed the Treasure of Good,
Of him there is no Death ; he lives eternally.
He Calls on his Lord, the God, night and day,
And gives True Instruction to the Devotees of the Lord.
He is attached neither to Māyā, nor Infatuation,
And keeps the One Lord eternally in his mind.
And, the utter Darkness of his mind is Illumined,
And, he casts away his Doubt and Attachment and Pain. [6]

The agitated mind finds Peace,
And one lives in Joy and one's Sorrow departs.
Goes one's fear of life and death,
Through the perfect teaching of the Saint.
One sheds fear and lives in the Fearless Lord,
And all one's mind's **Ailings are cast off.**
He, to whom one belongs Bestows His Grace
And one Meditates on the Name of the Lord, in association with the Holy.
He attains Peace and rid is his mind of wandering in Doubt.
Hear then, Nānak, with thy ears, the Praises of the Lord. [7]

He is the Absolute, He the Related One,
Who, by His Power, has bewitched all.

---

1. ਬੀਸ ਬਿਸਵੇ (बीस बिसवे) : *lit.* twenty Biswas (there are twenty Biswas in a Bigha, a land-measure), *i.e.* perfectly.
2. ਅਖੁਉ (अछुउ) : *lit.* that which cannot (ਅ) be destroyed (ਖੁਉ).
3. *Lit.* in the state of *Nirvān*.

His Play the God Plays of Himself,
And Himself alone Knows His True Worth.
There is no one other than He,
Who Pervades all, yea, He the One.
In all forms, in all colours, is He, like warp and woof,
(But), He is Revealed to us in the Society of the Saints.
He informs all his Creation with His Power Supreme. **P. 288**
Says Nānak : "I am a Sacrifice unto Him a myriad times". *[8-18]*

Shaloka

Without the Lord's Name, nothing goes along with thee ; Māyā is but like ashes.
Practise the Name of the Lord, O Nānak, for, this is thy only True Treasure. *[1]*

Ashtapadi

Reflect upon God in the Society of the Saints :
And have the Support of, and Dwell upon, only the Lord's Name.
Friend, forsake all other efforts :
And Dwell on the Lotus-Feet in thy heart.
He is the Creator, the Cause, the All-powerful He :
So hold fast to His Name, the Thing of things.
Gather this Treasure to be considered fortunate,
How Pure, how Pure, is the Instruction of the Saints,
(Through which) one rests one's Hope on the One alone.
And then, Nānak, all one's Afflictions are dispelled. *[1]*

The wealth, which one seeks in all the four quarters (of the earth),
That wealth one finds in the Service of the Lord.
The happiness that one desires, day upon day,
That happiness one gathers in the Society of the Saints.
The Glory that one seeks to gain by good deeds,
That, forsooth, is in seeking the asylum of the Lord.
An affliction for which one finds no cure,
Goes off with the Panacea of the Lord's Name.
Of all the Treasures, the Lord's Name is the greatest :
Meditate then on it, to be accepted at the Lord's Court. *[2]*

If one instructs one's mind in the Lord's Name,
The mind straying in ten directions comes back home.
Nothing, nothing can him afflict,
In whose heart Dwells the Lord.
The Dark age burns us all like fire, the Lord's Name is a soothing balm.
He who Meditates on it attains eternal Bliss.
His fear departs ; his Desire is fulfilled ;
And in the Love of Devotion, his Soul is Illumined.
And Abides he in the Abode of the Immortal,
And, Nānak, the *Yama's* Noose is for him no more. *[3]*

He, who speaks of the Essence, is the True Servant,
But, he, who comes and goes, leads a false life.
No more his comings and goings, who takes to the Service of the Lord :
And, losing himself, seeks Refuge of the God of gods.
Thus is the Jewel of one's Life Saved :
And, one Meditates on the Name, the Support of all life.
All our many efforts are in vain ; they Save us not,
Nor all our reading of the Smritis, the Shāstras and the Vedas.
He who with all his heart meditates on the Lord's Name,
All the Desires of his mind are fulfilled. *[4]*

Thy wealth goes not along with thee :
Why then assemble it, O foolish mind ?
Thy sons, friends, family and wife,
Say, who of these keeps faith with thee like the Master ?
The power of dominions, the expanse of Māyā,
Which of these can lead thee to thy Deliverance ?
The joy-ride of the horses, the elephants and chariots,
Is all a vain show, yea, a vain expanse.

He who Gave them, Him the estranged one knows not :
And, forgetting the Lord's Name, he grieves (in the end). *[5]*
O Ignorant one, submit thyself to the Instruction of the Guru,
For, many that were clever, were drowned, Meditating not on the Lord's Name.
Dwell on thy Lord in thy mind, O friend,
That thy mind becomes Pure and whole.
Keep the Lotus-Feet of the Lord in thy mind,
That the vices one gathers, birth after birth, depart from thee. **P. 289**
Call on the Lord's Name and inspire others to do the same,
For, by hearing, uttering and living it, one attains Release.
The Lord's Name is the Essence of all things, it is the only Truth,
Utter then the Praises of thy Lord, the God, the natural way. *[6]*
Singing His Praises, one's Dirt is Washed off,
And the all-consuming poison of Ego departs.
One becomes care-free, and abides in Peace.
Cherish then, with every breath, the name of thy Lord.
Shed all thy cleverness, O my mind,
And gather True Riches, in the Society of the Holy.
Gather thou the Treasure of the Lord's Name in this True Trade,
And attain Peace here, and Glory Hereafter.
(But), See they the One alone all over, in all,
In whose Lot it is so Writ by God. *[7]*
Praise the One, and Dwell upon the One alone.
Meditate on the One, seek out the One alone.
Of the One alone, utter a myriad kinds of Praise,
And with thy body and mind, Call on thy only Lord.
He is the One, yea, the One alone :
Yea, He the Perfect One, Pervading all.
Through the One issue forth the many,
And he, who Meditates on the One, his Sins depart.
His mind and body are Imbued with the One Lord,
And, by the Guru's Grace, Nānak, he knows the One; yea, the One alone. *[8-19]*

Shaloka

My wanderings are over : I seek Thy Refuge, O God.
Nānak prays Thee : Yoke me to Thy Worship, O Lord !

Ashtapadi

I, Thy Servant, seek a Gift from Thee, O Lord !
Have Mercy on me, and grant me the Gift of Thy Name.
I seek the Dust of Thy Saint's Feet.
O Thou, the Transcendent Lord, grant this my Prayer,
That for ever I Utter Thy Praise,
All Call on Thee, with every breath.
And Call upon Thee, day upon day,
And love the Lotus-Feet (of Thee, my God).
Thou art my Support, Thou the Refuge,
Nānak seeks Thy Name, which is the Essence of all things. *[1]*
When the Lord is in Grace, He brings us Bliss,
But rare is the one who is Blest with the Essence of the Lord.
They who Taste it are satiated,
And become the Perfect ones, unmoved (in Faith).
They are full to the brim with the Love of the Lord,
In the Society of the Holy, Joy is born (in their minds).
They seek (the Lord's Refuge), shedding all other supports,
And, their inside is Illumined, and they are Attuned, night and day, to their God.
Fortunate are they who Dwell on the Lord,
Yea, they, who are Imbued with the Lord's Name, attain Peace. *[2]*
The Servant's Desire is Fulfilled,
And he Receives Pure Instruction from the True Guru.

To His Servant, the Lord is Merciful,
And He Serves him ever and evermore.
His Fetters are Cut off and he is Delivered ;
And ends his Pain of births and deaths and his Doubt departs.
His desire is sated, his Faith fulfilled,
And he Sees ever in his company the Presence of the All-pervading Lord.
He of whom he is, in Him he Merges,
And, Nānak, into the Sanctuary of the Lord's Name he enters. *[3]*

Why forsake Him who rewards thee[1] for thy efforts ?
Why forsake Him who acknowledges thy deeds ?
Why forsake Him who Blest thee with all the good things of life ?
Why forsake Him who is the Life of our life ?
Why forsake Him who Keeps thee whole in the fire (of the womb) ?
O, rare are those who Realise this by Guru's Grace.
Why forsake Him who pulls thee out of Māyā's mire[2],
And joins the Cuts of all thy lives.
Nānak has Realised this Truth, through the Perfect Guru,
And so he, Thy Servant, Calls on Thee, O Lord ! *[4]*

P. 290

O Saints, my friends, do this deed :
Forsake all else and Meditate on the Lord's Name.
And, through Meditation, attain to the State of Bliss,
And make others too Dwell upon the Treasure of Peace.
In the Love of Worship, do we Swim across the world.
But, without Worship, the dust[3] will return to dust.
The Lord's Name is the Treasure of all peace, all joy.
Even the drowning one can one clutch at it, and hold his mind.
Snapped for ever are all one's sorrows ;
Remember then, Nānak, the Lord's Name, the Treasure of Virtue. *[5]*

Love has sprung from my heart in joy,
For, this, indeed, was the object of my life.
And I See His Sight with my Eyes and get Peace,
And my mind flowers as I wash the Saint's Feet.
The body and mind of the Devotees are Imbued with the Lord's Love,
But, rare is the one who finds their holy company.
Bestow this one Gift on me in Thy Mercy, O Lord,
That, by the Guru's Grace, I meditate on Thy Name.
Nānak, He, who Pervades all,
His Praise one cannot tell. *[6]*

The Lord Forgives and is Merciful to the meek.
He's the Lover of the Devotees and for ever Beneficent,
The Support of the supportless, Protector of the earth,
He Pervades all and Sustains all.
The Primeval Person, the Creator and the Cause,
Yea, He, who's the breath of the Devotees' life.
He, who Meditates (on Him), becomes Pure,
For, he yokes his mind to the Love[4] of Lord's Worship.
We are worthless, ignorant wretches, O Mighty Lord,
(And so) we seek Thy Refuge, O God of gods ! *[7]*

He, who Sings (with love) the Praise of the Lord for an instant,
Mounts to all the heavens, and is Delivered and Released.
All pleasures, all dominions, all Glory for him
Are contained in Reciting the Gospel of the Lord's Name.
All his (desire for) foods, clothes, music and all,
Is sated by Uttering ever the Lord's Name with the tongue.
That Deed is good, and brings Glory and (true) Riches
Which Makes one bide in the heart with the Guru's Word.

---

1. ਜਿ ਘਾਲ ਨ ਭਾਨੈ (जि घाल न भानै) : *lit.* He, who (ਜਿ) destroys (ਭਾਨੈ) not (ਨ) thy efforts (ਘਾਲ).
2. *Lit.* poison.
3. *Lit.* body.
4. ਹੀਤ (हीत) = ਹੇਤ, ਹਿਤ.

Grant me the Society of the Saints, O Lord,
That, gathering Bliss, my heart is Illumined. *[8-20]*

Shaloka

He is the Absolute One, He the Related ; He is the One in Primordial Trance[1].
All creation is His (and through it) Meditates He upon Himself. *[1]*

Ashtapadi

When the world of form was not in form,
O whence it was that sin or virtue sprang ?
When He, the Lord, was in the Primordial Trance,
Against whom did He harbour enmity or jealousy ?
When He was not in form nor had colour,
Who, then, could suffer pain or enjoy gladness ?
When He the One was Himself the Transcendent Lord,
Who was then lured by Attachment, who by Doubt ? **P. 291**
He it is who Played Himself His Sport,
"For," Says Nānak, "there is no one other than Him". *[1]*

When He, the Master, was alone, in Himself,
Who then was Bound, who was Delivered ?
When He, the Unknowable and Vast, was One alone,
Who then did enter the heaven, who the hell ?
When the Absolute Lord was with his innate nature,
Where was then matter, and where was mind ?
When He, the Absolute One, in His Own Light was Merged,
Who then was fearless, who was in fear ?
O, He alone is the Player of His Play.
Nānak : He, the Master, is One, the Unknowable, the Infinite One. *[2]*

When He, the Immortal Lord, was in His Seat of Peace,
Where were life and death and dissolution then ?
When He, the Perfect Lord, was He in Himself,
Who then was in the fear of destruction and death ?
When the Unmanifest, Incomprehensible Lord was He the One alone,
Of whom then did the Conscious-Unconscious[2] ask the account ?
When the Master was the One, the Immaculate,
Beyond knowing, beyond the world of senses,
Who then was Bound and who was Released ?
He is Himself the Wonder of wonders :
Nānak : He of Himself came into Being[3]. *[3]*

When He, the Lord, the Master, was the One, All-pure,
Then whose sins He Washed, when there was no sin ?
When the Lord, the Formless, Immaculate, was in the State of *Nirvān*,
Who then was in Honour, who in Dishonour[4] ?
When the only Form was of the Pure Lord :
Who then was afflicted by Sin and Sorrow ?
When the All-light Abided Merged in the All-light,
Who then was hungry, who then was sated ?
He is the Cause, He the Doer and the Creator,
Nānak : there is no count of the Lord's Account. *[4]*

When the Lord's Glory lay undiffused within Himself,
Who then was the mother, father, friend, son and brother ?
When there was none else but He the All-powerful Lord, Wise-in-Himself,
Who then reflected on the Vedas and the Semitic Texts ?
When His Abode was in His Own Heart,
Who then did care for omens, good or bad ?

1. ਸੁੰਨ ਸਮਾਧੀ (सुंन समाधी) : When the Lord was centred in Himself (in the state of *Shunya* or Absolute Form).
2. ਚਿਤ੍ਰ-ਗੁਪਤ (चित्र-गुपत) : Synderesis or that part of the mind which reprimands us *after* a misdeed as against synteresis, or *Dharma*, the discriminating part of our mind which distinguishes between good and evil *before* an act is done.
3. ਉਪਰਜਾ (उपरजा) : from ਉਪਜ.
4. ਅਭਿਮਾਨ (अभिमान)=ਅਪਮਾਨ : dishonour.

When He to Himself was far and near,
Who then was the Master and who the disciple ?
When the Wondrous Lord was Absorbed in His Wonder,
Of that State He Himself alone Knows. *[5]*

When He Himself was Unenticed, Invulnerable and Mysterious,
Who then was affected by Māyā's illusion ?
(When) He the Lord was greeted by His own Being,
The world then functioned not within the three Modes.
When He the One was He the One alone,
Who then was in sorrow, who in joy ?
When He with Himself was self-satisfied,
Who then was the utterer, who the hearer (of His Praise) ?
He is beyond limit, Highest of the high,
And, He alone, Nānak, Reaches Himself. *[6]*

When He Himself Created the world of form[1],
And the world did function within the three Modes, **P. 292**
Then became current the terms Virtue and Sin,
And some craved for heaven, others worked for hell.
And then came the involvement with the world and Māyā.
And came the oppression of Ego, Attachment, Doubt and Fear,
Pain and pleasure and honour, dishonour,
And all kinds of speech to express feelings.
He is the Player of the Play, He the Seer,
And when, Nānak, He Winds it all up, then He alone is, yea, He alone. *[7]*

Wherever is the Lord's Devotee, there also is the Immortal Lord.
And whatever is evolved is for the Glory of the Saints.
He is the Lord of both here and Hereafter[2] ;
And His Praise too Him alone becomes.
He is the Doer of all miracles, all joyous acts,
He that Revels in pleasure, He the one Unattached.
He, on whom is His Grace, to him He imparts His Name,
And makes him Play as He Wills.
He is beyond count, beyond measure, vast and deep,
And Nānak speaks as Wills his Lord, the God. *[8-21]*

Shaloka

O Thou the Master of all life who Pervadeth all :
Thou art the One alone all over ; O, where can I see another ? *[1]*

Ashtapadi

He Himself Recites, He Himself Hears (His Praise).
He Himself is the One, He Himself the many.
When He Wills, He Creates the universe,
And, when He Wills, He Merges it again in Himself.
Without Thee, there is no one, O Lord !
On Thy String is the whole universe strung.
He, whom Thou makest to Realise (Thy Essence),
He the one Receiveth Thy True Name.
He looks upon all alike, he is the Knower of the Quintessence.
Nānak : he is the Victor of the whole world. *[1]*

All life is in His Hands,
Who is Merciful to the meek, and Supports the supportless.
He whom He Saves, no one can kill,
And, he alone is dead whom He forsakes.
Forsaking Him, where is one to go ?
For, He, the Immaculate King, is over the heads of us all.
The secret of life is in His Hands :
Know thou Him to be ever with thee, both within and without.
He is Treasure of good, Limitless and Infinite :
Nānak is ever a Sacrifice unto the Lord. *[2]*

---

1. ਪਰਪੰਚੁ (परपंचु) : (Sans. प्रपंच), the visible world or universe which is illusory and the scene of manifold actions.
2. *Lit.* both sides.

The Perfect, the All-merciful One, Fills all :
And He Blesses all with His manifold Bounties.
He Himself alone Knows His Own Doings,
Yea, He, the Knower of thy innerself, Pervading all.
He Sustains life in many ways,
And all that He Creates Meditates upon Him.
He Unites with Himself whomsoever He likes,
And he then Worships Him and Sings His Praise.
His mind Believes, and keeps faith with the Lord.
Nānak : He, the Cause of causes, is One and One alone. *[3]*

The Lord's Servant is dedicated only to the Name (of the Lord),
And none of his wishes goes in vain.
The Servant's Lot is but to Serve
And, knowing the Lord's Will, attain to the highest Bliss.
Beyond this, there is no thought in him
In whose mind Dwells the Absolute God.
God cuts his Fetters off and he becomes free of envy,
And Worships he the Guru's Feet, day and night.
This life he passes in Peace ; in Peace does he dwell in the Yond ;
Nānak : him the Lord Himself Unites with Himself. *[4]* **P. 293**

Bathe in Bliss in the Society of the Holy,
And Sing the Praises of the Supreme Bliss.
And Dwell on the Essence, the Name of the Lord,
And Save thus thy precious body.
Sing thou the Praises of the Lord through the Word :
For, this is the only object of thy life.
See the Lord's Presence near, at all times,
Thy Ignorance will depart and thy Darkness dispelled.
Keep thou the (Guru's) Instruction in thy heart :
And, gather the Fruit of thy Mind's Desire. *[5]*

Save thyself both here and Hereafter
By wearing the Lord's Name in thy heart.
The Perfect Guru but gives Perfect Instruction,
And he, in whose heart it dwells, Knows the Truth.
Medidate on the Lord's Name, body and soul,
And thy Sorrow and Pain and Fear will depart.
Trade thou in Truth, O thou True Trader,
That thy Merchandise lasts even in the Other World.
Keep thou the Support of the One in thy mind,
And thy comings and goings will cease for ever. *[6]*

Where can one run away from Him, the Lord,
For, one is Saved only by Meditation on one's sole Protector.
He, who Meditates on the Fearless One, loses all his fear,
And so by the Grace of God is he Released.
He, whom He keeps, him no one can harm,
And he, who Calls on the Lord's Name, attains Peace of mind.
His worrying goes, and goes also his Ego,
Him no one can equal, nay, no one can.
Over his head stands the Lord of Power,
And all his wishes are Fulfilled. *[7]*

He, whose Instruction is Perfect, from whose Presence rains Nectar,
He, by whose Sight the whole world is Saved ;
He, whose Lotus-Feet is Beauteous beyond measure,
He, whose Sight Saves, enchanting is whose Beauty,
Blessed is His Service, Blessed is the Servant.
He, the Lord, is the Inner-knower, He the All-mighty Person,
He, in whose heart He Dwells, is Saved,
And, lo, Death touches him not,
And he attains the State of Immortality.
Nānak : Him thou Remember, joining the Society of the Holy. *[8–22]*

Shaloka

The Guru Blessed me with the collyrium of Wisdom and my Darkness of Ignorance was dispelled.
Lo, by the Grace of God, I met the Saint and my mind was Illumined. *[1]*

Ashtapadi

In the Society of the Holy, I Saw the Lord within myself.,
And I loved the Sweet Name of the Lord.
All things are contained in the heart of the One
Who appears as many in His Manifold Play.
The Nectar-Name of the Lord is to me the nine treasures :
And its Seat is in the human body itself.
And my mind is held[1], and I Hear the Celestial Music,
Of which I cannot tell, so wondrous is its ecstasy.
He alone Realises this whom the Lord makes thus to Realise,
And he, Nānak, becomes All-knowing, All-wise. *[1]*
He is inside of us who, the Limitless One, is also without :
And pervades all hearts, our Lord, the God.
He is on the earth and sky and in the underworld,
And wholly Fills He the whole universe. **P. 294**
He is in all vegetation, and over the mountains,
And we all do the deeds as He Wills.
He is in the air and water and fire,
And, in the four quarters and ten directions.
No place there is without the Lord,
By the Grace (of that) God, O Nānak, one attains Peace. *[2]*
View Him thou in the Vedas, the Purānas and Smiritis :
In the sun, the moon, the stars[2] is He the One alone.
All recite but His Word,
Who the Lord Immovable wavers not.
He the All-powerful Lord but Plays His Play,
(But), we find not his precious Worth, His Virtues are beyond value.
He, whose Light informs the Souls of all,
He Pervades all, everywhere, up and down, across.
By the Guru's Grace, he, whose Doubt departs,
He, Nānak, has faith in God. *[3]*
The Saints See nought but the Lord.
In the hearts of the Saints abides nothing but Faith.
The Saints hear only what is good and holy :
And He, who Pervades all, in Him they Merge.
This is the Way of those who Know.
The Saints say only what is eternally True.
He, who Believes that the Cause and the Creator is He the One,
Enjoys Peace in whatever falls to his lot.
He, the Lord, Abides within us and also without.
Nānak : His Presence bewitches us all. *[4]*
True is the Lord, True is His Creation,
He is the only Lord who Creates all.
If He Wills, He becomes the many :
And, if He so Wills, He Becomes the One alone.
His Power is vast, one cannot know,
He, on whom is His Grace, Unites with the Lord.
Who shall we say is near, who is far ?
When all over He, the One, Filleth all.
He, whom He enables to See Him within himself,
He alone, Nānak, Knows of Him. *[5]*
In all forms, is He the One :
Through all eyes, Sees no one but He.
All His Creation is His Body,
He Himself Hears His own Praise.

1. *Lit.* in deep trance.
2. ਸਸੀਅਰ (ससीअर) : (Sans. शशिन् moon) ; ਸੂਰ (Sans. सूर sun) ; ਨਖ੍ਯਤ੍ਰ (Sans. नक्षत्र sta..)

It is all His Play, this coming and going,
And Māyā too works within His Will.
He, living in the midst of all, remains detached,
And Himself Says whatever He wants to Say.
In His Will alone do we come and go ;
And when such be His Will, Nānak, He Merges us in Himself. *[6]*

Whatsoever He Does, is never bad :
(For), Who else can do a thing but our only Lord ?
All Good is He, good are His Deeds,
And He alone Knows what is in His heart.
True is He, True is His Creation.
Up, down and across it is He who Pervades (all).
No one can tell His State, His Way.
If there were another like **Him,** only he could tell :
All that He Does, all that is Approved.
Says Nānak : "Know ye this by the Guru's Grace". *[7]*

He, who Knows Him, gathers eternal Peace.
And, him the Lord Unites with Himself.
He is truly Rich, of High Birth, of Glory great,
And is Released while alive, who keeps the Lord in his heart,
Blessed, Blessed, Blessed is his life,
By whose Grace, the whole world is Saved. **P. 295**
This is the sole end of one's life,
That in the Society of the Lord's Servants one Remembers the Lord's Name.
He is Delivered, and Delivers he the whole world.
Nānak : to such a one I pay my obeisance ever. *[8-23]*

Shaloka

I Called on the Perfect One whose Name is **Perfect,**
And, I Attained to Him, so I Praise my Lord. *[1]*

Ashtapadi

Hear thou the Instruction of the Perfect Guru,
And See near thy Transcendent Lord.
Utter with every breath, the Name of Govind,
And, the affliction of thy mind departs.
Forsake thy transient desires welling up in thee,
And ask for the Dust of the Saint's Feet.
Forget thyself and pray to thy Lord,
And Swim across the Ocean of Fire, joining the Society of the Holy.
Thou shalt then gather the Treasure of the Lord's Name.
Nānak pays obeisance to such a Perfect Guru. *[1]*

All Joy, all Peace[1], all Poise, all Bliss,
Is in the Meditation on the Supreme Bliss in the company of the Holy.
Escape the Hell and Save thy soul,
And Drink the Nectar of the Lord's Praise.
Remember the One Lord only in thy mind,
Whose Form is one, but manifestations many.
He, who Sustains the earth, Damodara, who is all Mercy to the meek,
The Dispeller of Sorrow, the Perfect, Beneficent One :
Dwell on Him ever and for evermore.
This, Nānak, is the (true) Support of thy Soul. *[2]*

Glorious are the words of the Saints :
Beyond value are these Pearls and Jewels.
He, who hears them and practises them, Saves himself.
He himself Swims Across (the Sea of Material Existence) and makes others too Swim Across.
Blessed, Blessed is his life : Blessed, Blessed his company,
Whose mind is Attuned to the Love of the Lord.

1. ਖੇਮ (खेम) : (Sans. क्षेम, peace) ; ਕੁਸਲ (कुसल) : (Sans. कशल, happiness).

Hail to him ; within him Rings the Celestial Music :
And Hearing it he is joyed ; for, God Speaks through him.
The Holy one, whose forehead sparkles with the Light of the Lord,
Has Saved Nānak by his Holy Presence. *[3]*

Hearing that Thou art the only Refuge, I have sought Thee.
Have Thy Mercy upon me that I may Unite with Thee.
I am jealous of no one : I have become the Dust of all :
And I Recite Thy Nectar Name in the Society of the Holy.
And Thou, the God of gods, art Pleased with me,
And so the Service of Thy Servant hath availed.
My involvements are over : my Sins depart,
By tolling the Name of the Lord with the tongue.
By Thy Grace, Thou hast become Merciful to me,
And I reap Profit in the (Life's) Trade. *[4]*

Praise the Lord, ye saintly friends,
By being of one mind and ever-alert.
Through this "Chant of Peace" Rings the Praise of the Lord's Name ; it brings Poise and Peace.
He, in whose mind it Dwells becomes the Treasure of Good.
His desires are all fulfilled ;
And he, the first amongst men, is acclaimed the world over.
He attains the most Exalted Seat,
And his comings and goings cease for ever.
He alone reaps the Profit of the Lord's Name,
Who Receives it by His Grace. *[5]*

Mercy, peace, riches, the nine treasures,
Wisdom and all miraculous powers,
Knowledge, (the merit of) austerity, and yoga—are all in the Remembrance of the Lord's Name. **P. 296**
To gather Holy Wisdom is the highest Piety :
Through which come the four life-objects and flowers the Lotus (of one's Mind).
He, though in the midst of all, is then attached to none.
He is Beauteous, Wise, the Knower of the Essence,
Looking on all alike, Seeing the One always in all.
This fruit falls into the mouth of the one,
Who hearkens to the Guru's Word with his whole mind. *[6]*

This then is the Treasure (of Peace) : but rare is the one whose mind Dwells on it.
(But) he, who does so, is the only one to be Saved in the whole age.
His Speech is the Praise of the Lord, his Song the Master's Name :
The Vedas, the Shastras and the Smiritis also say the same.
The Essence of all faiths is contained in the Lord's Name.
The Devotee of the Lord attains the Peace of mind.
Myriads of our Sins are Washed off in the Society of the Saints.
By the Saint's Mercy, one is Relased from the *Yama's* (Noose).
But he in whose Lot it is so writ by God,
He alone, Nānak, seeks the Refuge of the Saint. *[7]*

He, who hears this chant with love, and in whose heart it Dwells,
He Cherishes in his mind his Lord, the God.
And his comings and goings are ended,
And his precious life is instantly Fulfilled.
His repute is Pure, ambrosial is his speech,
And in his mind Dwells the One Name of the Lord.
His Sorrow, Sickness, Doubt and Fear depart,
And he is called a Saint, and Pure are all his deeds.
Highest of the high his Glory is :
Nānak, for these merits, I've named this chant "The Song of Peace". *[8-24]*

Thitti[1] Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka

The Master, our Creator, Pervades the earth, the waters and the interspace:
Yea, Manifests He in a myriad ways, though He is our One and the only Creator-Lord. *[1]*

Pauri (*Ekam*)

Our Lord and Master is the only Creator-Lord of the universe ;
I salute Him, therefore, and Meditate upon Him :
And I Sing His Praise and seek His Refuge.
I rest my Hope on Him to attain Bliss and Redemption, for, He is my only All-powerful Lord.
I have wandered in all directions, but known not another without Him.
I've listened to the Vedas, the Purānas and the Smiritis and reflected on them in many, many ways,
But, I found my Lord alone to be the Saviour of Sinners,
And the Dispeller of Fear, the Ocean of Peace, the One Formless He.
He is the Giver and the Enjoyer of His Gifts : there is no place but His for us to go to.
And he, who Sings His Praise, attains whatever he seeks from Him. *[1]*
Let's Sing the Praises of our Lord ever and for evermore
And Contemplate Him in the Society of the Saints. *[1–Pause]*

Shaloka

I salute my Lord a myriad times and seek His Refuge.
And so I still my Doubts, and, associating with the Saints, shed my sense of Duality. *[2]*

Pauri (*Dutia*)

Scrub the mind clean of Evil and Serve ever thy Guru.
You'll treasure in your mind and body the Jewel of the Lord on shedding your Lust, Wrath and Greed.
You'll attain Eternal life and overcome Death and all your Woes will depart.
When you shed your selfhood and Contemplate your Lord, the Love-worship of the Lord comes into you, **P. 297**
And you reap Profit and Lose no more,
And are Honoured at the Lord's Court.
They, who gather the Riches of the Lord's Name, are truly Rich and are men of Destiny.
So Contemplate the Lord upstanding and downsitting and Cherish the Love of the Saints.
Says Nānak : "They, who Cherish their Lord in their minds, shed their Evil". *[2]*

Shaloka

The world is in the grip of the three Modes, and the Fourth State (of Bliss) only the rare ones attain.
Says Nānak : "The Saints are Pure, for, they treasure their Lord in their minds." *[3]*

Pauri (*Tritia*)

They, who are bound down by the three Modes gather Poison as the fruit thereof ; they are now good, now bad.
They shuttle between heaven and hell and Death ever hangs over their heads.
Gripped by Doubt and pain and pleasures of the world, they pass their days in Ego.
They know not their Creator-Lord and pursue other means (of Deliverance).
The are attacked by the afflictions of the mind, body and Soul ; and their Pain leaves them not.
They realise not the Glory of their All-perfect, Transcendent Lord,
And are Drowned in the Sea of Doubt and Attachment and abide they in the deeps of Hell.
Says Nānak : "Have Mercy on me, Lord, and Save me, for I rest my Hope on Thee alone". *[3]*

Shaloka

He alone is Wise and Cultured who sheds his Ego.
So Contemplate thou the Name of the Lord and thou wilt attain the four life-objects and the eight miraculous powers. *[4]*

Pauri (*Chaturathi*)

I heard all the four Vedas and, finding the essence of their teachings,
Realised that if one Contemplates the Name of the Lord, he gathers the Treasure of Bliss, and is Emancipated.

1. The fourteen aspects of the moon, on which this composition is based.

And he overcomes Hell, and sheds all his Woes, and all his Afflictions are past.
And he overpowers Death and falls not a prey to the *Yama* and the Lord's Praise sinks in him.
He's rid of Fear, and (the Lord's) Nectar pervades his body and Soul ; he is Imbued with the Love of the Absolute Lord.
And he sheds his Pain and Poverty and Sin and His mainstay is the (Lord's) Name.
All the angels and seers are in search of the Lord, the Ocean of Peace.
Says Nānak : "Their minds are Pure and their Faces sparkle who become the Dust to be treaded over by the Saints". *[4]*

Shaloka

They, who are engrossed in Māyā, and in whose minds abide the five Sins,
Become Pure in the Society of the Saints, inebriated with the Love of the Lord. *[5]*

Pauri (*Panchami*)

They are the Elect of God who know the True support of the world.
For the alluring ramifications of the world are false like the fading scent of flowers.
We see not, nor do we know, nor do we reflect on this :
For, such is our intoxication with the flavours of the world and we are steeped in Ignorance.
We come and go and pass through endless transmigrations and do (pious) deeds of various kinds,
But we Contemplate not our Creator-Lord, nor do we achieve a sense of Discrimination.
Says Nānak : "Rare are they, who are inebriated with the Love-worship of the Lord,
And are contaminated not by Māyā, nor fall a prey to the snares of the world." *[5]*

Shaloka

The six Shāstras proclaim that the Lord is Infinite :
The Devotees of the Lord look Beauteous when they Praise their Lord at His Gate. *[6]*

Pauri (*Khastami*)

Say the six Shāstras and the Smiritis that the Lord is Infinite. **P. 298**
He's Highest of the high, the Sublime, the Transcendent Lord and even the Sheshnaga[1] knows not the limits of His Praise.
Narada Sings of His Praise as do other seers and Vyāsa and his son, Sukdeva,
The Lord's Devotees are for ever inebriated with the Lord's Essence and the Lord Fills their whole being.
He, who's ushered into the Sanctuary of the Beneficent Lord, his Attachment and Ego and Doubt are stilled,
And he Cherishes the Lord's Lotus-Feet in his mind and he is Blest with the Vision of the Lord.
He reaps Profit : he Loses no more by Attuning himself to the Lord in the Society of the Saints.
He in-gathers the Treasure of the Lord's Merit, and Dwells he ever on the Lord's Name. *[6]*

Shaloka

In the Society of the Saints, one Utters the Praise of the Lord and Speaks Truth with Love.
Says Nānak : "One's mind is then Content, for, one is Attuned to one's only God." *[7]*

Pauri (*Saptami*)

Gather thou the Riches of the Lord's Name : for, this Treasure goes not.
One gathers in the Society of the Saints the Treasure of which there is no limit.
He who overcomes his self and Contemplates the Lord, and seeks the Refuge of God, the King,
He sheds his Woes and Swims across the Sea of Material Existence and gathers the Fruit of his heart's Desire.
Blessed and Fruitful and Approved is the life which Contemplates its Lord night and day,
And keeps company with the Lord within and without and Knows its Creator-Lord.
He is our only friend and mate who instructs us in the Wisdom of the Lord.
Nānak is a Sacrifice unto him who Contemplates his Lord ever and for evermore. *[7]*

Shaloka

Let us shed all cares and Contemplate our Lord day and night.
The Couriers of Death will then eye us not and the Lord will be in His Mercy upon us. *[8]*

1. ਸੇਖ (सेख)=ਸੇਸ਼ਨਾਗ, the thousand-tongued serpent who is supposed to utter eternally with each tongue a new name of the Lord.

Pauri (*Ashtami*)

(He, who Contemplates the Lord) attains eight miraculous powers and the nine Treasures.
He gathers all the life-objects, and becomes All-wise.
The 'Lotus' (of his mind) Flowers and he is ever in Bliss :
His ways are Pure and his *Mantram* is never-failing.
He attains all the Merits of *Dharma*, and ablutions,
And his Wisdom is of the highest order.
One Contemplates one's Lord in the Society of the Perfect Guru :
And so is one Emancipated by Contemplating the (Lord's) Name in the Lord's Love. *[8]*

Shaloka

He who Contemplates not the Lord and is enticed away by Evil and Desire,
And forsakes the (Lord's) Name, lands now in heaven, now hell. *[9]*

Pauri (*Naumi*)

The nine organs of the body become Impure
If one Contemplates not the (Lord's) Name and goes the wrong Way,
And goes to another's woman and slanders the Saints,
And hears not even an iota of the Lord's Praise ;
And steals another's dues to fill his stomach.
His Fire is quenched not : his Desire is not stilled.
Without the Service of the Lord such are the man's deserts !
He, the Unfortunate one, who forsakes his God, is born (only) to die again and again. *[9]*

Shaloka

I have searched in all directions : wherever I See, I See no one but the Lord :
And, our mind is held only if the Lord is in utter Mercy. *[10]*

Pauri (*Dasami*)

He, who overpowers his ten sense organs,
Is Content and Contemplates his Lord,
And Hears the Praise of Gopāl,
And Sees no one but the Compassionate Saint,
And Utters the Infinite Praises of the Lord, **P. 299**
And Cherishes the Perfect God in his mind,
And with hands and feet Serves he the Saint.
Nānak : Blessed is he, but this self-discipline one practises by the Grace of God. *[10]*

Shaloka

Let us Utter the Name of the One Lord alone : but rare is the one who Knows its Taste.
We Know not all the Merits of the Lord, Nānak, for, He is so Wondrous and Mysterious. *[11]*

Pauri

On the day of *Ekādsi*, Realise thou that thy Lord is so near,
And discipline thy desire[2] and hearken to the Lord's Name,
And be Content in thy mind and be Compassionate to all life.
Thus will thy fast[3] fruition and be complete.
Hold thy wandering mind and fix it on a single point.
And if thou Contemplatest the Lord's Name, thy body and mind will become Pure.
The Lord Pervades all beings :
So Sing thou the Lord's Praise, for, this alone is thy eternal *Dharma*. *[11]*

Shaloka

When I shed the Evil of my mind and through Service met with the Compassionate Saint,
I Attained to my Lord and all my cares were past. *[12]*

1. *Lit.* doors.
2. *Lit.* sex.
3. The fast that the devout keep on the day of Ekādsi.

Pauri

On the day of *Duadsi*, Dedicate thyself to the (Lord's) Name, to Charity and the Cleansing (of the mind).
And, shed thy Ego and Contemplate thy Lord.
And in the Society of the Saints, Drink the Nectar of thy Lord,
And thy mind will be satiated by the loving Adoration of thy God.
Then thou utterest sweet speech which soothes all.
All thy mind, the subtle essence of the five elements, finds sustenance in the Lord's Name.
This is the Faith that one gathers from the Perfect Guru,
And, one Merges in one's Lord, and is cast not into the womb again. *[12]*

Shaloka

One is Fulfilled not, if one acts within the three Modes.
Only when the Lord, the Purifier of the Sinners, is treasured by the mind and one Contemplates the Lord's Name that one is Emancipated. *[13]*

Pauri (*Traudşi*)

The world is afflicted by the three Modes,
And so it comes and goes and falls into Hell.
For, man Cherishes not the Lord's Praise in the mind,
And Sings not the Praise of the Ocean of Peace even for an instant.
He's an embodiment of pain and pleasure,
And is afflicted by the incurable and chronic Malady of Māyā.
He practises Evil by day and thus tires himself out.
And though (at night) there's sleep in his eyes, in dream he barks out (his hidden desires).
This is the state of one who forsakes his Lord.
So, Nānak seeks the Refuge of the Lord, the Compassionate God. *[13]*

Shaloka

The Lord Pervades all the four directions and the fourteen spheres[1].
Nānak : His Deeds are ever Perfect and He does not an imperfect thing. *[14]*

Pauri (*Chaudeh*)

In all the four corners, there is no one other than the Lord.
His Glory is Perfect and He Abides in all the worlds.
In the ten directions is also He the Lord alone :
See thou thy Lord on the earth and on the skies.
He's on the earth and over the waters and mountains and in woods and the underworlds.
He, our Compassionate Lord, Abides in all, all over.
In the subtle as in the apparent is He, the All-powerful Master :
So Realise thou Him, Nānak, through the Mercy of the Guru. *[14]*

Shaloka

Conquer thy self and Sing the Praises of the Lord, through the Guru's Word,
And thy fear will be stilled by the Saint's Grace and thy care will depart. *[15]*

Pauri (*Amāvas*)

My Soul is in Peace, I am Content with my Lord. **P. 300**
My body and mind are Cooled, and are in Equipoise, and I've Dedicated myself to the Service of God.
My Bonds are loosed : I've overcome my Evil and I am Fulfilled.
My mind is rid of Sin and Ego by Contemplating the Lord's Name.
Now that I've sought the Refuge of the Transcendent Lord, my comings and goings have ceased.
I Utter the Praises of the Lord and so I've Swum across along with my Kindreds (the Sea of Existence).
And now I Serve no one other than my Lord, and Contemplate only the Lord's Name.
I've attained Peace and Bliss from the Perfect Guru. *[15]*

1. Seven under-worlds and seven heavens, according to the Semitic belief.

Shaloka

He, whom the Lord made Perfect, wavers not (in Faith) ;
His Glory increases with each day, Nānak : he Loses in nothing. *[16]*

Pauri (*Purnima*)

The Lord alone is Perfect, the All-powerful, the Cause of causes,
Compassionate to all life, who Protects all ;
The Treasure of Virtue, the Supporter of the earth, the Enlightener, who Causes all that happens.
The Inner-knower, the All-wise, the Master, the Unknowable, Immaculate He :
Our Transcendent Lord, our Sublime God, who Knows the state of all,
The Supporter of the Saints, worthy of giving Refuge, I salute Him day and night.
The Mystery of His Unutterable Gospel one knows not, so fix thy mind on the Lord's Feet.
For, He is the Saviour of the Sinners, the Support of the supportless : Nānak seeks the Refuge of such a God. *[16]*

Shaloka

My Afflictions are over, my Doubt is stilled, when I seek the Refuge of my Lord, the King.
And, Fulfilled am I and I Praise my Lord, the God. *[17]*

Pauri

Some Sing and some Hear and others Reflect (on the Gospel of the Lord).
Some Instruct others in the Lord's Wisdom ; others enshrine that Wisdom in the Mind : both are thus Blest and Saved.
The Sins of such beings are Washed off and they become Pure, having rid themselves of the Dirt of ages.
Their Faces Sparkle both here and Hereafter, and Māyā contaminates them not.
He alone is high-minded, he alone is a Vaishnava, he alone is Wise and Rich,
And of high Caste and Mighty who Worships the Lord, the Builder of our Destiny.
The Brahmins, the Kshartriyas, the Vaishas, the Shudras, and even the low wretches are all Emancipated Contemplating their Lord.
He, who Knows his only Lord, Nānak supplicates before him[1]. *[17]*

Vār of Gauri M. 4

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka M. 4

My Perfect Guru, the *Purusha*, is Compassionate to all ; for Him all are alike.
He Sees all with the same eye, but only those Attain to Him whose hearts are Pure.
Nectar abides in the Body of my Eternal Guru ; He is Sublime ; His Station is High.
Says Nānak : "We Worship our Lord by His Grace, and those turned God-wards alone attain to Him." *[1]*

M. 4

Māyā and I-amness are a Poison ; men of the world are always the Losers.
The True Riches are the Lord's and he alone attains them who, by the Guru's Grace, Reflects on the Word.
One is rid of the Poison of Ego if one Enshrines the Lord's Nectar in one's heart.
They are Fulfilled for ever on whom is the Lord's Grace. **P. 301**
Says Nānak : "They, whom the Lord of Himself Unites with Himself, alone have Met their Creator-Lord." *[2]*

Pauri

Thou art my only True Lord and Master.
Everyone calls on Thee : all repair to Thy Feet.
Thy Praise is Glorious and he who Says it, is Saved.
They, who turn Thy-wards, Fruition, and they Merge in Thy True Name.
O Thou, my Supreme Lord, Sublime is Thy Glory. *[1]*

Shaloka M. 4

To Praise any thing but the Lord's Name is vain.
The self-wise praise their own Ego, and prattle about 'me and mine'.

1. *Lit.* becomes his dust.

But that what they praise goes in the end and is laid waste.
But those turned God-wards are Emancipated, for, they Contemplate the Lord of Supreme Bliss. *[1]*

M. 4

O my True Guru, lead me on to my Lord and Master, that I Dwell upon His Name in my mind.
For, the Name of the Lord is Pure and, whosoever Utters it, is rid of all his Woes. *[2]*

Pauri

Thou art my only Self-existent Lord, Formless and Uncontaminated by Māyā, my King.
They, who Dwell upon Thee with a single mind, them Thou riddest of all their Afflictions.
No one equals Thee ; so how shall I Praise any as Thy equal ?
No one is a greater Giver than Thou, my Immaculate Lord, the Eternal Truth whom I crave.
O my True Master, how True is Thy Name ! *[2]*

Shaloka M. 4

The mind of the self-centred Evil-doers is strayed by Doubt and afflicted by Ego.
Says Nānak : "He, who's rid of this Affliction, meets with the Saint, the True Guru, our Eternal Friend." *[1]*

M. 4

The mind of the God-awaked Souls is Imbued with the Love of the Lord, the Treasure of Virtue.
Nānak seeks the Refuge of the Lord who's met by the Guru's Grace. *[2]*

Pauri

Thou, my Creator-Lord, the *Purusha*, art Unfathomable : with whom am I to compare[1] Thee ?
If there were any Thy equal, I'll Praise Thee like him, but Thou art Thy own only peer.
Thou Pervadest all hearts alike, but Thou art Revealed only to those turned Thy-wards.
Thou art the Master, the True Spouse of all ; the Highest of the high.
And that alone happens what Thou Willest, O True One, why should I be afflicted by care ? *[3]*

Shaloka M. 4

My body and mind are ever Imbued with my Lord's Love :
Be Thou Merciful, O God, that I Abide in the Guru's Peace. *[1]*

M. 4

They, who treasure their Lord's Love, look Beauteous in howsoever they Utter the Lord's Praise :
For, the Lord Knows their minds, and it is He who has Yoked them to His Love. *[2]*

Pauri

Thou, my Creator-Lord, errest not ; for, Thou canst do no wrong.
And whatever Thou Dost is good ; this is the Mystery that the Guru's Word has Revealed to me.
Thou art All-powerful, the Cause of causes, and there's no one other than Thee.
Thou, my Master, art Deep and Compassionate ; and all but Dwell upon Thee. **P. 302**
All life belongs to Thee and Thou belongest to all ; yea, Thou Deliverest all. *[4]*

Shaloka M. 4

O my Friend and Mate, hearken to my message of Love ; my eyes are Attuned to my Lord.
And the Guru being Merciful to me, I have Met with my Friend, and so I abide in Peace. *[1]*

M. 4

The True Beneficent Guru is for ever Compassionate :
And he is without envy too, and looks upon all as the creatures of the one Creator-Lord.
They who are inimical to such a Guru, are never Fulfilled.
For, the True Guru wishes well of everyone : why should others wish ill of him ?
As is the state of one's mind so gathers he the fruit from the True Guru :
For, the Lord, our Creator, is the Inner-knower of all, and no one can hide his self from Him. *[2]*

---

1. ਵੜੋਮੈ (वड़ोए)=ਵਡਿਆਈਏ, *i.e.* compare.

Pauri

He, whom the Lord Blesses, alone is great.
Yea, the Lord Forgives whomsoever He Wishes to and, then, him He Loves.
He who tries to mimic his ways, is a fool among fools,
For he, whom the True Guru Unites with the Lord, Utters nothing but the Lord's Praise.
Says Nānak : "The True One alone is True and he who knows this, Merges in the (Lord's) Truth". *[5]*

Shaloka M. 4

My True, Immaculate and Eternal Lord is without fear, without hate, the Formless He.
They, who Contemplate Him with single-minded Devotion, shed their load of Ego.
They, who Worshipped their Lord, victory be to such Saintly beings.
They, who slander the Perfect and the True Guru, them the whole world curses.
For, within the True Guru the Lord Himself Abides and Works, and Protects He him Himself.
And, the Guru for ever Utters the Praises of the Lord : greetings be to the Guru.
Nānak is a Sacrifice unto him who Contemplates the Creator-Lord. *[1]*

M. 4

Thou of Thyself Created the earth and the sky.
Thou of Thyself Created the humankind and gave Sustenance to all.
It is Thou alone who Workest all over, Thou, the Treasure of Virtues :
Dwell thou, Nānak, on the Lord's Name that thou art rid of all thy Sins. *[2]*

Pauri

Thou art my True Lord, and Thou lovest nothing but the Truth.
O True One, whosoever Sings Thy Praise, the Couriers of Death come not near him.
They, who Love Thee from their heart, their Faces Sparkle at Thy Gate.
The False ones are left behind : having Falsehood in their hearts, they suffer Pain.
Blackened are the Faces of the False ones : the False ones remain but False.

Shaloka M. 4

The True Guru is the field of *Dharma* : in it as one sows, so one reaps.
The Guru's Devotees sow the seed of (the Lord's) Nectar and Taste the fruit of Nectar too.
Their Countenances Sparkle both here and Hereafter ; and they are Robed with Honour at the Lord's True Court.
In the hearts of others is Evil, they practise Evil : and so whatever they sow, they eat the fruit thereof.

P. 303

For, when the True Guru, the Tester, Testeth, the inner selfishness[1] of everyone comes off.
One is known for what one is : and as is one's mind, so is one rewarded by the Lord.
Says Nānak : "At either end the Lord alone Acts ; and His miracles He Himself Works and Oversees". *[1]*

M. 4

Man is endowed with one mind, and with it he acts : and to whatever his mind is dedicated, that he receives.
One may prattle as much as one may, (but) one eats only what one has.
Without the True Guru, one Awakens not, nor one's Ego goes.
The Egotists are afflicted with Pain and Hunger : they beg for Alms from door to door.
For, their Guile and False nature is hid not for long and they show us their true colour one day.
He, in whose Lot it is so Writ by God, he's met by the True Guru and God.
As iron rubbed with the Philosopher's stone becomes gold, so is the man transmuted by the Society of the Saints.
O Lord, Thou art the All-powerful Master of Nānak, so lead him Thou on as Thou Willest. *[2]*

Pauri

He, who Dwells on the Lord in his heart, him the Lord Meets of Himself.
For, he keeps company with Virtue, and with the fire of the Word burns off all his Sins.
The Sins are bought cheap like straw ; but the Merits he alone gathers whom the Lord Blesses.
Sacrifice am I unto my Guru who erased my Sins and Revealed my Virtues.
Glorious is the Praise of our Sublime Lord ; but it is only those turned God-wards who Utter this Praise. *[7]*

Shaloka M. 4

Glory be to the True Guru who Contemplates ever the Lord's Name.
All discipline, all ablution, for him lies in Uttering the Lord's Praise ; with the Lord's Name alone is he satiated.

---

1. ਸੁਆਵਗੀਰ (सुआवगीर) : (Persian, ਸਾਵਗੀਰ), (the coins) of pure gold.

The Lord's Name is our only Power, our only Court, our only Protection and Refuge.
And he, who Worships the Guru's Being with single-minded Devotion, he gathers the Fruit of his heart's desire.
He, who slanders the Perfect and True Guru, him the Creator-Lord Destroys.
And to him opportunity comes not again, and he eats what he has sown.
He's thrown into the deeps of Hell, his Face is Blackened and he's driven, bound like a thief[1].
(But), if he then seeks again the Refuge of the True Guru, he's Saved if he Dwells on the Lord's Name.
Such, Nānak, is the Lord's Will : and I utter only what my God Wills me to utter. *[1]*

M. 4

He, who submits not to the Command of the Perfect Guru, he, the self-centred, ignorant one, is lured away by the Poison of Māyā.
His heart is filled with Falsehood and he knows nothing but Falsehood and God involves him in fruitless[2] Strife.
He prattles all-too-much, but no one likes what he blurts out.
Like a deserted woman, he serves too many masters and whosoever keeps his company, his repute is also soiled.
Those turned God-wards remain Detached and away from him, for, they keep company with no one but the Guru.
O my friends, the Elect of the Lord, he who hides the identity of his Guru, gathers no Profit. **P. 304**
Says Nānak on the testimony of the Shāstras[3] and the Vedas[4] and the Word of the Perfect Guru, which is the most authentic of all :
That it becomes the Lord's Devotees to Praise their Perfect Guru ; while the Egocentrics rue the day they missed to Praise Him. *[2]*

Pauri

The True One alone is great : (but), he alone Attains to Him whom the True Guru Blesses[5].
The True Guru is he who Contemplates the True One : the True Guru and the True God are one.
The True Guru is he, the *Purusha*, who overwhelms his five desires.
They, who Serve not the Guru and abide in Ego, within them is Falsehood : O, cursed be their beings.
Whatever they utter is of no avail ; their Countenances are Blackened and they are bereft of the Guru's Grace. *[8]*

Shaloka M. 4

The body is the Lord's Farm ; the Lord Himself has yoked us to culture it.
The godly beings grow (the Lord's Name) by His Grace, while the Egotists lose even their Self.
All sow the seed for their good ; but that alone grows which the Lord likes.
The Devotees of the Guru sow the seed of (the Lord's) Nectar, and so they reap the fruit of the Nectar-Name.
The mouse of the *Yama* ever picks at the crop (of life), but our Creator-Lord drives it out of ourselves.
The Crop grows through the Lord's Love, and is Cut and Stacked by the Lord's Grace.
All their Woes and Afflictions are past who Contemplate their True Guru, the *Purusha*.
Says Nānak : "He, who Contemplates the (Lord's) Name, Swims Across himself ; nay, Emancipates he the whole world". *[1]*

M. 4

The whole day the Egocentric is concerned with vain desires :
At night, he is overwhelmed by sleep and all his nine organs are out of tune.
He is overpowered by his woman and obeys her he like a bond-slave.
How impure and foolish is such a being ?
Him, the vicious one, lust infests and obeys he implicitly the command of his woman.
But he, who follows the lead of the Guru, is True and Pure.
The Lord Himself Creates men and women ; it is the Sport of the Lord alone.
Says Nānak : "O Lord, all is Thy Creation and good is all that Thou createst." *[2]*

Pauri

Thou, my Care-free Lord, art Infinite : Immeasurable is Thy Glory.
Those who Contemplate Thee are men of Destiny, for they are Met with by the True Guru.

1. The reference is to the rivals of Guru Amar Das.
2. *Lit.* baseless.
3. ਆਗਮੁ (आगमु) : Shāstras.
4. ਨਿਗਮੁ (निगमु) : Vedas.
5. *Lit.* anoints.

The Word of the True Guru is the embodiment of Truth ; it is through the Word that one becomes True.
Some there are who mimic the Guru's Word, but False is all their prattle, and they, the False ones, waste their lives away.
For, they are not from within what they seem from without, and they writhe in Pain, having sucked-in the Poison of Māyā. *[9]*

Shaloka M. 4

Purifying is the Service of the True Guru : he who does it, is also Pure.
But they in whose heart abide Guile and Falsehood, those wretches the Lord drives out of His Court.
The True Devotees Serve the Guru well, while the False ones get not an opportunity howsoever they may try. **P. 305**
They, who like not what the Guru preaches,
Accursed[1] are their Countenances ; the Lord Destroys them forsooth.
They, who Cherish not their Lord's Love, persuade them as well as you may, they, the self-willed wretches, come not to the Path.
He who Meets with the Guru keeps his mind whole, and enjoys he immense spiritual Bliss[2].
Says Nānak : "The Guru Uniting some with himself gives Peace ; but they, who beguile others, are Separated from him (to writhe in Pain). *[1]*

M. 4

They, who treasure the Lord's Name, have their tasks fulfilled by the Lord.
They are dependent upon no one else, for, the Lord is ever on their side.
When the Creator-Lord is one's Support, the whole world is on one's side and everyone feels Blest by his very sight.
It's the Lord that raises men to become kings and emperors, and the one Anointed by Him all men greet and hail.
Great is the Glory of the Perfect Guru, for, he Serves our Great Lord, and so attains immeasurable Bliss.
The Guru Blesses us too with (the Remembrance of) the Eternal Lord and by His Grace we mount to higher regions each day.
The slanderer, who's envious of the Glory of the Guru, him the Lord Destroys.
Nānak, the Lord's Slave, Utters the Merits of the Creator-Lord, for, He Protects ever His Devotees. *[2]*

Pauri

Thou, my Compassionate, Mysterious Master, art the Greatest Giver and All-wise.
I see not Thy equal ; I Love Thee, for, Thou art so Wise and Gracious.
I'm attached to my kinsmen, but know not that they stay not.
They, who are dedicated to the one other than their Lord, are False ones ; their support is unsure.
So Contemplate thou the True One, O Nānak, for, the Ignorant fools waste away their lives in vain. *[10]*

Shaloka M. 4

At first the Egocentric loves not (the Guru) ; and then he makes vain excuses.
Being of split mind, he gets Peace from nowhere.
He, in whose mind Abides not the Love of the Lord, vain and false is his coming and going.
When the Creator-Lord is in Mercy, one Sees the True Guru and God.
And Drinks he the Nectar of the Guru's Word, and all his Woes and Cares and Doubts are no more.
And then he walks in Bliss and Utters ever the Praise of the Lord. *[1]*

M. 4

He, who calls himself a disciple of the True Guru,
Let him rise early in the morn and Contemplate the Lord's Name.
Let him Attune himself to the Lord and Bathe in the Pool of Nectar[3] at this early hour.
Let him Dwell upon the Lord through the Guru's Word that all his Sins are washed off.
And when the sun rises, let him Sing the Guru's Word, and Reflect on the Lord's Name, upstanding and downsitting.

---

1. ਭਲੇਰੇ (भलेरे) : does not mean good, but the reverse of it. The word has been employed in this sense elsewhere too in the Guru-Granth.
2. ਵਥੁ (वथु) : *lit.* the thing, *i.e.*, spiritual bliss.
3. *i.e.*, repair to the Society of the Saints.

He, who Contemplates my Lord with every breath, he, the Devotee, becomes the Beloved of the Guru.
P. 306

He, on whom is the Lord's Mercy, him alone He Instructs in the Guru's Wisdom.
Nānak craves the Dust of the Devotee's Feet who Contemplates himself and makes others Contemplate the Name of the Lord. *[2]*

Pauri

Rare are the ones who Meditate upon Thee, O True One.
They, who with single-minded Devotion Contemplate Thee, O Lord, through their Blessings myriads of others are Saved.
All thy Creation Dwells on Thee, but only those are Approved whom Thou Lovest.
They, who eat and wear well without Serving the True Guru, accursed are they in life and death.
They speak softly in Guru's Presence, but at his back they emit Poison ;
And so having False minds the Lord drives them out of His Presence. *[11]*

Shaloka M. 4

The slanderer has worn[1] the lice-infected black gown,
Full of dirt and filth, and so no one sits near him.
He was sent out to slander (the Guru), but look, how the faces of him and his promoter were blackened (at the King's Court) !
Instantly, the whole world heard that the slanderer, with his servant, was shoe-beaten and he, the wretch, hastened back to his home in utter shame.
His whole society discarded him and his wife and niece but gave him a poor shelter.
He lost this world and the next : he barks out thirsty and hungry (like a cur).
Blessed is my Creator Lord, the *Purusha,* who Himself did justice to the Guru.
He, who slanders the Perfect Guru, him the True Lord Destroys and lays Waste.
These are the eternal Words of the Lord who Created the whole universe. *[1]*

M. 4

He, whose master is hungry and naked, how will he be well-fed ?
If the master has the thing, he gives it to his servant, but if he has not a thing, what can he give him ?
If we serve a master (well) and have still to reckon for our account, that service is of no avail.
Serve thou the Lord and the Guru of Blissful Presence that no one asks thee to render thy Account. *[2]*

Pauri

This is the essence of the Saints' thinking, and the Vedas too proclaim,
That whatever the Devotees of the Lord utter, that comes to pass.
This Truth is manifest to the whole world,
That the pig-headed ones, who tussle with the Saints, get no Peace.
The Saints seek to Bless them with Merit, while they burn in the Fire of their Ego.
But what can these poor wretches do when their Lot is miserable.
They, who are accursed of the Lord, them no one owns.
They harbour enmity against one who's the enemy of no one, and so the Lord of *Dharma*, in his Justice, Destroys them.
Whosoever is cursed by the Saints, their wanderings cease not.
For, whosoever shall cut at the roots, will gather no branches. *[12]*

Shaloka M. 4

The Guru Dwells in his Mind on the great Glory of the Lord. **P. 307**
The God, in His Grace, Blesses the Guru with Glory and it diminishes not howsoever anyone may try.
The True Lord and Master Keeps on the side of the Guru : in vain does the world waste itself away in envy.
The Lord Blackens the Countenances of the slanderers, and the Guru's Glory He increases.
The more the slanderers slander the Guru, the more his magnificence grows.
Nānak, therefore, Contemplates his only Lord who makes everyone to fall at his Feet. *[1]*

1. The reference here is to a Khatri, Marwaha by name, who sent his man to complain in Akbar's Court against Guru Amar Das, the third Guru. The king dismissed the plaint.

M. 4

Whosoever is jealous of the True Guru, he loses the Merit of this world and the next.
He yelps and barks in vain, and dies writhing in Pain.
He tries to gather vain glory thiswise, but loses even what he has.
What, pray, shall he earn and what shall he eat in whose heart are Doubt and Pain ?
He, who is inimical to the all-loving Guru, carries on his head the Evil of the whole world.
He gets no Refuge both here and Hereafter, for, his mouth, full of slander, writhes in Pain.
If he touches gold, it turns into dust.
But if he seeks again the Refuge of the Guru, the Guru forgives his past deeds.
Nānak Dwells ever on the Lord's Name and so has he Washed off his Sins. *[2]*

Pauri

Thou art the only True One, O Lord, the Command of Thy Court is over all.
They, who Worship and Serve Thee, O True One, lean on no one but Thee.
Within them is Truth and Pure are their Countenances : they utter the Truth, and lean only on Thee.
They alone are Thy Devotees who Praise Thee through the Guru's Grace, and are Blest with the Standard of the Word.
Unto them, who Serve the True One, Nānak is a Sacrifice a myriad times. *[13]*

Shaloka M. 4

They, who were cursed by the Perfect Guru from the beginning (of the Guru's House), (being unrepentant), the curse of the Guru is even now upon them.
They seek to reunite with the Guru, but the Lord wishes not so.
They find no Refuge in the Society of the Saints, for, the Guru has so proclaimed
That whosoever goes to meet them, him the wild *Yama* will destroy.
Others (who) were cursed first by Guru Nānak, and the curse of Guru Angad was also upon them,
The third Guru (on being asked forgiveness) forgave them, knowing that in their own hands lay nothing.
And the fourth Guru too forgave all the slanderers and enemies of the Guru's House.
Even if their sons or disciples Served the Guru, the Guru fulfilled them all.
For, one gathers from the Guru what one seeks, may it be riches or sons or Union with the Lord.
The True Guru has all the Treasures with him, for, he keeps ever the Lord in his mind.
But he alone Attains to the Perfect Guru in whose Lot it is so Writ.
Nānak seeks, O Lord, the Dust of those who are Thy Friends, Thy Saints. *[1]*

M. 4

Whosoever the Lord Blesses with Glory, the whole world falls at his feet. **P. 308**
Why fear this Glory when it is the Blessing of the Lord and not of one's own achieving.
Hearken ye, O friends, my Seat is the battle-array of God's own forces : through it, He Exhibits His Power and Humbles (the high and mighty).
The Lord Protects His own Devotees, and Blackens the Countenances of their slanderers.
The Glory of the True Guru increases with each day : God Himself yokes the Guru to His Praise.
O Devotees of the Guru, Dwell ye on the Lord's Name, that the Creator-Lord makes the True Guru Abide in your Mind's home.
And know ye that the Word of the Guru alone is True, for, the Lord Himself Speaks (through the Guru's Word).
The Lord makes Beauteous the Faces of the Guru's Devotees, and makes the whole world resound with the Victory of the Guru.
Nānak is the Bond-slave of the Lord, for, the Lord ever Protects the Honour of His Slaves. *[2]*

Pauri

Thou art my True King and Master :
Bless me with the True Treasure of Thy Name, O Lord, for I'm Thy Pedlar.
I seek to Serve Thee, the True One, and to Deal in Thee, and to Utter Thy Wondrous Praise.
They, who Serve their Lord with the Devotion of a Devotee, Meet with their Lord and are Decked with the Guru's Word.
O True King and Master, Thou art Unfathomable and Mysterious, and Thou art known only through the Guru's Word. *[14]*

Shaloka M. 4

He, who harbours envy against another, never gathers Good.
He's followed by no one and he Wails ever in the Wilderness.

He who slanders is known as a slanderer, and all that he does is never fulfilled.
He, who back-bites others without cause, can show not his blackened face to another.
For, in the Kali age the body is the field of *Karma* ; in it as one sows, so one reaps.
The Lord's Justice is not upon mere talk : if one takes poison, one dies.
See friends, the Justness of my Lord's Regime, that one is awarded justly for what one does.
To Nānak the Truth was Revealed by the Lord, and so he speaks of the Mysteries of the Lord's House. *[1]*

M. 4

They, who See not the living Presence of the Guru, and keep away from him, for them there is no Refuge.
And they, who go out to meet them, accursed is also their lot.
For, whomsoever the Guru curses, the whole world curses him, and his Wanderings cease not.
They, who identify themselves not with their Guru, they seek a Refuge in vain.
Their Cravings are stilled not ; and they bark out their gnawing Hungers for ever.
No one hearkens to what they utter, and they live from one fear to another.
They, whom the Guru's Glory pleases not, they find no Refuge either here or Hereafter.
They, whom the True Guru cursed, to meet them is to lose whatever Honour one has. **P. 309**
Being cursed by the Guru, they, who meet them, on them also is the Guru's curse.
See not their faces, who are yoked to the Other.
Whatever the Lord has Decreed, comes to pass : (for), no one can challenge the Will of the Lord.
Dwell thou on the Lord's Name, Nānak, for nothing equals the Lord's Name.
The Glory of the Lord's Name is great : and it increases with each day. *[2]*

M. 4

He, whom the Guru himself[1] establishes, his Glory is great.
At his Feet falls the whole world and with his Praise resounds the whole universe.
He, whom the Perfect Guru Blesses, is Fulfilled ; him greets and hails the whole creation.
The Guru's Glory increases with each day, and no one can equal it.
He, whom the Creator-Lord Establishes Himself, Protects He him too, in His Mercy. *[3]*

Pauri

The body is the infinite Fortress ; within it are our organs, the Streets :
And the God's Devotee comes, by the Guru's Grace, here to Trade ; he gathers only the Lord's Essence.
Here the Treasure of the (Lord's) Name is expended, and one Buys up with it the Jewel[2] of the Lord.
They, who search for the Lord's Riches outside their body, are the wild ignorant wretches.
They wander about in Doubt as does the deer (who having the musk within searches all over, but not within). *[15]*

Shaloka M. 4

He, who slanders the Perfect Guru comes to grief while in life.
He's cast into the deeps of Hell ; yea, thither is he driven.
And lo, no one listens to his woes and he cries and wails in vain.
He loses the Merit of this world and the next : he loses both the Capital and the Profit thereof.
He's like the bullock of the oilman and is yoked to his labour by the Lord with the rise of each morn.
For, the Lord Sees and Hears all, and nothing from Him one can hide.
He reaps the fruit of what he had sown in the past.
But he, on whom is the Lord's Grace, he washes the Feet of the Guru,
And Swims across, by the Guru's Grace, (the Sea of Existence) as does iron, riding the wooden boat.
Contemplate thou then the Lord's Name, Nānak, that thou attainest Eternal Peace. *[1]*

M. 4

Blessed is the Bride, who, by the Guru's Grace, Meets her Lord, the King.
She's Illumined from within with the Light (of Wisdom) and Merges she in the (Lord's) Name. *[2]*

Pauri

This body is (the abode of) *Dharma;* in it burns the Light of True One.
Within it are hid the Mysterious Jewels and Pearls, but rare is the one who mines[3] them.

1. ਜਿ ਹੋਂਦੇ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ (जि होंदे गुरू बहि टिकिआ) : *lit.* whom the Guru establishes in his life-time.
2. ਪਰਵਾਲੇ (परवाले)=ਮੂੰਗੇ, a precious stone.
3. ਖੋਤਿ (खोति) : ਖੁਣ ਕੇ, dig up.

When one Realises the All-pervading Lord, he Sees Him woven warp and woof throughout ;
And Sees he the One alone, Believes in the One alone and Hears of the One alone.
So Praise thou the Lord's Name that thy Service is Approved by the Lord. *[16]* **P. 310**

Shaloka M. 4

He, in whose mind Abides the Lord, Tastes he the Essence of Bliss.
His Countenance looks Beauteous at the Lord's Court, and all Creation craves to See his Vision.
He, who Contemplates the Name of the Fear-free (Lord), he fears no one.
But they alone Serve their Supreme Master, in whose Lot it is so Writ by God.
They are Robed at the Lord's Court, yea, they, over whom rains the Mercy of the Lord.
They are Emancipated themselves with all their kinsmen, and the whole world is Saved on their account.
O Lord, lead me on to the Sanctuary of the Saint, whose mere Sight will awaken the Life Divine in me. *[1]*

M. 4

Evergreen is the place where abides my True Guru.
They, who saw my True Guru, their Souls flowered.
Blessed are the kinsmen and father and mother to whom the Guru is born.
Blessed, Blessed is the Guru, who's Emancipated Contemplating the Lord's Name, and Emancipates he others too by His Vision.
O Lord, lead me on to my Guru in Thy Mercy that I Wash His Lotus-Feet. *[2]*

Pauri

Eternal is the True Guru in whose heart Abides the Lord.
The True Guru is the Hero who has stilled His Lust and Wrath and Vice.
When I See my True Guru, my mind rests in Peace.
Sacrifice a myriad times am I unto the Guru.
The God-wards win (the Battle of Life) but the self-wards win it not. *[17]*

Shaloka M. 4

When the Lord, in His Mercy, leads the Devotee on to the True Guru, he Utters the Lord's Name with his tongue ;
And he walks in the Guru's Will ; him the Guru Blesses with the Sanctuary of the (inner) 'Home[1]'.
They, who treasure the Lord's Name, become fear-free :
They, whom the Lord Protects, no harm comes to them.
Dwell thou on the Lord's Name, Nānak, that He Emancipates thee both here and Hereafter. *[1]*

M. 4

The Devotees of the True Guru love to see the Glory of the Guru.
The Lord Himself Protects the Honour of the Guru : so the Guru's Glory increases with each day.
In the mind of the Guru Abides the Transcendent Lord who Saves all.
The Lord's Court is the Support of the Guru, 'tis the Lord who Makes all to pay obeisance to the Guru.
He, who Cherishes the Guru with Devotion, all his Sins are washed away.
His Countenance sparkles at the Lord's Court and he gathers immense Glory.
Nānak craves the Dust of those who call on no one but the Guru. *[2]*

Pauri

I Praise the Glory of my True Lord :
But howsoever I Praise the True One, I know not his True Worth.
They, who Tasted the Essence of the True Master, were satiated. **P. 311**
But those, who Taste this Essence, become Mute, as the dumb person tasting sweets can say not what's their taste.
The True Guru Serves his only Lord and Master and so is he filled with Bliss. *[18]*

Shaloka M. 4

They, who develop a carbuncle within alone know what pain is.
They, the Devotees, who are Separated from their Lord, alone know what means Separation in Love.
Sacrifice am I unto them.
O my Lord, lead me on to my Friend, the Guru ; I'll Anoint my head with his sacred Dust.

1. *i.e.*, brings his mind home.

The Devotee who walks in the Way of the Guru, I am like a bond-slave to him.
They, who are Imbued with the Love of the Lord, their body's robe too is Dyed in the Lord's Colour.
Be Thou Merciful, O Lord, and lead me on to my Guru that I Sell off my head to my Master. *[1]*

M. 4

The body is full of Sins, how, O Saints, shall I wash it Pure ?
If I Buy up the wares of Virtue through the Guru, the Dirt of Ego within me will be washed off.
Trade thou in Truth with Love, and nothing but Truth ;
And thou Losest never and gatherest thou Profit as is the Lord's Will.
Nānak : they alone Trade in Truth in whose Lot it is so Writ by God. *[2]*

Pauri

I Praise the Lord of Truth, the *Purusha*, whose distinction it is that He is True.
When I Serve the True One, Truth Abides in my Mind and the True Lord then Protects me.
They, who Contemplated the True One, they Merged in Truth.
And they, who Served not the Lord of Truth, are turned away from God ; in Ignorance they reel.
They bark out insensible[1] prattle, as do the drunkards. *[19]*

Shaloka M. 3

The *Gauri Rāga* is blessed if through its strains one rests one's mind on God.
And one walks in the Will of the True Guru, yea, if Decks one oneself thus.
The True Word is our True Spouse : one must enjoy it ever :
As maddar, when boiled, yields a fast red colour, so should one's Soul reflect the Colour of the Lord.
That what is Dyed in the Lord's True Colour, blooms like the *Lalla* flower.
And that what is false is exposed, howsoever one may coat it with gold.
False is the praise of the False ones, for, they cherish nothing but what is False.
Nānak : the Lord alone is True (and) it is through His Grace that we are Blest. *[1]*

M. 4

The Society of the Saints resounds with the Praise of the Lord : 'tis here that the Lord is Attained.
Blessed are the Beneficent Saints who instruct others in the Ways of the Lord.
They impart the Lord's Name to the others and through the Name Emancipate the whole world.
All long to see the Guru : the whole universe greets and salutes the Guru.
Thou, O Lord, Abidest in the Guru's Mind ; Thou Thyself Deckest the Guru with Glory.
O my Creator-Lord, Thou art Thy own Worshipper in the form of the Guru.
He, who tears himself away from the Guru, his face is impious and the *Yama* destroys him. **P. 312**
He gets no Refuge here or Hereafter : this the Devotees of the Guru know too well.
They, who Met with the Guru, were Emancipated, for, they Enshrined the Lord's Name in their hearts.
O ye, the Guru's Devotees, my sons, Contemplate ye the Great Lord and be Emancipated. *[2]*

M. 3

Ego has led the world astray and it walks in Sin and eats the Poison of Evil.
When the True Guru is Met, the Lord's Grace is upon us, but the Egocentrics grope in Darkness.
Says Nānak, "The Lord Unites those with Himself whom He Enables to Love the Word". *[3]*

Pauri

Praise be to the Lord of Truth ; but he alone Praises the Lord who Loves Him.
They, who Contemplate the Lord with a single mind, Time corrodes not their Souls[2].
Blessed is the man whose tongue Tastes the Nectar (of the Lord's Name).
He, who Loves his True Lord, is Approved at the Lord's True Court.
Blessed is the life of the True ones whose Countenances become Pure, for, they reflect on the (Lord') Truth. *[20]*

Shaloka M. 4

The Worshippers of Māyā pay obeisance to the Guru, but their minds are False.
When the Guru tries to Awaken them, they hide their heads like the tricky herons.
But the Devotees are Illumined by the Vision of the Guru ; and being True seekers[3], they separate the True ones from the False.
The False ones hide their heads in shame, for they look so odd from the rest.
They get not the (Divine) feed from the Saints : like sheep, they fall for the Filth.

---

1. ਆਲੁ ਪਤਾਲੁ (आलु पतालु) : ਅਕਾਸ ਪਤਾਲ ; now this, now that.
2. ਕੰਧੁ (कंधु) : *lit.* wall, or body.
3. ਲਧੋਵਾਰੇ (लधोवारे) : ਲੱਭਣ ਵਾਲੇ.

If one feeds the Worshippers of Māyā on Nectar, they emit out nothing but Poison.
So keep not ye company with them, for, on their heads is the Curse of the Lord.
The world is the Lord's Playfield, He Plays as He Wills : so Nānak Cherishes His Glorious Name. *[1]*

M. 4

The True Guru, the *Purusha*, is Unfathomable, for, within Him is the (Unfathomable) Lord.
Who can equal the True Guru on whose side is the Creator-Lord Himself?
The Guru's Sword and the Coat of Mail are the Lord's Worship, with which he overcomes the dreadful dragon[1] of Time.
The Lord Himself is the Refuge of the Guru : He Saves all who belong to the Guru.
He, who wishes the Guru ill, him the Creator-Lord Himself Destroys.
This is the routine of the Lord's Court and Nānak Reveals the Mystery of the Lord. *[2]*

Pauri

They, who Contemplate the True One while asleep, and Utter His Name when awake,
Rare are such beings of God, who Contemplate no one but the True One.
I'm a Sacrifice unto those who ever Utter nothing but the (Lord's) Truth.
They, who Cherish the True One, mount to the Court of the True Lord.
Nānak but Utters the True Name of the True Lord who is ever-True and ever-New. *[21]*

Shaloka M. 4

Whether they are asleep or awake, those turned God-wards are Approved. **P. 313**
They, who forsake not their Lord, even for an instant, they are the Perfect persons, Elect of the Lord.
They Attain to the True Guru by His Grace, and so Attune themselves eternally to the Lord.
If I too meet with them, I attain Honour in the Lord's Court.
For, they Praise their Lord, awake or asleep.
Nānak : Pure are the Countenances of those who Cherish ever their Lord. *[1]*

M. 4

Serve thou thy Perfect Guru and Attain to the 'Infinite' Name.
And the Lord Saves thee upon the Sea of Material Existence ; this is the Bounty of the Lord.
Blessed is the God-awakened Merchant who Deals only in the Lord's Name.
The Devotees gather round him like pedlars and he Embellishes them with the Emancipating Word of the Lord.
Nānak : they alone Serve their Creator-Lord on whom is the Grace of God. *[2]*

Pauri

The seekers of the Lord seek and Contemplate no one but the True One.
They, the God-wards, who Searched and Found their Lord, Found they Him, the True One, from within.
They, who Served their True Master, overwhelmed the corroding force of Time.
The True One is the Highest of the high ; they, who Serve the True One, Merge in Truth.
Blessed is the True Lord, for, the Service of the True One yields (eternal) Fruit. *[22]*

Shaloka M. 4

The Egocentric in Ignorance Wanders in Doubt without the Lord's Name.
Without the Guru, his mind is held not and he is cast into the womb again and over again.
When the Lord, our King, is in Mercy, we Meet with the True Guru.
Praise thou, Nānak, the Lord's Name, that the Pain, attendant upon birth and death, ends for thee. *[1]*

M. 4

Praise thou thy Guru in a myriad ways with Love in thy heart.
When thy mind is Imbued with the True Guru, it looks Beauteous.
Attune thy mind to thy Love and Utter ever His Praise.
Nānak's mind Hungers for the Lord's Name and his mind is satiated, Tasting the Essence of the Lord. *[2]*

Pauri

Through Nature, the Lord Reveals His Truth ; He it is who Created day and night.
Praise ever then thou the True One, for, True is the Glory of thy True Lord.
But, howsoever Praises Him one, one Knows not His True Worth.
(But), When Meets us the True and Perfect Guru, we See the Lord's Presence.
They, who Praised their True Lord by the Guru's Grace, they stilled all their Hungers. *[23]*

1. *Lit.* thorn.

Shaloka M. 4

I Searched my body and mind and Found I Him, my Lord.
And, I Found the Guru, the intercessor, who United me with my God. *[1]*

M. 3

The man of riches is blind and deaf.
For, he hearkens not to the Word, his mind being filled with the noise (of riches).
The God-wards Attune themselves to the Word.
They hear the Lord's Name, Believe in the Name, and Merge in the Name.
The Lord Doth what He Willeth.
And from Nānak, the Lord's Slave, the Lord calleth whichever tune He Wisheth. *[2]*

Pauri

O my Creator-Lord, Thou Knowest whatever is in one's mind. **P. 314**
Thou, my Lord, art Infinite, but the world hath an end.
All that Thou Willest cometh to pass ; for, all that is, is Established by Thee.
Thou, the One, Pervadest all hearts ; O Thou True King, all this is Thy Play.
(But), they alone Meet with the Lord who Meet with the True Guru : in no otherwise[1] is the Lord Met. *[24]*

Shaloka M. 4

Hold thy mind and through the Guru's Word Attune thyself to thy Lord.
Why forsake Him, pray, upstanding or downsitting, eating or breathing ?
Now that I have surrendered myself to the Lord, the anxieties of life and death have ceased.
O Lord, keep me as Thou Willest and Bless me with Thy Name. *[1]*

M. 3

The self-ward Egocentric Knows not his True Home, and so wanders he in mind, back and forth.
The Lord Calls him to Himself but he hears not, then how will he be Fulfilled ?
Rare is the one who knows the True Guru's Abode, and who attends upon him ever with joined palms.
When the Lord is in Mercy upon Nānak, He Leads him back to Himself. *[2]*

Pauri

Fruitful is the Service which Pleases the True Guru.
Pleased is the Guru's mind, and he destroys all our Sins.
The Instruction that the Guru imparts, that the seekers Hear.
They, who submit to the Guru's Will, their Glory increases fourfold.
Mysterious is the Way of the True Seekers ; for, they not merely Hear the Guru's Instruction, but are inebriated with it. *[25]*

Shaloka M. 3

They, who identify themselves not with their Guru, they get no Peace.
They lose the Merit of this world and the next, and find no Refuge at the Lord's Court.
Opportunity comes not to them again, that they repair to the Guru's Feet.
If the Guru keeps us out of account, our life passes in Pain.
The True Guru is the friend of all ; of Himself Unites He all with Himself if He so Wills.
Says Nānak : "He, whom the Guru enables to See the Lord's Vision, secures he his Release at the Lord's Court." *[1]*

M. 3

The self-willed Egocentric walks in Evil and Ignorance.
Within him is the Fire of Wrath and he loses his mind in a Gamble.
He, who practises nothing but Falsehood and Sin,
What good shall he hear and what good shall he utter ?
He is Blind and Deaf and wanders he in Wilderness, alone.
He, the Blind Egocentric, comes and goes again and over again.
Without Meeting the True Guru, he gets no Peace.
This is how he gathers what is Writ in his Lot by the Lord. *[2]*

Pauri

They, whose hearts are hard, they abide not with the True Guru.
In the Guru's Court prevails Truth ; there, the False ones come to Grief.

1. ਪਰਤੈ (परतै) : ਹੋਰ ਕਿਸੇ ਤੋਂ, by no other means.

They pass their time with the Guru by playing clever, and go back to the False ones.
With Truth, Falsehood mixes not : O my mind, Discriminate thou, and see.
The False ones mix with the False ones : while the True ones sit by the Guru's side. *[26]*

Shaloka M. 5

All the slanderers of the Guru, God Himself Destroys. **P. 315**
The Lord is the Eternal Support of the Saints and lo, His miracles are manifest. *[1]*

M. 5

They, who strayed away from the Lord from the beginning, where can they seek their Refuge ?
The All-powerful Lord Himself has Destroyed them who is the Cause of causes. *[2]*

Pauri M. 5

With a noose in their hands some go out in the night to strangle others, but the Lord Knows all.
Some feed their eyes on the beauty of other men's women, hid from the world's eyes.
They break into homes hard to break, intoxicated with spirits.
If these be their deeds, they come to grief.
For, the Angel of Death Presses them in the Press as does the oilman the oil-seeds. *[27]*

Shaloka M. 5

They, who are the True Lord's Servants, are Approved by the Lord :
They, who Serve the Other, are wasted away in their Ignorance. *[1]*

M. 5

The Eternal Writ of the Lord no one can erase.
The True Riches are the Lord's Name : so Contemplate thou ever thy True Lord. *[2]*

Pauri M. 5

He, whom the Lord Pushes down[1], where can he plant his feet ?
He commits immense Sin and ever licks Poison.
He is wasted away slandering others, and is Consumed from within.
He whom the True Master destroys, O, who can protect him ?
Nānak seeks the Refuge of Him who is the Unfathomable *Purusha*, the Almighty Lord. *[28]*

Shaloka M. 5

In the deeps of Hell is immense Pain ; the Ungrateful Wretches are cast there.
Them the Lord destroys and they die, forsaken by the Lord. *[1]*

M. 5

The slanderers are cured not of their Affliction, try as well as one may.
Them the Lord Himself deludes and Wastes them away, birth after birth. *[2]*

Pauri M. 5

The True Guru in His Mercy Blest me with the inexhaustible Treasure of the Lord.
And all my Cares ceased, and I was rid of the fear of the *Yama*.
And all my Evil desires and Lust and Wrath were stilled on meeting the Saint.
They, who Serve anyone but the True Lord, will die frustrated[2].
The Lord has Blest Nānak with the Blessing of His Name and so he is United with his Lord. *[29]*

Shaloka M. 4

An ascetic ought not to be greedy and, like the cursed ones he should not crave for Māyā.
But here's an ascetic[3] whom I invited that he accept my courtesies and he refused ; later, in remorse, he sent in (surreptitiously) his son.
The Elect of the Lord all laughed and said, "This ascetic is lured by greed.
Wherever he sees not enough, he goes not, but seeing more he forsakes his vows".
O friends, such a man is not an ascetic, but a tricky heron ; this is the considered view of all the Saints.
He slanders the Saintly being to earn applause of the world, and for this Sin, he's Destroyed by the Lord.
See what's the fruit of slandering the Saints he has gathered : he has lost all the Merit of his penances.
Among the people he passes as an ascetic, while within he commits Sin. **P. 316**

1. ਨਾਠੂੰਗੜਾ (नाठूगड़ा) : ਨਠ+ਠੂੰਗਾ—ਨੱਠਣ ਲਈ ਧੱਕਾ.
2. ਬੁਟੁ (बुटु)=ਬੋਟ (ਡਿਗੇ ਹੋਏ ਬੋਟ ਵਾਂਗ, ਬੇਆਸਰਾ), supportless.
3. A pseudo-saint of Goindwal who was jealous of Guru Amar Dās, the third Guru, and tried his worst to slander him. The Guru once invited him to a feast but he refused the invitation. When, however, he came to know that some money was also to be given away by the Guru in charity, he sent in his son. It is to this episode that this verse refers.

But the Lord has Revealed to the world his evil nature.
The King of *Dharma* has asked the Couriers of the *Yama* to throw him in the deeps of Hell where are burnt all the great Sinners.
No one should accost this cursed man ; for, he is cursed by the True Guru.
That what happens in the Lord's Court, that Nānak has Revealed,
But Knows only he whom the Lord has Blest. *[1]*

M. 4

The Devotees of the Lord Utter ever the Lord's Praise.
They Sing ever of the Lord's Glory, for, Blissful is the Name of the Lord.
The Lord Blesses His Devotees with the Glory of the Name, and this Glory increases with each day.
He takes His seekers to Rest in their Real Home ; this is how the Lord Protects His own Honour.
From the Slanderers He asks the Account and Punishes them He severely.
As is the slanderer's mind, so is he rewarded.
For, that one does behind closed doors and in the deeps of the earth, becomes manifest in the end.
So Nānak's mind is in Bloom, seeing the Glory of the Lord. *[2]*

Pauri M. 5

The Lord Himself is the Protector of His Devotees ; what can the wicked do to them ?
They brag in vain in their Ego, but they are destroyed with the Poison of their own minds.
Their days are numbered ; like the ripe crop they are sheared.
And as are their deeds, so are they known and rewarded.
For, the Lord of Nānak is Great, and He is the Master of all. *[30]*

Shaloka M. 4

The Egocentric is led astray by Greed and Ego :
He passes his days in Strife and Contemplates not the Lord.
The Creator-Lord has taken away their sense of values and all that they speak is Sinful and Vain.
Give them whatever one may, they are contented not, for, within them is immense Craving and they are enveloped by the Darkness of Ignorance.
Nānak : it is good to break away from such self-centred wretches who are infatuated with the lust for Māyā. *[1]*

M. 4

They, who abide in Duality, love not the God-awakened beings.
Their Wanderings cease not, and they get not Peace even in a dream.
They utter Falsehood and practise Falsehood ; being attached to Falsehood, they remain False.
Māyā and Attachment lead to Pain :one dies and lives in a Pain.
Says Nānak : "Men of split mind and those at one with God become not one, howsoever one may try."
They, who have treasured Virtue, attain Peace through the Guru's Word. *[2]*

Pauri M. 5

Thus does Nānak think, so have the sages and seers and the four Vedas (also) proclaimed :
That whatever the Lord's Devotees utter, it comes to pass.
This Truth is manifest to the whole world :
That the Ignorant ones, who tussle with the Saints, get no Peace.
The Saints seek to Bless them with Merit, while they burn in the Fire of their Ego.
But what can these poor wretches do when their 'lot' is miserable. **P. 317**
They, who are accursed of the Lord, them no one owns.
They harbour enmity against one who's the enemy of no one.
And so the Lord of *Dharma*, in his Justice, Destroys them.
Whosoever is cursed by the Saints, his Wanderings cease not.
For, whosoever shall cut at the roots will gather no branches. *[31]*

Shaloka M. 5

Says Nānak, "The Guru has Enshrined the Lord's Name in thy mind, yea, the Lord, who has the power to create and to destroy :
O friend, Cherish ever thy Lord that thou overcomest all thy Woes". *[1]*

M. 5

The hungry man cares not what dishonour and sharp talk he has to suffer to satiate his hunger.
So do I crave the Lord's Name : O Lord, be Thou Merciful and Unite me with Thyself. *[2]*

Pauri

As are one's deeds, so does one gather the fruits thereof.
If one chews molten iron, one's throat will be burnt.
The Couriers (of *Yama*) then drive one on to Hell if such be one's deeds
He remains Unfulfilled ; for, he slanders others and so eats their Dirt.
Such an Ungrateful Wretch is cast into the womb again and again.
He has lost all props ; the earth itself slips from under his feet.
For, he lets not the embers of Strife die ; so he's utterly destroyed by God.
They, who indulge in Ego, they fall to the ground. *[32]*

Shaloka M. 3

The Lord's Wisdom is awakened in one's mind through the Guru's Word.
He who Sings the Lord's Praise, weaves the Lord in his heart.
He becomes Purest of the Pure, and of highest Wisdom.
He, who Meets his Lord, Reaches the Yonder shore.
Within him permeates the Fragrance of the Lord's Name.
He gathers Glory at the Lord's Court : his speech becomes Sublime.
He, who hears such a one is Emancipated.
Says Nānak : "Meeting the True Guru, one gathers the Treasure of the (Lord's) Name". *[1]*

M. 4

One knows not what the Perfect Guru likes :
But the Guru Abides in the hearts of his Devotees.
So, he who loves his Devotees, earns the Pleasure of the Guru.
One should practise the Deeds as is the Guru's Will, and Contemplate one's Lord, and the Guru will Approve of the Devotees' Toil.
But he, who takes work from His Devotees against the Will of the True Guru,
Him the Devotees of the Guru go not near[1].
He, who Serves the True Guru with utter Devotion,
The Devotees of the Guru Serve him too.
But he, who comes to the Guru with Guile in his heart, near him come not the Devotees of the Guru.
Nānak utters only what is the Lord's Will,
That whosoever asks the Guru's Devotees to act against the Guru's Will, he suffers great Pain. *[2]*

Pauri

Thou, my True Master, art the Highest of the high ; Thou alone art Thy equal.
And, he alone Meeteth Thee whom Thou Unitest with Thyself.
Him Thou Forgivest and from him there's no taking of the Account.
He, whom Thou Unitest with Thyself, he Serveth the Guru with a single mind.
O Master, Thou art my True Lord ; my life, flesh and bones belong to Thee.
Keep me in Thy Will, O True One ; I lean on no one else but Thee, O my Sublime God. *[33-1]* **P. 318**

Vār of Gauri M. 5

(To be sung in the strain of the Vār of Rai Kamāldi—Maujdi)

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka M. 5

Approved is the coming to life of one who Dwells on the Lord's Name.
Sacrifice am I unto the one who Contemplates the Lord of *Nirvān*.
For him ceases the pain of life and death and Meets he his Lord, the All-wise.
Says Nānak : "He Swims across the Sea of Existence by the Saint's Grace :
And he has the never-failing Support of the True One". *[1]*

M. 5

(O Saint), enter my Home in the early morn like a welcome guest,
That I Wash thy Feet, for, I cherish thee ever, body and soul.
Then I Hear only the Lord's Name, Gather the Name, and Attune myself to the Name.
And my Home and riches become sacred, and I Sing (only) the Praises of the Lord.
Says Nānak : "It is by great, good Fortune that one Meets with the dispenser of the Lord's Name". *[2]*

1. The reference here is to those rivals of the Guru who tried to lure the Sikhs away from the Guru to establish their own authority over them.

Pauri

All that is in Thy Will, O Lord, is good : for, Ever-true is Thy Will.
Thou art the only One who Workest in all, and Pervadest all.
Permeatest Thou all space and the interspace : and all life is activated by Thee.
We attain to Thee in the Society of the Saints, when we submit to Thy Will.
Nānak seeks the Refuge of his only Lord unto whom He's ever a Sacrifice. *[1]*

Shaloka M. 5

If you have a mind, then mind your God, for, He's your Ever-true Master.
Says Nānak : "Board the Boat of the Guru's Service that (you) Cross the Sea of Material Existence." *[1]*

M. 5

The Egoist wears the wear of wind,
And it wears off and he too is reduced to the dust. *[2]*

Pauri

They alone come up in the world whom the Guru Saves.
We live seeing their Pure countenances and (through them) Taste the Nectar of the Lord.
Our Lust and Wrath and Greed and Attachment are all stilled in the Society of the Saints.
The Lord in His Mercy Himself Tests (to Approve of His Saints).
Nānak : Mysterious is the Play of the Lord ; one knows not its Mystery. *[2]*

Shaloka M. 5

Blessed is the day when one Cherishes one's Lord.
But cursed is even the day of days when one forsakes one's God. *[1]*

M. 5

Befriend only Him, O Nānak, in whose Hands lies everything.
He's a bad friend who keeps not thy company even for a pace[1]. *[2]*

Pauri

Nectar-sweet is the Treasure of the Lord's Name : one must Drink it in the Society (of the Saints).
Contemplating the Lord's Name, one gathers Peace and all one's Hungers are satiated.
He who Serves the Guru and the Transcendent Lord, he Hungers no more.
And he is Fulfilled and attains Eternal Life.
O Lord, Thou art Thy only equal : I seek Thy Refuge. *[3]*

Shaloka M. 5

I've seen all over : there's no place without the Lord.
(But), they alone have found the Object of their life, who met their Guru. *[1]*

M. 5

Brief like the spark of lightning is our sojourn in the world. **P. 319**
Wholesome only is this that one Contemplates the Name of the Lord. *[2]*

Pauri

Read through the Smritis and the Shastras as well as one may, one Knows not the True Worth of the Lord.
And, they alone Enjoy their Lord's Love who join the Society of the Saints.
Our Lord is the Treasure of Jewels, who's our Creator, the *Purusha*, whose Name is Eternal and True.
But he alone Contemplates his Lord in whose Lot it is so Writ.
O Lord, Bless me with the Feet of Thy Eternal Name that Nānak may pass well his Guesthood in life. *[4]*

Shaloka M. 5

Within me is Care, though my eyes seem at Peace ; my Craving goes not.
Nānak : without the True Name, not one has shed his Care and Pain. *[1]*

M. 5

Those (caravans) were beguiled on the Way who carried not the load of Truth.
Nānak : Blessed are they, who, Meeting their Guru, Realised their only Lord. *[2]*

---

1. ਵਿਘ (विघ) : a pace.

Pauri

Wheresoever are the Saints, that place is Blessed.
For, they Contemplate their All-powerful Lord, and shed all their Evil.
So say both the Vedas and the Saints that the Lord is the Purifier of the Sinners.
O Lord, to protect Thy Devotees is Thy Innate Nature :
And Thou hast been so doing ever since Time began.
Nānak seeks the one Name of the Lord, whom he Cherishes body and soul. *[5]*

Shaloka M. 5

The sparrows chirrup, the dawn has broken, the winds are awake :
How wondrous seem the Saints at this time, inebriated with the Lord's Name! *[1]*

M. 5

Happiness of the home is there where Thou, O Lord, art Cherished.
For, the world-given glories are like false friends. *[2]*

Pauri

The Lord's Riches are the only True Wealth ; but rare is the one who knows it.
And, he alone Gathers them, whom the Lord, the Maker of our Destiny, Blesses.
His mind and body Flower and he's Imbued with the Love of the Lord.
He Sings the Lord's Praise and so rids himself he of all his Woes.
Nānak : he alone Lives who Realises his only Lord. *[6]*

Shaloka M. 5

How Beauteous looks the fruit of the swallow-wort, attached to the parent tree.
Tear it off from its stem, and it breaks into a thousand threads. *[1]*

M. 5

They, who have forsaken their Lord, Die ; nay, they even cannot Die in Peace.
They, who've turned their back on God, are like a thief nailed to the Cross. *[2]*

Pauri

My Eternal Lord is the only Treasure of Peace.
He Pervades the waters and the earth and the inter-space.
For Him alike are high and low, the ant as sacred as the elephant.
Our friends and kinsmen and sons—all these are His Gifts.
Whomsoever He Blesses, by His Grace, with His Name, he Enjoys the Love of the Lord. *[7]*

Shaloka M. 5

He, who forsakes never his Lord, and whose mind Cherishes the *Mantram* of the Lord's Name.
Blessed is he, Nānak, for the Perfect Saint is he alone. *[1]*

M. 5

One wanders about, night and day, stung by hunger for food.
How can he be Saved from Hell, who keeps not the Prophet[1] in the mind. *[2]* **P. 320**

Pauri

Serve ye him, O men, who treasures the Lord's Name.
And ye shall be in Peace here, and he shall keep ye company in the Yond.
Build ye the home of Truth and *Dharma* with the unshakable pillars (of Faith).
And seek ye the Refuge of the Lord, who is our Support in the world of flesh as in the world of the Soul.
Nānak Cherishes the Lord's Feet, and Prostrates he before the Lord's Court. *[8]*

Shaloka M. 5

Thy seeker seeks Thy Blessings : Bless me, O my Loved Lord.
Thou art my Beneficent God, I Contemplate Thee at all times.
Thy Treasure is inexhaustible, unweighable and vast :
Says Nānak : "Infinite is Thy Word which Fulfils all". *[1]*

M. 5

Practise ye the Word, O my loved friends, which is our Support both in life and death.
Pure and ever-Blissful are the countenances of those who Contemplate the One alone. *[2]*

1. Obviously, this verse is addressed to the Muslims.

Pauri

When one is Blest with the Lord's Nectar, it brings **one** Peace.
Then one walks not on the *Yama's* path and dies not **again.**
He, who is inebriated with the Lord's Love, he alone contains His Bliss.
The Words that the Saint Utters are like the springs of Nectar.
Nānak, on seeing the Saint's Vision, is awake to a new Life, and Enshrines it he in his Mind. *[9]*

Shaloka M. 5

Serve thou thy True and Perfect Guru that thy Pain is stilled.
Nānak : whosoever Contemplates the Lord's Name, he is for ever Fulfilled. *[1]*

M. 5

Contemplating whom one's Bonds are loosed and one finds Peace and Bliss.
Nānak : Dwell thou on that Lord ever ; nay, forget not the Lord's Name even for a moment. *[2]*

Pauri

How shall I praise them, who've found their Lord.
Whosoever seeks the Refuge of the Saints, his Bonds are loosed.
He Sings the Praise of the Eternal Lord and is wasted not away by transmigrations.
I have met my Transcendent Lord, the Enlightener, and Knowing Him, I've entered into a Trance[1].
Nānak has found the Lord who is Unfathomable and Infinite. *[10]*

Shaloka M. 5

One does not one's (True) Deed and wanders about aimlessly in the world.
Nānak : if one forsakes the (Lord's) Name, how can one attain Peace ? *[1]*

M. 5

The whole world licks the bitter Poison of Māyā ;
The God's Saint alone Contemplates the ambrosial Name of the Lord. *[2]*

Pauri

This is the sign of the Saint that seeing him one is Saved,
And the Couriers of the *Yama* touch one not and one dies not again.
And one Swims across the treacherous Sea of the world,
And one weaves the garland of the Lord's Virtues, and all the Dirt of one's Sins is washed off.
And so, one Meets one's Transcendent Lord, who's the Creator of man. *[11]*

Shaloka M. 5

Approved is their coming into the world who Enshrine the Lord in their minds.
The rest but prattle in vain, O friend : it avails them not. *[1]*

M. 5

I've Seen my Transcendent Lord who's Perfect, Infinite and Wondrous.
I've found the Treasure of the Lord's Name by the Grace of the Perfect Guru. *[2]* **P. 321**

Pauri

Guile avails not thee with thy Master : one is Wasted away by Greed and Infatuation.
They, who have been put to Sleep by Māyā, practise Evil[2].
And so they come and go, again and over again, and are abandoned[3] on the Path of *Yama.*
Yoked to Pain, they reap what they have sown.
Nānak : when one forsakes the Lord's Name, cursed be that day. *[12]*

Shaloka M. 5

Nānak : one is ever at Peace, upstanding, downsitting, awake as in sleep,
If one Praises the Lord's Name, one's body and mind are Cooled. *[1]*

M. 5

Driven by Greed, one goes about, and does not what is one's Destiny[4].
Nānak : he, who is met by the Guru, Cherishes the Lord in his Mind. *[2]*

---

1. ਸਮਧਾ (समधा) : ਸਮਾਧੀ ਵਾਲਾ.
2. ਭਲੇਰਿਆ (भलेरिया) : bad.
3. ਮੁਤੇ (मुते) : (Sans. मुक्त), abandoned.
4. ਸੁਆਰਥੁ (सुआरथु) = ਸੁਆ (Self) + ਅਰਥ (object), *i.e.*, life's true objective.

Pauri

All other joys are Bitter ; the Lord's Name alone is Sweet.
The Saints Taste it, and find it Tasteful.
He, in whose Lot the Lord has so Writ, Enshrines the Lord in his mind.
The One Immaculate Lord Pervades his being, and he destroys the sense of the Other.
Nānak prays for the Lord's Name, with joined palms, and the Lord, in His Mercy, Blesses him with it. *[13]*

Shaloka M. 5

Pure is that desire whose object is the One Lord alone.
Vain is all other prattle, Nānak ; without the Lord all other seeking is vain. *[1]*

M. 5

He, the rare one, whose mind is Pierced through with the Lord's Love, alone Knows (his Lord).
And Unites he us with the Supreme Being, and shows us the straight Path. *[2]*

Pauri

O my Soul, Serve thou Him who is thy Beneficent and Forgiving Lord,
That all thy Sins are washed off, Contemplating thy God.
The Saint shows us the Lord's Path, and (so) we Contemplate the Guru's Word.
And then seems Sour the taste of Māyā and we Cherish our Lord, the God.
Contemplate thou, Nānak, thy Sublime Lord who has Blest thee with life. *[14]*

Shaloka M. 5

The right season[1] to sow the Seed of the Lord's True Name has come :
He, who sows this Seed, reaps the Fruit thereof.
But he alone sows it, in whose Lot it is so Writ. *[1]*

M. 5

I seek nothing but the Truth ; but he alone attains it on whom is the Mercy of the Lord.
Tasting it, the mind is satiated ; but this too is the Gift of God. *[2]*

Pauri

They alone reap Profit in the world who Deal in the Lord's Name.
They know not the Other, and lean only on the True One.
They Serve their Eternal Lord, stilling all other desires.
He, who forsakes his God, vain and fruitless is his life.
He, whom the Loved One takes in His Embrace. Nānak is a sacrifice unto him. *[15]*

Shaloka M. 5

The Lord so Willed and lo, it rained spontaneously.
And there was abundance of grain and the earth too was satiated.
The seeker Sings the Praises of the Lord, for, the Poverty and the Woes of men are past.
Such was the Eternal Writ of the Lord ; it is in His Will that we attain what we attain.
Contemplate thou thy Lord, Nānak, who keeps thee alive by His Grace. *[1]*

M. 5

Contemplate thy One Lord alone and thou Attainest to *Nirvān*, thy life-object. **P. 322**
There's no other place to go to ; how can one be content with the Other ?
I've seen the whole world through ; there's no Peace without the Lord's Name.
Thy body and thy treasures will become dust ; but rare is the one who realises it.
What can a man do with joy, beauty and tastes which are vain and go waste.
But he, whom the Lord Himself Deludes, he knows not the Lord's Power.
They who were Imbued with the Lord's Love, were Emancipated and Sang the Praises of the True One.
Nānak : he alone seeks the Refuge of the Lord's Door, on whom is the Grace of God. *[2]*

Pauri

They die not, nor are they born (again), who are Attuned to their Lord.
They are Approved in this very life who are awake to the Praise of their God.
They, who attained to the Society of the Saints, are the Fortunate ones.
Accursed is the life which forsakes the (Lord's) Name, it breaks like the fine thread.
Nānak : the Dust of the Saint's Feet gets us the Merit of myriads of ablutions[2]. *[16]*

---

1. *i.e.* thy lifetime.
2. ਪਿਰਾਗੇ (पिरागे) : (Sans. प्रयाग) : Name of a celebrated pilgrim-station of the Hindus, at the confluence of the Ganga, the Yamuna and the Saraswati near the modern Allahabad. A bath here is considered sacred by the Hindus.

Shaloka M. 5

He, who Loves his Lord, is like the beauteous earth carpetted with grass, shining with the pearls of dew.
Nānak : when the True Guru is in Mercy, all one's Deeds are Fulfilled. *[1]*

M. 5

The vulture wanders in all directions over the seas, the woods and all kinds of vegetation,
But it descends only on the corpse, (so do the evil-doers). *[2]*

Pauri

Practise that Truth which Blesses us with the fruit of Bliss.
See thy Lord near, and Contemplate His Name alone.
Be thou the Dust of all men's feet ; and Merge thy ego in thy Lord's Being.
And injure no one, that thou goest to thy True Home with Honour.
And Utter thou the Name of thy Creator-Lord, the *Purusha*, the Purifier of the Sinners. *[17]*

Shaloka Doha M. 5

I lean on my only Friend who is my All-powerful Lord.
I am a Sacrifice unto Him who is the Mainstay of my body and mind. *[1]*

M. 5

O my Love, if Thou holdest me by the Hand, I'll leave not Thy Skirt.
For, he, who forsakes his Lord, is of Evil mind and suffers the Pangs of Hell. *[2]*

Pauri

All treasures are the Lord's : that what the Lord Does, alone comes to pass.
The Saints live to Contemplate Him and so Wash off their Sins.
They Enshrine the Lord's Lotus-Feet in their hearts and overcome all their Woes.
He, who Meets with the Perfect Guru, he Grieves not and cease his comings and goings.
Nānak craves immensely for the Vision of the Lord : he, on whom is the Lord's Grace, him He Blesses it with. *[18]*

Shaloka Dakhna M. 5

If one sheds one's Doubt for a moment, and Loves one's only Lord with Devotion.
One Sees His Presence wheresoever one goes and Sees. *[1]*

M. 5

He plays the game of polo, but knows not how to ride !
He wants to fly with the swans, having only the speed of a cock ! *[2]*

Pauri

He alone is Saved, O friend, who Hears and Sings his Lord's Praise.
Pure are the hands which write with Devotion the Glory of their Lord.
He gathers the Merit of bathing at the sixty-eight holies, yea, infinite are his Virtuous deeds.
He Crosses the Sea of Existence, and overwhelms he the Fortress of Evil.
Nānak : Serve thou thy Infinite Lord by holding on to whose Skirt thou art Saved. *[19]* **P. 323**

Shaloka M. 5

Engaged in fruitless[1] tasks, we Cherish not the One Lord.
Nānak : they, who forsake their God, cursed be their beings. *[1]*

M. 5

God, the Creator, has transformed us from Ghosts into Angels.
He has Emancipated all His Devotees and Fulfilled them all.
His slanderers He has Destroyed and Declared them False in His Court.
Great is the Lord of Nānak : He Creates all and Decks all. *[2]*

Pauri

Infinite is my Lord ; there is no end to His Glory ; all that happens is in His Will.
Unfathomable, Unreachable is my Master : He is the Support of all.
His Protecting Hand Sustains all ; He Fills all and Fulfils all.
He is my Beneficent and Forgiving Lord ; he, who Contemplates Him, the True One, is Saved.
Whatsoever Pleases Thee, O Lord, that alone is good : Nānak seeks Th. Refuge. *[20]*

1. ਕੁਲਾਹ (कुलाह) : without (ਕੁ) profit (ਲਾਹ).

Shaloka M. 5

They, who belong to the Lord, Hunger no more :
Nānak : he, who repairs to the Lord's Feet, is Saved. *[1]*

M. 5

The Seeker seeks but the Lord's Name, and the Lord Blesses him with it.
Thy Lord is thy host[1], O Nānak, for, he asks not (but gives He). *[2]*

Pauri

To be Imbued with one's Lord—this is one's true fare and wear.
To be Attuned to God's Love—this, indeed, is to possess elephants and horses.
One may rule over kingdoms and enjoy immense joys, but one should turn not one's back upon God.
The Lord's Seeker seeks Benediction at the Lord's Gate, yea, he leaves not the Lord's Door.
Nānak craves ever for the Vision of his Lord, and in the Joy of his Search liveth he. *[21-1]*

Rāg Gauri
The Hymns of Bhaktas

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

Gauri Guareri, Chaupadās of Kabirji

I was Afire but I found the Water of the Lord ;
And the Lord's Water Saved my burning Soul. *[1-Pause]*
To still the Craving of our mind we go out to the woods :
But we get not thither the Water to quench (the fire of Desire) without the Lord. *[1]*
This Fire has burnt down both angels and men :
Only the Water of the Lord Saves them from being consumed. *[2]*
The (tempestuous) Sea of Existence becomes then the Sea of Bliss and Peace,
And the more one partakes of it, the more it increases. *[3]*
Says Kabir : "Dwell thou on thy Lord, the Support of the earth,
For, the Water of the Lord has quenched my Thirst." *[4-1]*

Gauri Kabirji

O Lord, my Thirst for the Water (of Thy Name) goes not.
And, the more I partake of it, the more I am Athirst[2]. *[1-Pause]*
Thou art the Treasure of Water ; I am thy fish,
And I so abide in Thee : for without Thee I can live not. *[1]*
Thou art my cage, I am the parrot sheltered within,
Then, how can the *Yama's* cat harm me, Thy own ? *[2]*
Thou art the tree, I am the bird perched on it,
How unfortunate am I that I see thee not ! *[3]*
Thou art my True Guru ; I am a fresh convert to Thy Faith.
Says Kabir : "O Lord, Meet me, for this (human birth) is my last opportunity (to See Thee)". *[4-2]*

P. 324

Gauri Kabirji

If I have realised that there is but One Lord alone,
Why does the world feel aggrieved and bemoan ? *[1]*
I am without honour (they say) ; I've lost my station in life :
(If so), then why should the people worry about me, and be on my track ? *[1-Pause]*
I may be bad ; bad of mind too,
But I share my honour-dishonour with no one else. *[2]*
I care not whether the world glorifies or reviles me,
But all will know when (in the Lord's Court) the Evil-doers will be exposed. *[3]*
Says Kabir : "Honour is that which the Lord Approves,
So forsake thou all (other values) and Contemplate thy Lord". *[4-3]*

---

1. ਜਜਮਾਨੁ (जजमानु) is the householder who arranges a *Yajna* and makes offerings to the performing Brahmins to atone for his sins. Here, the Lord is called a *Yajmana* or the host who makes offerings to his Devotees, instead of receiving them like the priest.
2. *Lit.* afire.

Gauri Kabirji

If one may attain Yoga by roaming about naked,
Then the deer in the woods would all be Emancipated ! *[1]*
What use is it, if one lives naked or dressed in skin,
So long as one Contemplates not the All-pervading Lord ? *[1-Pause]*
He who says by close-cropping the hair one becomes a *Siddha*,
(Knows not he) that were it so, the sheep would all have found Deliverance ? *[2]*
O friend, if one were to be Saved by celibacy,
Then why didn't the eunuchs attain the highest state of Bliss ? *[3]*
Says Kabir : "Hear ye, O my human friends,
Without the Lord's Name, one finds not Deliverance". *[4-4]*

Gauri Kabirji

They, who bathe morning and evening (to wash off their sins),
Are like the frogs living in waters[1]. *[1]*
If they are Imbued not with the Lord,
They are all presented to the King of *Dharma* (to answer for their deeds). *[1-Pause]*
They, who are in love with their bodies, change many colours.
For, they have no Compassion in their hearts even in dream. *[2]*
The wise ones say religion has four feet[1],
But the Saints are concerned with their Peace, in the midst of confusion. *[3]*
Says Kabir : "Why should we involve our mind in too many things ?
Why not forsake the detail, and Drink-in only the Essence". *[4-5]*

Gauri Kabirji

Of what avail to him are meditation, penances, fasts and worship,
In whose mind Dwells not the Lord, but the Other. *[1]*
O friend, Attune thyself to the One Lord alone,
For through cleverness thy All-powerful Lord is Attained not. *[1-Pause]*
Forsake thy Greed and the ways of the world,
And eradicate from thy mind thy Wrath, Lust and Selfhood. *[2]*
They, who practise the way of works, are bound down by Ego :
And such men forsure can serve no one better than the idols of stones. *[3]*
Says Kabir : "The Lord is Attained only through Love-worship of the Lord,
For, the Lord is met through innocence of the heart". *[4-6]*

Gauri Kabirji

In the womb of the mother, no one knows one's caste,
It is from the Lord's Seed that the whole Creation came into being. *[1]*
Say, O Pundit, how did you become a Brahmin-born ?
Do not lose the Merit of thy human birth by calling thyself a high caste. *[1-Pause]*
If thou art a Brahmin being born of a Brahmin mother,
Then why didn't you choose to be born in somewise different than the others ? *[2]*
How are you a Brahmin and I a low-caste ?
Is it that I have blood in my veins and you have milk ? *[3]*
Says Kabir : "He alone who Contemplates his Lord,
Is renowned a Brahmin among the men of God". *[4-7]*

Gauri Kabirji

How can one sleep in Peace, enveloped by Ignorance ? **P. 325**
For, (led by Ignorance) both the poor and the rich come to Grief. *[1]*
So long as the tongue utters not the Lord's Name,
One comes and goes and grieves one ever. *[1-Pause]*
As with the (ever-changing) shade of the tree,
So it is with Māyā ; it goes not along with one when life passes. *[2]*
As is (the tune) merged in the singer, so is my life (Merged in the Lord) :
But how can the Dead ones know the mystery (of God) ? *[3]*

1. Truth, Austerity, Compassion and Charity. Vishnu Purāna enumerates the following : Truth, Yoga, Worship and Meditation.

As do the swans over a tank, so does death hover over our heads :
So, Drink thou, O Kabir, the Lord's Nectar of Immortality. *[4-8]*

Gauri Kabirji

The Lord's Light manifests itself in His Creation ; the Creation flowers in the mind.
The mind yields two fruits—pearls and glass, true and false. *[1]*
Of what kind is that mind which becomes fear-free ?
When one is afraid of nothing, and becomes fearless he. *[1-Pause]*
The mind is held not by roaming the pilgrim-stations,
Or, by involving oneself with the worldly codes of conduct. *[2]*
'Sin' and 'virtue' are both alike (when viewed from God's angle)[1],
So hold fast to God, the Philosopher's Stone within, and shed thy virtuosity. *[3]*
Says Kabir : "Be not estranged from thy Lord who's above the three Modes,
And, acquaint thyself to thy Lord and abide in Him alone". *[4-9]*

Gauri Kabirji

(Some pretend) that they have known the Infinite Lord who is beyond thought.
And so by mere talk they proclaim to have reached the Lord's High Heaven. *[1]*
They know not where the Lord abides,
Though say they all, "We'll go, we'll go (to the Lord's abode)". *[1-Pausé]*
By mere talk, one's mind is satiated not,
For, the mind is satiated when it's rid of Ego. *[2]*
So long as one (Serves one's Lord) in the hope of entering the Lord's Heaven,
So long one abides not at the Lord's Feet. *[3]*
Says Kabir : "To whom shall I say this, O men,
That the Society of the Saints itself is the Lord's Heaven" ? *[4-10]*

Gauri Kabirji

A man is born, he grows and then he dies.
Before our very eyes, the whole world is being dissolved. *[1]*
Aren't you ashamed of saying "This house is mine",
When nothing goes along with thee, and nothing remains thine in the end ? *[1-Pause]*
One builds one's body with great care,
And yet it is burnt in fire when it dies. *[2]*
Each day, one applies *Chandan*-scent to one's limbs,
And yet one's body is burnt along with the firewood in the end. *[3]*
Says Kabir : "Hear ye me, O wise ones,
Your beauty will pass away and the whole world will see". *[4-11]*

Gauri Kabirji

Why should I grieve over the dying of others :
I should grieve if I myself were to remain alive (for ever). *[1]*
But, I shall die not as the world dies,
For, I have now Met my Life-giving Lord. *[1-Pause]*
One applies scent to make one's body fragrant,
But forsakes he thereby the Giver of the highest Bliss. *[2]*
There is but one well (of the body) ; the five (sense-organs) draw water from it,
But even when the string (of life) breaks, they, in their ignorance, want to draw sustenance from it ! *[3]*
Says Kabir: "Now that my mind is awake (to the Highest Truth),
Neither am I the same old well, nor are the drawers of water the same". *[4-12]*

Gauri Kabirji

Life in all its ramifications as trees, animals, worms, and insects,
Manifests itself in various forms and kinds in serveral births. *[1]* **P. 326**
I lived through many such lives[2]
Before I was cast into my mother's womb. *[1-Pause]*
I became a Yogi, an ascetic, and a man of chastity and pious conduct,
And became I a king, seated beneath a canopy, and a beggar too. *[2]*

1. That is, the virtues performed and sins avoided for some reward, worldly or other-worldly.
2. *Lit.* homes.

The men of the world die while the Saints live an eternal life.
For, their tongue Tastes the Nectar of Immortality. *[3]*
Says Kabir: "Be Merciful to me, O Lord,
I Surrender myself to Thee : now Bless me with Thy Perfect Wisdom". *[4-13]*

Gauri Kabirji, along with M. 5

So strange are the ways of the world, O Kabir,
That in the place of the curds, one churns water. *[1 Pause]*
Each morn, the ass grazes the green shoots (of Evil) :
Each morn he rises only to laugh and bray himself to death. *[1]*
This he-buffalow is intoxicated (with Ego) and is disciplined by nothing :
He tries to overwhelm others and so falls in Hell. *[2]*
Says Kabir :"The strange play of the world has become manifest to me,
That the sheep (of mind) sucks the milk (of wisdom) from its he-offspring[1]. *[3]*
Contemplating the Lord's Name, my mind has been Illumined:
Yea, the Guru hath awakened me to the Higher Truth". *[4-1-14]*

Gauri Kabirji, Panchpada

As the fish leaves water, and dies,
So I was devoid of Contemplation of the Lord in my previous births. *[1]*
Say now, O Lord, what shall be my state,
When I have forsaken the holy city of Banāras due to lack of wisdom! *[1-Pause]*
I wasted almost my whole life in the town of Shiva,
And lo, at the time of death, I came over to (the cursed city) of Maghara[2] ! *[2]*
I did penance at Kāshi for many, many years,
And when it came to dying, I ran to here ! *[3]*
I look upon Kāshi and Maghara alike :
But they, whose worship is false, O how shall they Swim across ? *[4]*
Say thou, O Shiva, say O Gur-gaja[3], know ye not,
That Kabir will die (and be Saved) uttering the Name of the Lord ? *[5-15]*

Gauri Kabirji

The body to which one applies scents of all kinds,
Is burnt in the end along with firewood. *[1]*
How can then one be proud of one's body or riches
Which remain buried in the dust and go not along with one in the Yond ? *[1-Pause]*
One sleeps by night and works by day,
But utters not the Name of the Lord even for a moment ! *[2]*
In the mouth one chews the betel-leaf ; in the hand one holds the string (of a kite)[4];
But when one dies, one is bound down like a thief. *[3]*
One must Utter the Lord's Praise with Devotion as Instructed by the Guru,
And so Uttering, find eternal Peace and Bliss. *[4]*
He, on whom is the Lord's Grace, Enshrines the Lord's Name in his heart :
And, the Fragrance of the Lord Permeates his whole being. *[5]*
Says Kabir :"O Ignorant mind, Contemplate thy Lord :
For, the Lord alone is True ; the rest is all false strife". *[6-16]*

Gauri Kabirji, Tipadas and Chartukas

I see not the *Yama* any more : I See only my Lord, the God.
I am rid of my Woes and abide I ever in Peace.
My enemies have turned into friends,
And, the evil-doers[5] have become (for me) pious in the heart. *[1]*
Now I find Bliss and Peace all over,
And, as I know my Lord, I know what Peace is. *[1-Pause]*

1. *i.e.* its own intellect.
2. The whole hymn ridicules the ancient Hindu belief that by dying at Banāras one goes to heaven, and by dying at Maghara, to hell.
3. Shiva is reputedly the founder of the city of Banāras and Gur-gaja of Maghara.
4. *i.e.* wastes away one's time in vain pursuits.
5. *Lit.* worshippers of (dark) power, who practised many evil deeds in the name of religion.

Myriads of Afflictions that infested my body
Have turned into the Bliss that comes from the Trance of Equipoise.
He, who knows his Self, Sees the Lord Pervading all,
Him no Affliction touches ; nor the three Maladies[1]. *[2]*
My mind has become what it was in its original purity :
But, I knew only when I Died to my self.
Says Kabir : "This, indeed, is the way to Merge in Bliss,
That one is neither himself afraid, nor makes others so." *[3–17]*

Gauri Kabirji

When the body dies, where doth the soul rest ?
It is released from the grip (of the three Modes), and Merges in the Unstruck Melody of the Word.
He, who Knows his Lord, alone Realises Him,
And Enjoys he Him, (speechless) like the dumb eating the sweets. *[1]*
Such is the Wisdom that the Lord has imparted to me.
So, hold thy breath in *Sushmana*[2] (that thou hearest the Unstruck Melody). *[1–Pause]*
And seek out a Guru that thou seekest not another again,
And Dwell on that State beyond which thou may'nst have to go.
Contemplate thou in such a way that thou contemplatest not again,
And Die in such a way that thou diest not again to die. *[2]*
Turn the tide of thy breath-waves ;
And bathe at their confluence in thy Mind-at-peace[3].
And have this thy way that thou lookest on all, alike,
And Reflect on the Quintessence of Reality ; nay, reflect not on another thought. *[3]*
Be on the side of God, and adopt the ways of water, fire, air, earth and the sky[4].
Says Kabir : " Contemplate thy Immaculate Lord,
And arrive at thy Home that thou comest not out again." *[4–18]*

Gauri Kabirji, Tipadas

The Lord is too precious to be bought for gold,
So I gave my mind away (to Him) and attained unto Him. *[1]*
Now the Lord owns me as His very own,
And all-too-spontaneously, my mind is Pleased with Him. *[1–Pause]*
Brahma dilated upon Him but found not His end,
But, through His Love-worship, the Lord came to my Home of His own. *[2]*
Says Kabir : "Now that I have calmed my mercurial mind,
In my Lot is now the Worship of my Lord alone". *[3–1–19]*

Gauri Kabirji

Death which has put terror in the hearts of all,
The reality of that death has been Revealed to me, through the Guru's Word. *[1]*
Now why shall I die, when I have already Died to my self ?
For, they alone die again and again, who know not the Lord (of Life). *[1–Pause]*
Everyone says, he Dies, he Dies, (to his self),
But, he alone becomes Deathless who Dies in Poise. *[2]*
Says Kabir : "In my Mind is immense Bliss,
For, I'm rid of my Doubt and only the Lord of Bliss remains within me". *[3–20]*

Gauri Kabirji

I know not where the Soul aches : where shall I apply the Balm ?
I've searched my body through : I find not where my Soul aches. *[1]*

1. *i.e.* ਆਧਿ (mental afflictions) ; ਬਿਆਧਿ (bodily afflictions) and ਉਪਾਧਿ (afflictions born of doubts or delusions).

2. It is the Yogic belief that he who holds his breath in the *Sushmana* (spinal) cord, hears the celestial, unstruck melody (ਅਨਹਦ ਸਬਦ).

3. *Lit.* turn the tide of the Ganga and Yamuna (that is the breath-waves passing through right and left nostrils), and bathe at their confluence (*Sushmana*) in the mind.

4. *i.e.* the cleansing and cooling quality of water, the purifying and warming quality of fire, patience of the earth, the all-loving nature of air, and the all-pervasiveness of the sky.

He who Loves, alone knows the Pangs (of Love).
The Lord's Devotees know alone how pointed are the shafts of the Lord's Love. *[1–Pause]*
Look upon all His Devotees[1] with a like eye,
For, who knows who of these thy God Loves ? *[2]*
Says Kabir : "He, in whose Lot it is so Writ,
Him the Lord Meets, forsaking all others". *[3–21]*

Gauri Kabirji

P. 328

He, who has the One Lord as his Master,
At his door knock myriads of salvations. *[1]*
If one says, "O Lord, I lean only on Thee",
Then one's obligation is to no one else. *[1–Pause]*
He, who carries the burden of the three worlds,
Why will He not Support thee too ? *[2]*
Says Kabir : "I have given thought (to the problem of evil in the world),
But, what can one do if a mother poisons her own child[2]" ? *[3–22]*

Gauri Kabirji

How can a woman become a true bride by burning herself on the pyre of her spouse without Truth in her heart ?
Give this, O Pundit, thy deepest thought. *[1]*
Without love, how can a person be attached to another ?
So long as one is lured by Desire, one can love not, *[1–Pause]*
So long as one looks upon Māyā[3] as true,
One Meets not one's Lord even in dream. *[2]*
Says Kabir : "She who surrenders her mind and body and riches and home to her Lord and Master,
She alone is the True Bride". *[3–23]*

Gauri Kabirji

The whole world is drugged with the poison (of Māyā) :
Yea, (in the Sea of) Poison, the whole world has been Drowned. *[1]*
O man, why are you bent upon wrecking your boat in shallow waters[4] :
Why have you broken away from the Lord and attached yourself to Māyā ? *[1–Pause]*
Even angelic men have been burnt by the Fire of Māyā.
The Lord's Waters are near at hand, but man quenches not his Fire, the fool. [2]
Contemplating thy Lord, the Lord's Waters well up in thee :
And of those Immaculate Waters, Kabir now recites the Praise. *[3–24]*

Gauri Kabirji

Why was not that mother widowed
Whose son Dwelt not on the Wisdom of the Lord ? *[1]*
Why did not that Sinner die as soon as he was born,
Who did not Contemplate his Lord, the God ? *[1–Pause]*
Many were the children still-born ; why did he come out alive,
That he lives like a Leper[5] in the world of Life. *[2]*
Says Kabir : "However much beauteous is the man,
Without the Lord's Name, he looks deformed, like a hunch-back". *[3–25]*

Gauri Kabirji

He, who Recites ever the Lord's Name,
Unto him, I am a Sacrifice a myriad times. *[1]*
Pure is he, for, he Sings the Pure Praise of his Immaculate Lord :
He's my fellowman ; his sight pleases me. *[1–Pause]*
He, whose heart is filled by Lord, the God,
Of his Lotus-feet I am but as Dust. *[2]*

---

1. *Lit.* brides.
2. *i.e.* if the Lord Himself deludes a human being.
3. ਸਾਹਨਿ (साहुनि)=ਸ਼ਾਹਨਿ : the Queen the Lord's woman, *i.e.*, Māyā.
4. ਚਉੜਿ (चउड़ि)=ਥ੍ਰੇਤਾ.
5. *Lit.* of amputated arms.

I'm a weaver by caste, (but) patient in mind,
And so I Utter the Lord's Praise in a state of utter Poise. *[3-26]*

Gauri Kabirji

From the sky[1] (of my mind), oozes the sweet Nectar as out of a furnace.
I've gathered the great Essence and hardened my body like a log[2]. *[1]*
He alone is intoxicated with (the wine of) Equipoise,
Who Drinks in the Essence of the Lord's Wisdom. *[1-Pause]*
Equipoise is the bar-woman who serves the Wine,
And, I pass my days enraptured by Bliss. *[2]*
"Knowing His Essence, I Attuned myself to my Immaculate Lord,"
"And then," says Kabir, "my Intuition was awakened, and I was Wise in God". *[3-27]*

Gauri Kabirji

The habit of the mind is that it pursues itself. **P. 329**
If, therefore, one kills one's mind, how will he become an adept ? *[1]*
Who, pray, is the seer who slays his mind ?
For, if he slays his mind, what is it that he is out to Emancipate ? *[1-Pause]*
It is through the mind that the Life-force speaks,
Though without destroying (the evil of) one's mind, one cannot Worship one's Lord. *[2]*
Says Kabir : "He, who can resolve this mystery (of the mind)[3],
Finds the Mind as the God of the three worlds". *[3-28]*

Gauri Kabirji

The stars that one sees in the sky,
Who is it that has planted them on high ? *[1]*
Say, O Pundit, who is it that Supports the starry sky ?
It is the fortunate seer who knows the Truth. *[1-Pause]*
The sun and the moon blaze with splendour.
But 'tis the Lord who Permeates all. *[2]*
Says Kabir : "He alone will know it all,
In whose heart is the Lord, upon whose tongue is God". *[3-29]*

Gauri Kabirji

Smiriti, the offshoot[4] of the Vedas,
Has forged new chains[5], new bonds. *[1]*
She has bound down her own city-mates[6],
With the bonds of Attachment, and aimed at them the shafts of Death. *[1-Pause]*
These bonds are loosed not, nor are they snapped :
Like the serpent, she bites the whole world to death. *[2]*
Within my sight, the whole world was beguiled.
"But I was Saved," says Kabir, "by Uttering the Lord's Name". *[3-30]*

Gauri Kabirji

I have applied reins (to the turbulent horse of my mind),
And mounting the saddle (of desires) I roam all the skies. *[1]*
Now I ride through as and where I like to ride,
As my feet are held in the stirrup of Equipoise. *[1-Pause]*
Come, my mind, let me take you to the Lord's Heaven :
And, if you wait and tarry, I'll whip you with (the Lord's) Love. *[2]*
O good rider, my mind, Kabir asks thee
To rise above the textual knowledge of the Vedas and the Semitic Books (and Realise their Essence). *[3-31]*

Gauri Kabirji

The mouth that tastes the five life-giving nectars[7],
That mouth I have seen being burnt in fire. *[1]*

---

1. *i.e.* the tenth door.
2. like ਕਾਠ (wood).
3. That the evil of the mind is to be destroyed and yet the mind is to be kept whole and ot destroyed through self-torture or penances.
4. *Lit.* daughter.
5. ਸਾਂਕਲ (साँकल)=ਸੰਗਲ.
6. *i.e.* devotees.
7. *i.e.* milk, curds, butter, sugar and honey.

O my Lord, my King, rid me of this one Affliction
That I am burnt not by fire, nor cast into the womb (again). *[1-Pause]*
The body (after death) is wasted away in a myriad ways,
And while some burn it, the others bury it in the dust. *[2]*
Says Kabir : "O Lord, let me but have the Vision of Thy Lotus Feet,
Even if after that Thou send the *Yama* to drive me into the Yond". *[3-32]*

Gauri Kabirji

The Lord Himself is the fire, He Himself is the air :
If He wants to destroy one, who can save him ? *[1]*
How can the one who Contemplates the Lord be consumed by fire :
Yea, he, whose mind is permeated through by Lord, the God ? *[1-Pause]*
Who is burnt, who loses, pray ?
It is only the Lord, the Player, who Plays His Play. *[2]*
Says Kabir : "Utter the two letters[1] (of Rām),
For, if He is thy Master, He will keep thee whole". *[3-33]*

Gauri Kabirji, Dupadas

I have set not my mind on Contemplation or the Yoga :
But without Dispassion, how can the bonds of Māya be loosed ? *[1]*
Of what worth our life be, **P. 330**
If the Lord's Name is not our Mainstay ? *[1-Pause]*
Search one may all the skies, (all the worlds),
But, one finds not another like one's Lord. *[2-34]*

Gauri Kabirji

The head that one decks with a turban,
That head, when it falls, the crows peck at to sharpen their beaks. *[1]*
Why should then one be proud of one's body or riches,
And Enshrine not the Lord's Name in the mind ? *[1-Pause]*
Says Kabir : "Hear thou, O my mind,
Such will be thy state too (if thou Dwellest not on the Lord's Name)". *[2-35]*

Rāg Gauri Guareri : Ashtapadis of Kabir

One seeks pleasures and gathers pain.
Why should then I seek a pleasure which is vain ? *[1]*
Man is attached to the Poison (of Māyā) and yet hopes to attain Peace !
How can such a one abide in one's Lord, the King ? *[1-Pause]*
Even Shiva and Brahma are afraid of such a pleasure,
But I have taken to it as the living truth. *[2]*
Brahma's son, and Nārada, the seer, and the Sheshnāga
Did not know that there was a Soul too within the body. *[3]*
Search ye this Soul, O men,
And find out where this Soul goes when the body perishes ? *[4]*
Through the Guru's Grace, Nāmdeva and Jaideva too
Knew the Soul's mystery, through the Lord's loving Adoration. *[5]*
This Soul neither comes nor goes.
Whosoever has shed his Doubt, knows the Truth. *[6]*
This Soul has neither form, nor sign :
From the Lord's Will it comes ; and Merges it too in the Lord's Will. *[7]*
If one knows the mystery of this Soul
(Knows he too that) this Soul then Merges in the Lord, the Ocean of Peace.. *[8]*
One Life runs through all the bodies and forms,
And this Life, this Soul, Kabir Dwells upon. *[9-1-36]*

1. In Hindi and Panjabi, the word Rām (राम) has two letters, the sound of *a* being not taken into account.
2. *Lit.* mind.

Gauri Gaureri

They, who were Awake only to the Lord's Name, night and day,
Became adepts, for, they were Attuned to the Lord. *[1–Pause]*
The Seekers, the *Siddhas* and the Seers all lost the game :
But they, who Dwell on the one Name (of the Lord), were Fulfilled by this Elysian Tree. *[1]*
They, who Dwell on the Lord, remain not different from the Lord.
Says Kabir : "Know ye the Essence of the Lord's Name". *[2–37]*

Gauri and Sorath

O shameless one, have you lost all sense of shame ?
Else, why you leave your Master and go to another ? *[1–Pause]*
He, whose Master is the Highest of the high,
For him it seems not good to go to another's home. *[1]*
He, our Lord, Pervades all, Fills all,
And keeps ever our Company : yea, He is not far. *[2]*
He, of whose Feet Māyā too seeks the Refuge :
Say, O man, what has that Lord not in His Home ? *[3]*
He, of whom everyone speaks, is All-powerful,
And of Himself His Own Master and the Beneficent One. *[4]*
Says Kabir : "Perfection is achieved by him alone in the world, **P. 331**
Who Enshrines no one but his God in the mind. *[5–38]*

Whose son is one and of whom is one the father
Who dies, pray, who can give pain to another ? *[1]*
It is the Lord alone, the Enticer, who has enticed the whole world.
Separated from Him, how can I live ? *[1–Pause]*
Who can be called a man, who a woman ?
It is, all the play of (five) elements which constitute our frame. *[2]*
Says Kabir : "Now that I am Pleased with my Enticer,
The Delusion has left me, (for), I know the Deceiver". *[3–39]*

My Lord, the King, has come to my Rescue :
He has Snapped the Bonds of life and death and Blest me with Supreme Bliss. *[1–Pause]*
He has led me to the Society of the Saints,
And rid me of the clutches of the 'five Demons'.
Now my tongue Utters nothing but the Nectar-Name of the Lord :
And, lo, without a price, the Lord has made me His Slave. *[1]*
The True Guru has been merciful to me :
He has pulled me out of the (treacherous) Sea of Existence.
Now I am Attuned to the Lotus-feet of the Lord,
And the Lord Abides for ever in my Mind. *[2]*
The Fire of Māyā has been quenched,
And my Mind is Content, and I lean on the Lord's Name.
The Lord now seems Pervading all the earth and the waters,
And, wherever I See, I See no one but the Inner-knower of our hearts. *[3]*
His Worship He Himself Enshrines in our minds :
And Meets He us, for, such is the Lord's Eternal Writ.
He, on whom is the Lord's Grace, is Fulfilled :
For, the Lord of Kabir is Beneficent to the poor. *[4–40]*

Contaminated[1] is water, contaminated is the earth, yea, the whole creation is contaminated.
Our birth is contaminated, as is our death, yea, the whole world is infected by contamination. *[1]*
O Pundit, tell me then, who at all is Pure ?
And, dwell on such a Wisdom, O friend, which Reveals the Pure One to thee. *[1–Pause]*
Aren't our eyes contaminated and our tongue too ?
Aren't the ears contaminated ? For, contamination is everywhere.
And we are contaminated in whatever we do and so our kitchen too is contaminated. *[2]*
Many know how to be ensnared but rarely how to be Released.
Says Kabir : "He, who Contemplates the Lord in the heart, is contaminated not. *[3–41]*

1. This hymn is in refutation of the popular Hindu belief that on one's birth and death, one's kindreds are contaminated. *Cf.* Var of Asa I, Pauri 18, etc.

Gauri

Resolve this conflict in my mind, O Lord,
If Thou hast anything to do with me, Thy Servant : *[1–Pause]*
Is the mind greater, or the Lord to whom it is Attuned ?
Is the Lord greater or through what He is Realised ? *[1]*
Is Brahma greater or the One who Created him ?
Is the Veda greater or the One from whom it issued forth ? *[2]*
Says Kabir : "I have become sad and desolate at heart,
(Knowing not whether) a pilgrim-station is more sacred or the Devotee of the Lord." *[3–42]*

Rāg Gauri Cheti

See, O friend, Wisdom's storm has burst :
And it sweeps away the thatched huts of Doubt, propped by Māyā. *[1–Pause]*
The two pillars of the double-minded one have fallen, and the roofing of Attachment has crashed.
The tenement of Desire has been blown away and the pitcher of the false mind has broken. *[1]* **P.332**
As is the welcome rain after the storm, O Lord, so is Thy Servant now Imbued with Thy Grace.
Says Kabir : "My mind is Illumined, when I see the Sun (of Wisdom) break upon me". *[2–43]*

Gauri Cheti

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

They, who hear not the Lord's Praise, nor Sing it,
And, by mere talk want to bring the skies down ; *[1]*
What shall one say of such beings ?
They, who are devoid of the Lord's Worship, they make me afraid. *[1–Pause]*
They themselves can offer not even a handful of bounty to another,
But slander those whose munificence is like the Ganges. *[2]*
Downsitting and upstanding, they tread the way of Evil,
They waste themselves away and beguile the others too. *[3]*
Without vain discursiveness they know not a thing,
And even if the wise Brahma tells them, they believe him not. *[4]*
They are lost to themselves ; the others too lose through them ;
For, they set the Temple on fire within which they sleep. *[5]*
They laugh at others, themselves being half-seeing :
Kabir is filled with shame, seeing such beings. *[6–1–44]*

Rāg Gauri Bairagan, Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In their life-time the elders aren't cared for : after death people make offerings in their name !
(But), even these offerings the dead souls do not get, for, they are fed to the crows and the dogs. *[1]*
O men, show me the Path to Real Bliss,
For, everyone craves for Bliss, knowing not how to attain it ? *[1–Pause]*
One shapes idols out of dust and makes offerings to them of human life :
Such are the souls of the dead ancestors too, who cannot ask for what they crave. *[2]*
One kills the living life to propitiate the dead ones, and so one is making one's own death miserable.
Knowing not the Merit of the Lord's Name, the world is Drowned in the Sea of Fear. *[3]*
They, who waver in their Faith and know not their Lord, worship the gods and goddesses of stone :
They Contemplate not their Lord, the God[1], and lick the Poison (of Māyā). *[4–1–45]*

Gauri

He, who Dies to his self and so Dying, Lives, and Merges thus in the Void (of the waveless Mind),
And abiding in the world of senses, rises above it, he is cast not upon the Sea of Existence again. *[1]*
O Lord, lead me on so to churn Thy Curds,
That in the light of the (Guru's Wisdom), I stay my mind ; and so suck-in Thy Nectar. *[1–Pause]*

---

1. ਅਕੁਲ (अकुल) : *lit.* ਅ (without) ਕੁਲ (caste).

The Guru's Word has pierced through the hard core[1] (of my Mind) and a state of Illumination has dawned upon me.
And my mistaking the rope (for the snake) due to the darkness of Māyā is ended, and I abide in the Eternal Home of the Lord. [2]
Māyā's bow aims at the world even without a shaft, and lo, the whole world is struck, **P. 333**
But howsoever the winds waft my paper-kite (of life), I keep myself attached to the string (of the Lord). [3]
My Mind now abides in the Blissful Heaven of Desirelessness, and the evil of two-mindedness has hastened away.
Says Kabir : "Such is now my intuitive experience, for I am Attuned to my Lord's Name". *[4–2–46]*

Gauri Bairagan, Tipadas

When my breath was turned-in, I pierced through the six 'lotuses' of the body and my Mind was fixedly centred on the Void (of Dispassion).
O man of Detachedness, search thou such a Lord who comes not, nor goes. *[1]*
For, the mind that turns away (from the world of senses), Merges in the Lord.
It is through the Guru's Grace that I became Wise, otherwise[2] I was an Ignorant[3] wretch. *[1–Pause]*
That what was near has now become far, and the far has become near: it is how one takes it.
It is like the juice[4] of sugar[5] : he, who Tastes it, alone knows its Taste. *[2]*
To whom shall I recite Thy Gospel, Lord, which is beyond the three Modes ; who is there so Wise ?
Says Kabir : "As is the light in one's mind, so is the illumination of the mind". *[3–3–47]*

Gauri

Where there is no sea, nor are any rains[6], where there's neither sun nor shade, neither creation nor dissolution,
Neither life nor death, neither pain nor pleasure ; where there's only absolute trance, but no Duality, *[1]*
Such wondrous, O men, is the state of Equipoise.
One can weigh it not, nor is it exhausted : it is neither light nor heavy. *[1–Pause]*
Where there are no ups and downs, neither night nor day,
Where there's neither water nor air, nor fire,—there doth my True Guru Abide. *[2]*
(In such a state), our Lord, Unfathomable, Unreachable, Abides in our inner Self ; Him one finds through the Guru's Grace.
Says Kabir : "I am a Sacrifice unto my Guru whom I Meet in the Society of the Saints". *[3–4–48]*

Gauri

I've bought over the two Bullocks of Good and Evil : my Capital is the air which keeps me yoked to them.
And the Bulls carry the bags of inner Desire : this is how we all trade[7] ! *[1]*
Such is our Lord, the Merchant-king,
That the whole world has become His pedlar. *[1–Pause]*
Lust and Wrath are the tax-gatherers and the waves of the mind are the highwaymen :
The five elements (of the body) distribute the loot of these : this is how our goods are ferried across[8] ! *[2]*
Says Kabir :"Hearken, O ye Saints, such is my state now,
That the Bull (of Evil) is exhausted going uphill, and has shaken the bag (of Desire) off its back". *[3–5–49]*

Gauri, Panchpada

In the Parent's home one's stay is brief : in the end one goes to the In-laws.
But the brides, Blinded by Ignorance, know it not. *[1]*
Why has the Bride (heedlessly) worn her usual Wear[9],
When the Groom has arrived to take her away in Marriage? *[1–Pause]*

1. *Lit.* instrument.
2. ਨਾਤਰੁ (नातरु)=ਨਾ-ਤਰੁ ; ਨਹੀਂ ਤਾਂ, otherwise.
3. ਬੇਗਾਨਾ (बेगाना)=ਬੇ-ਗਿਆਨਾ, ignorant.
4. ਅਲਉਤੀ (अलउती) : According to Kahan Singh, the word means *Mahua*, a flower, from which wine is extracted.
5. ਬਰੇਡਾ (बरेडा) : Kahan Singh translates it as 'wine'.
6. ਤਾਵਸ (पावस) : rainy season.
7. ਟਾਂਡ (टांड)=ਟਾਂਡਾ (of Dingal dialect), merchandise or caravan.
8. *i.e.* life is wasted away.
9. ਡਡੀਆ (डडीआ)=ਧੋਤੀ, a simple usual wear.

The Well of life) seems full ; but who is there with a long string (of Time) ?
For, the string breaks along with the Pitcher (of breath) , and the Water-carrier passes away (in grief). *[2]*
If the Lord, however, be Merciful, and Fulfils Himself His own Tasks, **P. 334**
Then the Bride is Approved, for, she then Dwells on the Guru's Word. *[3]*
If she reflects, she knows, that she is led by her past.
What then shall we say to her, for, what can the poor soul do ? *[4]*
Frustrated, she leaves the world ; her mind is held not.
So, repair thou to thy Lord's Feet, O Kabir, and seek His Refuge. *[5-6-50]*

Gauri

Says the Yogi,"Sweet is Yoga : there's not another as sweet".
The shaven ones, of amputated limb[1], uttering but one word[2], say : "We have become the adepts". *[1]*
But without the Lord, the Blind man walks in Doubt.
And to whomsoever he goes to get Release, he himself is found to be Bound. *[1-Pause]*
When one Merges in wherefrom one issued forth, then alone one forsakes this path,
But if one goes to the Pundits, the wise ones, the warriors and men of charity, they proclaim their own vanity. *[2]*
He alone knows the Lord's Essence, to whom He, the Lord, Reveals Himself.
What is the merit of living without Knowing ?
So, meet thy Guru that thy Ignorance is dispelled and thou attainest the Jewel (of the Lord's Name). *[3]*
Give up looking towards Evil on thy right and left, but gaze upon the Seat of the Lord (who tastes so sweet).
(But), says Kabir,"If the dumb one tastes sugar, how can he tell what its taste be". *[4-7-51]*

Rāg Gauri Poorbi, Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The life that was here is no more here ; the five elements have scattered.
Now, where is the one who was engaged in the vain pursuit of yogic practices[3] ? *[1]*
The string of his life has snapped; the enveloping (consciousness) has disappeared; where now is his vocal (Soul) absorbed ?
This doubt haunts me ever and no one resolves it for me. *[1-Pause]*
The body, which mirrored the whole universe, is no more there, nor even its prompter, the mind :
He, who forges the elements together, remains apart : where then does the Soul go to abide ? *[2]*
So long as we are only a mortal frame (without a Soul), we Unite not (with the Lord), nor can we tear ourselves apart (from Māyā).
Then whom can we own as our Master, whose Servants can we be ? Where then is our Soul to Merge ? *[3]*
Says Kabir : "Attune thyself to thy Lord and abide ever in Him.
For, he alone Knows His Own Mystery and He lives eternally and for ever". *[4-1-52]*

Gauri

Let Contemplation and Remembrance be thy two ear-rings, let Gnosis[4] be thy coat.
Let thy mind be seated in the Void of desirelessness, and let the stilling of Craving be thy Path. *[1]*
O my King, I am a man of Dispassion, a Yogi ;
So I Die not, nor any one grieves for me, nor am I separate from Thee. *[1-Pause]*
The life that throbs in the universe is my horn ; to look upon the world as ashes is my bag.
And when I am Attuned (to my Lord), I rise above the three Modes ;
So I live in the midst[5] (of the world), and yet Detached am I. *[2]*
The mind and the breath are the two hollow pumpkins, and the ages are the connecting rod of the fiddle. **P. 335**
And, when the strings (of Consciousness) are in harmony, then there issues forth the Unbeaten Melody (of the Word). *[3]*

---

1. As some get their sex-organ removed or their ears torn.
2. Like '*Alakh—Alakh*' (the Unknowable Lord), etc.
3. *Lit.* the right and left and middle channels of the vital breath.
4. ਪਰਮਿਤਿ (परमिति) : (Sans. प्रमिति), *Lit.* wisdom that one gathers through *Pramana* or sources of knowledge.
5. ਪਸਾਰੀ (पसारी)=ਪਾਸਾਰੀ, ਪਸਾਰੇ ਵਿਚ : in the world.

Hearing it, the Mind is composed, and unaffected by Māyā, it vacillates not.
Says Kabir : "A *Vairāgi*, who plays such a play in life, comes not again to the world of form". *[4–25–3]*

Gauri

Nine organs[1], ten faculties, twenty-one elements[2], are the warp,
Sixty veins, nine joints and seventy two major veins are the woof. *[1]*
Lo, life is out to weave itself into a pattern[3] ;
Leaving her own (real) Home, she goes to the weaver, (the world). *[1–Pause]*
Its (desire) can be measured not, nor can it be weighed ; its food is two and a half seers (a day),
And if it receives not its daily fare, it quarrels with the mind[4]. *[2]*
It stays for a brief time arrayed against[5] its Lord, but it gets not the opportunity again.
And leaving his pots and pans, and his world wet (with tears), the weaver passes away, sad at heart. *[3]*
The shuttle is now empty, no thread it weaves nor the threads are involved.
Says Kabir : "Still the waves of thy desire even now, O poor soul,
I pray thee, carry not thy burden along in the Yond". *[4–3–54]*

Gauri

When the Soul Merges in the Over-soul, does anything[6] of it then remain ; O nay[7].
The body from which issues forth not the (Lord's) Name, breaks in death. *[1]*
O dark[8] beauty, O my sweet-heart,
My mind is Attuned to Thee. *[1–Pause]*
When I Meet the Guru-saint, I attain Perfection, what use are to me the Yoga or indulgence ?
For, when the two of us Meet, my Task is accomplished, and I am United with my Lord. *[2]*
People think this my utterance is a mere song, but this indeed treasures the Wisdom of the Lord,
As does (the Shiva's) *Mantram* whispered into a dying man's ears. *[3]*
He, who Sings[4] it, hears it, or Attunes himself to the Lord,
Attains, says Kabir, to the highest state of Bliss. *[4–1–4–55]*

Gauri

The more efforts the egocentrics make, the more they fail to Swim across the Sea of Material Existence.
For, they read the way of works and observe outer discipline, and pseudo-righteousness, but egoism has burnt their inner core. *[1]*
He, who has Blest thee with life and sustenance, why forsake Him, thy Lord, O man !
Thy human birth was precious like a jewel, but thou hast gambled it away for a trite. *[1–Pause]*
Desire is thy thirst and Doubt thy hunger, for, thou Reflectest not on thy Lord in thy mind.
Intoxicated by thy self, thy mind (wanders), cheated by Ego, and thou Cherishest not the Guru's Word. *[2]*
Lured away by sense-pleasures, thou drinkest the wine of Evil.
They, who are Destined to meet the Saints, Swim across as doth iron in a bark of wood. *[3]*
Wearied by the ceaseless Wanderings through myriads of births, I have surrendered, in Pain, to my Lord.
Says Kabir : "Meeting with the Guru, one Drinks the Great Essence, and through Loving Adoration, one is Redeemed". *[4-1-5–56]*

Gauri

Such is the Play of the Lord, O my crazy mind,
That the faked frame of a she-elephant
Makes the he-elephant fall into the trap at the call of lust,
And suffers he the tyranny of the goad on the head. *[1]* **P. 336**
So escape from Sin and Attune thyself to thy Lord, O my crazy mind !
Why thou becomest not fearless and Contemplate thy Lord, and board the Boat of thy God ? *[1–Pause]*

1. *Lit.* yards.
2. The nine organs are two hands, two feet, two eyes, two ears and mouth. Ten faculties are five *Jnanindriyas* and five *Karmindrias*. Twenty one elements are five *Tattvas*, five desires, ten *Pranas* (vital aethers or currents) and mind. Jodh Singh thinks 'seventy two' here refers to seventy two thousand nerves.
3. ਮਾਹੋ (माहो) : (Sindhi) thread.
4. ਘਰਹਾਈ (घरहाई) : the master of the house, *i.e.*, mind.
5. ਬਰਕਸ (बरकस)=ਬਰ+ਅਕਸ : opposed to.
6. ਕਿੰਬਾ (किंबा) : ਕੀ.
7. ਮਹੋਇ (महोइ)=ਮ+ਹੋਇ : ਨਾ ਹੋਇ.
8. *Lit.* bluish, which was the colour of Rāma's, as well as of Krishna's face.

The monkey spreads his hands out for a handful of grains,
And can escape not from the trap thereafter and so dances he from door to door. *[2]*
As the parrot is caught by a lime-twig, O crazy mind, so does Māyā entrap us all.
As is the changing colour of the safflower, so impermanent is the expanse of the world. *[3]*
O my crazy mind, there are myriads of pilgrim-stations to bathe, and myriads of gods to worship.
But one is Redeemed not thus : one is Emancipated only through the Service of the Lord. *[4-1-6-57]*

Gauri

Fire does not burn it, nor the winds sweep it away : the thieves can steal it not:
Such is the Treasure of the Lord's Name : it goes never. *[1]*
My only Wealth is my Lord, Supporter of the earth : this is the best and the truest Wealth.
The Peace one finds in the Service of the Lord, that Peace one finds not in dominions. *[1-Pause]*
For the sake of this Wealth did Shiva and Sanaka and others withdraw themselves from the world.
He, who Enshrines in his mind his Lord, the Redeemer, and on whose tongue is He, him the Noose of the *Yama* does not strangle. *[2]*
One's only Wealth is the Divine Wisdom and the Guru-given Devotion through which one's Mind is fixed on the True Instruction (of the Guru).
The Lord is like water to the mind on fire, the Mainstay of the wandering mind ; through Him, one is rid of one's Doubt and Fear. *[3]*
Says Kabir : "O thou lust-infected one, reflect on this in thy heart,
That while thou aren't content with thy countless horses and elephants, I am Content with my only Lord". *[4-1-7-58]*

Gauri

As the monkey, with a handful of gram, gives up not his possession out of greed,
So do men act, lured by Avarice, and those acts become a halter round their necks. *[1]*
Without Love-worship (of the Lord), the life wastes itself away,
For, save for the Lord's Worship in the Society of the Saints, nothing is eternally True. *[1-Pause]*
As the flower blooms in the wilderness and no one enjoys its fragrance,
So does man waste himself away, eaten up by Time, birth after birth. *[2]*
These riches and beauty and sons and daughters which the Lord has created like a passing show,
With them is the man involved, carried away by his sense-desires. *[3]*
Age is like fire, the body is the temple of straw ; this play is being played on all sides.
"So," says Kabir, "I have taken to the Guru's Refuge to Swim across the Sea of Fear". *[4-1-8-59]*

Gauri

The watery sperm is dirty : the mother's ovary is like the crimson earth ;
And of this earth (and sperm) is the puppet of a man built. *[1]*
I am nothing, Lord, nor is anything mine,
For, my body and riches and all other embellishments are Thine. *[1-Pause]*
Into this earth (of the body) is the air breathed, **P. 337**
And by a false trick of power is it moved about. *[2]*
Some there are who amass the fortune of half a million,
But in the end their Pitcher too breaks, (and they grieve). *[3]*
Says Kabir : "Thou hast raised thy structure on a false foundation,
For thou wilt pass away in a moment, O thou conceited man !" *[4-1-9-60]*

Gauri

Contemplate thy Lord in the same way,
As did Dhruva and Prahlada Dwell on their Lord. *[1]*
O Thou Support of the supportless, I lean on Thee alone :
And so have put myself and all my Kinsmen on Thy Boat (to be Ferried across). *[1-Pause]*
When it pleaseth Thee, Thou makest one submit to Thy Will,
And (so doing), his Load is taken across (to the other shore). *[2]*
By the Guru's Grace such Wisdom now is Enshrined in my Mind,
That my comings and goings have for ever ceased. *[3]*
Says Kabir : "Contemplate Thy Lord, the Supporter of the earth,
For both here and Hereafter, thy only Beneficent Lord is He, the One alone". *[4-2-10-61]*

Gauri 9

When one is delivered from the mother's womb into the world.
One abandons God as soon as one begins to breathe. *[1]*
O my Soul, Sing thou the Praises of thy Lord. *[1-Pause]*

In one's mother's womb one practises austerities, standing on the head,
When one is being baked in the fire of the womb. *[2]*
Through myriads of births one travels to attain the human birth :
And, if one loses this birth too, there will be no place for him. *[3]*
Says Kabir : "Dwell thou on thy Eternal Lord,
Who neither comes nor goes". *[4-1-11-62]*

Gauri Poorbi

Seek not the abode of heaven, nor fear the deeps of hell,
For, that which has to happen must happen : so build no hopes in the mind. *[1]*
Utter thou the Lord's Praise,
For, from Him one gathers the Treasure of Eternal Bliss. *[1-Pause]*
What use are contemplation, austerities or self-discipline ; what use are the fasts or bathings at the holies,
So long as one knows not the Way of Loving Adoration of the Lord ? *[2]*
Be not enraptured by thy riches ; grieve not at thy woes,
For, the riches are as is poverty and both come from thy God. *[3]*
Says Kabir : "Now I have known that the Lord Abides in the hearts of the Saints :
And, the Lord's Devotee is he in whose heart Dwells the Lord." *[4-1-12-63]*

Gauri

O my mind, no one, whose burden you now carry, belongs to thee,
This world is like the perch of the birds on a tree. *[1]*
Taste, therefore, the Essence of thy Lord,
Which makes thee forsake all other tastes. *[1-Pause]*
Why weep over the passing of others when we ourselves will not stay :
For, he, who's born will pass away : why then grieve in vain ? *[2]*
The womb of which one is delivered for that one becomes crazy (while young), the breasts one is fed upon (in infancy), one fondles (in passion).
Says Kabir : "When I Dwelt upon my Lord and Enshrined Him in my Consciousness, Dispassion filled my mind". *[3-2-13-64]*

Rāg Gauri

The Bride gazes at the pathway, sighing and with tearful eyes.
Her heart is satiated not, and with firm steps (she stands) longing for the sight of her Lord. *[1]* **P.338**
O black crow, fly up (and convey my distress to my Love),
That I Meet Him instantly, who is my Beloved and Lord. *[1-Pause]*
Says Kabir : "Contemplate thy Lord for Eternal Life,
For, the Lord's Name is our only Mainstay : so Utter thou His Name". *[2-1-14-65]*

Rāg Gauri 11

Where there is thick growth of the *Tulsi*-plant, there in the woods my Lord Sings with joy.
Seeing his sight, the shepherdess is enraptured and says :
"O Lord, do not leave me ; come, be thou near unto me." *[1]*
O Lord, wielder of the bow, I am Attuned to Thy Feet,
But he alone Meets with Thee, whose Destiny is Awakened. *[1-Pause]*
In Vrindāban, Krishna, the beauteous enticer of the mind, grazes his cows :
O Lord, he, of whom Thou art the Master, his name is Kabir. *[2-2-15-66]*

Gauri Poorbi 12

Several garbs man wears and dwells in the forest :
O man, why art thou deceived by gods ? Why, O wise one, dost thou dip thy body (for ablution), pray ? *[1]*
I know, O man, thou wilt pass away,
So know thy Eternal Lord, O Ignorant one !
Why dost thou cling to Māyā which now seems here, now nowhere. *[1-Pause]*
Even wisemen and men of contemplation and teachers of others are involved with the world.
Says Kabir : "Without the Lord's Name, this world is Blinded by Māyā". *[2-1-16-67]*

Gauri 12

O my mind, leave thy Doubts, and Dance in the open : these Doubts are the whippings of Māyā (on thy Soul).
What kind is the hero who shows his back in the battle ? What kind the *Sati* who, when the call comes, starts assembling her pots and pans ? *[1]*

O crazy mind, waver not upon thy Path,
For, now is the time to Burn thyself and Die to attain Perfection, now that thou hast taken upon [thyself
the challenge of death[1]. *[1–Pause]*
The whole world is wasted away, lured by Lust and Wrath and Māyā ;
So leave not thy Lord, O Kabir, for, He is the Highest of the high. *[2–2–17–68]*

Gauri 13

I know Thy Command is upon my head : so I doubt it not.
Thou art the River, Thou the Boatman[2], Thou art our only Saviour, O Lord ! *[1]*
O thou Lord's Servant, choose the Service of thy Lord,
Whether thy Lord Loves thee, or is cross with thee. *[1–Pause]*
As the flower blooms in water, so is Thy Name my Mainstay, O Lord !
Says Kabir : "I am Thy bond slave, Lord, slay me or vivify me as Thou Willest". *[2–18–69]*

Gauri

(They say) wandering through myriads of species, Krishna's father, Nanda, was tired ;
And then he Dwelt upon God and God was born in his house ; how fortunate was he ! *[1]*
Say they all that Krishna was Nanda's son,
But know ye, whose son was Nanda himself ?
When the earth and the sky and the ten directions weren't there, where was this Nanda then ? *[1–Pause]*
Nay, our Immaculate Lord is incarnated not, nor does he suffer the pangs (of birth and death). **P. 339**
Kabir's Lord and Master is He who neither has father nor mother. *[2–19–70]*

Gauri

Slander me, O ye men, slander me,
For, slander seems so sweet to me.
Slander is dear to me like my father and mother. *[1–Pause]*
If someone slanders us, we go to the heavens,
And enshrine in our minds the Blessing of the Lord's Name.
Our heart is purified if we are slandered,
For, the slanderer but washes the dirt of our wears. *[1]*
He, who slanders me, is my best friend,
For, I always attend to what the slanderer says.
It is the slanderer who stops others from slandering me again :
It is the slanderer who accepts (only the evil of) my life. *[2]*
I am therefore in love with slander,
For, slander Saves and Emancipates me.
Kabir, the Lord's Servant, knows the essence of slander,
And so knows he too, that the slanderer is Drowned, while Kabir is Ferried across. *[3–20–71]*
O my Lord, my King, Thou art my Lord, the Fear-free, my Emancipator. *[1–Pause]*
When I abide with my self, there Thou art not ;
And when I abide with Thee, there my self is not.
Now that I have become one with Thee, my Mind is satiated. *[1]*
When I leaned on my cleverness, how could I gather (spiritual) Strength ; now that I have (spiritual)
Wisdom, I have no need for (worldly) power.
Says Kabir : "The Lord has rid me of my selfhood ;
And, now that my mind has changed, I have attained Perfection". *[2–21–72]*

Gauri

The structure (of our body) is built upon six lotuses, and within it is the incomparable Thing, the Soul.
In an instant, our Creator-Lord put the vital breath into it, which, like the lock and key, protects our
House. *[1]*
O mind, keep thou now Awake :
Being careless, thou hast wasted away thy life and the thieves (of Desire) have broken into thy Home and
robbed thee (of thy Soul). *[1–Pause]*
The five Watchmen, which guard thy doors, how can one be sure of their being ever-alert.
But if thou art Awake in thy conscious mind, thou wilt be Illumined. *[2]*

---

1. *Lit.* The vermillion-sprinkled coconut (which is given in the hands of the woman before she performs *Sati* on the pyre of her husband).
2. ਕਰੀਆ (करीआ) : who works the oars (ਕਰੀ), *i.e.* boatman.

The mind[1] which is led astray by the nine organs (of the body), Attains not the incomparable Thing.
Says Kabir ; "When the nine organs (of the body) are disciplined, the Quintessence (of Truth) is Realised in the Tenth". *[3-22-73]*

Gauri

O mother, I know not of another !
And, in Him resides my vital breath whose Praise Shiva and Sanaka and others Sing. *[1-Pause]*
My heart is Illumined and, becoming Wise, I know the Path that leads to the Guru ; and my mind is fixed upon the orbit of its own sky.
And all afflictions of vice and fears and bonds have hastened away, and the Mind finds Peace in its own innerself. *[1]*
Follow this wise Instruction, and absorb thyself in thy One Lord, and let not any one other than thy Lord come into thy Mind.
When the Mind becomes fragrant with the perfume of *Chandan*, then thy self is rid of Ego. *[2]*
He, who Sings the Lord's Praise, he is the Abode of our Lord, the God.
His Destiny is Awakened and Fortune smiles on him, in whose mind Dwells the Lord. *[3]*
I have sundered the Bonds of Māyā, and I am Illumined by the Poise of the Soul : I now Merge in the One alone. **P. 340**
Says Kabir : "Meeting the Guru, I have attained Supreme Bliss : my Wanderings have ceased and my Mind is Pleased with the Lord." *[4-23-74]*

Rāg Gauri Poorbi

Bāwan Akhari of Kabirji

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

Through the fifty two letters (of the alphabet), one can describe the three worlds and more :
But these letters will be forgotten, yet He who will remain eternally cannot be described through them. *[1]*
Where there is speech, there are words :
And where there are no words, the mind rests not on Nothing.
In words as in wordlessness Abides He the Lord,
But as and what He is, that no one can perceive, nor tell. *[2]*
Even if I knew the Lord, what shall I say of Him; whatever I say of Him is of little avail.
For, He's like the seed of the banyan tree, spread out into and over the three worlds. *[3]*
When God is Attained, His Mystery seems to have been shattered : but only a part of His Mystery is Revealed,
(Though) the Mind is rid of Duality and is pierced through (with the Lord's Name), and one Attains to the Indivisible Lord. *[4]*
One is known a Muslim if he follows the Muslim way, and a Hindu if he follows the Vedas and the Purānas.
But one's mind becomes Wise only if one learns the Wisdom (of God). *[5]*
I know only *Onkār*, the One Supreme Being, who's the source of everything.
But him, whom He Creates and Destroys, in him I have no faith.
He who Knows his Lord,
Is obliterated not, for, Knows he his Eternal God. *[6]*

Kakkā

When the sun-light (of Wisdom) Illumines the Lotus (of one's heart),
Then the moon-shine (of Māyā) comes not into the basket (of the Mind).
And the Fragrance and Flavour of the Soul in Bloom that one now finds is unutterable :
For even if one utters, who his there to understand ? *[7]*

Khakhā

My Mind has now entered into its inner cave,
And, as it abides there, its Wanderings cease.
He, (whose way is this,) Knows his Master and Compassion comes into him,
And becomes Eternal he : he dies not thereafter. *[8]*

Gaggā

He, who knows the import of the Guru's Word,
And pays no heed to what another says,
He becomes a man of Dispassion and his Wanderings cease.
The Unseizable Lord he Seizes ; and so Seizing Him, abides in the Heaven (of Super-c[illegible]iousness). *[9]*

1. *Lit.* the woman.

Ghaghā

The Lord Abides in all hearts.
Even when the pitcher (of the body) breaks, He goes not.
When within my heart I've found His Path,
Then why forsake it and walk upon another ? *[10]*

Gangān

Restrain thyself ; love thy God and still thy Doubt.
Don't run away from what thou hast not seen : this, pray, is the highest Wisdom. *[11]*

Chachā

Wondrous is the picture of the world thy Lord has painted before thee.
But heed not the picture ; remember the Painter.
The picture is wonderful : this is what creates confusion in the mind (and leads one astary),
But leave thou the thoughts of the picture, and remember the Great Painter, the only He. *[12]*

Chhachhā

This, indeed, is the Way of the King of the universe.
Why not then give up all other hopes and be pleased[1] with thy Lord ?
O my mind, I instruct thee every moment
Not to forsake thy Lord, and be not bound (to coming and going). *[13]*

Jajjā

He, who while yet alive, Dies (to his self) :
And Burns he his youth and beauty, finds the Path.
He, who burns (the desire for) his own possessions, and also (the hope of) the others' treasures[2],
He in his heart is Illumined by the Light of God. *[14]*

Jhajhā

I am involved with the world and know not how to escape. **P. 341**
I am fear-ridden and so I am Approved not by the Lord.
Why should I instruct others the discursive way,
For, discursiveness yields nothing but strife. *[15]*

Janjān

He, who Abides so near, within our own hearts, why forsake Him, and go out into the yond in His search.
He, For whom I searched the whole world through, Him I found so near, within. *[16]*

Tattā

The Path that seems so treacherous, is within the heart.
Why not open the Door and enter into the Self ?
When I See the Eternal, Immovable One, I am led not astary :
Then I Cling to Him and Know Him within my Home. *[17]*

Thathā

I have removed far the mirage[3] of my mind :
With a great effort, I have calmed the mind-waves.
The Māyā that has beguiled the whole world
Has been trapped by me and so my mind is at Peace. *[18]*

Daddā

If the Lord's Fear comes into one's mind, one is afraid of nothing.
For, the Fear (of the Lord) destroys all other fears.
If one Fears not one's Lord, then other fears cling to one.
But, if one becomes fear-free (like the Lord), then all (earthly) fears hasten away from one's heart. *[19]*

Dhadhā

Why search Him out in other directions ?
For, in this unavailing search one loses (the merit of) one's life.
When I come back from this vain search over the mountains far,
I find Him who built the fortress (of my body), abiding within (my heart). *[20]*

---

1. ਛਕਿ ਕਿ ਨ ਰਹਹੁ (छकि कि न रहहु) : why not (ਕਿ ਨਾ) remain (ਰਹਹੁ) pleased (ਛਕਿ).
2. ਅਸਜਰਿ ਪਰਜਰਿ (असजरि परजरि) : *lit.* burning (ਜਰਿ) one's own (ਅਸ) and others' (ਪਰਿ) possessions.
3. ਠਗਨੀਰਾ (ठगनीरा) : ਨੀਰਾ (water) that cheats (the eye) ; *i.e.* mirage.

Nanā

A man who enters the battle-field sticks[1] to his guns,
He yields not, nor compromises he (with Evil).
His life is considered Blessed
Who stills the one (mind) and gives up many (desires). *[21]*

Tattā

The impassable (Sea of Existence) is crossed not by one
Whose body is involved with the affairs of the three worlds.
But, when the three worlds are Merged in the Mind,
Then the Real meets with the Real, and Truth is attained. *[22]*

Thathā

The Lord is Unfathomable, no one can fathom up His Deeps,
For, the Lord is Infinite, while the seeker stays not.
But nevertheless over a small earth one builds (one's hopes)
And seeks he to support its structure without the Pillars. *[23]*

Daddā

We see what will pass away :
So, Contemplate thou Him whom thou see-est not.
When one opens and enters the Tenth door,
One Sees then the Presence of the Compassionate Lord. *[24]*

Dhadhā

If one goes from this world to the higher one[2], one is Saved.
Then one's lower self Merges in the Higher Self.
He who abandons what is below to mount to the one on high,
He gathers Peace ; the lower Merging in the Higher (Self). *[25]*

Nannā

My days and nights pass, looking[3] into the Yond,
And so my Eyes have reddened (with a long wait).
But, when after the wait, my Eyes See the Vision,
Then I Merge in Him whom I was looking for. *[26]*

Pappā

The Lord is boundless : I can know not his bounds.
So I Attune myself to the Light of lights.
And, I discipline my five sense-desires,
And rise higher than the (bounded) state of good and evil. *[27]*

Phaphā

The fruit (of Gnosis) one gathers (through God's Grace), without flowers (of wrought deeds).
If one partakes of that fruit (of Gnosis),
One passes not again through the vale (of death), reflecting on that Wisdom.
For, even a slice of that Fruit destroys (future) births. *[28]*

Babbā

When the drop mingles with the drop
Then the drops separate not one from the other.
The (Lord's) Servant is he who seeks the Worship of the Lord.
For, he, who Prays to his Lord, for him the Lord cares like a kinsman. *[29]* P. 342

Bhabhā

When the cavity of Doubt is filled,
One loses one's fear, and Faith in him is instilled.
And He, who is without, then also is Revealed within.
And so Knowing the Mystery, one Realises one's Kingly Lord. *[30]*

Mammā

When one clings to the Real, one's mind is reconciled.
He, to whom the Mystery is Revealed, alone Knows his mind.

---

1. ਨੇਹੀ (नेही) : (Arabic), *lit.* farsightedness.
2. ਅਰਧਹਿ ਉਰਧਿ (अरधहि उरधि) : (Sans. अध: ऊर्ध्वं), *lit.* this world and that.
3. ਨਿਰਖਤ (निरखत) : looking.

So tarry not in the Meeting of thy Mind with thy Lord.
For, he alone, who is Attuned to the Lord, Knows the Truth. *[31]*

Mammā

Thy task is with thy mind : for, if one disciplines the mind, one attains Perfection.
Says Kabir : "The mind can only converse with the Mind : there is no meeting better than the **meeting** of Minds". *[32]*
This mind is *Shakti*, this mind is *Shiva*[1],
This mind is the essence of all the five elements.
He, who takes this mind to the Higher Regions and there abides he ;
To him (alone) is Revealed the Mystery of the three worlds. *[33]*

Yayyā

If one has Wisdom, let him destroy his Evil and discipline his body[2].
For, one is called a hero only if, being engaged in a battle, one deserts not the battle-field. *[34]*

Rarā

I have found the Taste of Tastelessness[3].
Realising this Tastelessness, I have known what Relish is.
For, he, who relishes not the world of senses, Relishes the world of Spirit,
And he, who Tastes God, relishes not this world. *[35]*

Lallā

One should so Attune oneself to God
That one goes not to another and attains to the highest Truth.
He, who Loves his God and is inebriated with Him,
Knows his God, and so Knowing, Merges in His Presence. *[36]*

Vavā

Contemplate thy God again and over again,
For, Contemplating thy Lord, one loses not (the Battle of Life).
I'm a Sacrifice unto him who Sings the Praise of the Lord's Saints[4].
He who Meets with his God, to him is Revealed the whole Truth. *[37]*

Vavā

Know thou Him, for Knowing Him one becomes He,
And, When He Meets with thee, no one can tell who's who ? *[38]*

Sassā

Discipline thy mind the perfect way,
So control thy mind that it is Pleased with its inner Self.
Know thou that where the Lord's love oozes out in such a state,
There the Lord of the three worlds Himself Abides. *[39]*

Khakhā

If one goes out in search (of God),
And searches with all his heart, he's born not again.
He, who searches and finds and reflects (on his Find)
Swims across the Sea of Existence in an instant. *[40]*

Sassā

The True Bride is she whose Couch the Lord Decks (with His Presence).
She alone is right who stills her Doubt.
Having given up the little pleasures, she attains Supreme Bliss,
And is called she the True Bride, and He her only Lord. *[41]*

Hāhā

He is, and yet I know not that He is,
But only when I know He is, does my mind attain Peace.
He forsure is, only if I were to comprehend Him,
For, when He's Seen, then He alone seems, not me. *[42]*

1. *Shakti* : energy ; *Shiva* : Spirit.
2. *Lit.* the village of thy body.
3. *i.e.* desirelessness, dispassion.
4. ਬਿਸਨ ਤਨਾ (बिसन तना) ; of Vishnu's sons (ਤਨਾ), *i.e.* Saints.

"I'll have this, I'll have this," the whole world yells :
And this is the cause of the world's afflictions.
But he who Loves the Lord of Lakshmi,
All his Woes are effaced and he attains Bliss. *[43]*

Khakhā

Many have wasted away their lives in vain pursuits,
And being so wasted away, they minded not their Lord.
If now they realise the reality (of the world), and so tranquil their minds,
They Join Him eternally from whom they were far removed. *[44]*
The fifty-two letters are put together (by all), **P. 343**
But no one can decipher the only Word (of God).
Kabir speaks nothing but the words of Truth,
For, he, who is a Pundit must keep his Intuition awake.
The Pundits but trade in letters,
But, the Wise will reflect on nothing but the Quintessence of Truth.
He alone who has a mind such as this,
Will know the Real, the Essence of things. *[45]*

Rāg Gauri

Thitti of Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shalòka

He who tells of the fifteen lunar and the seven week-days (as auspicious, inauspicious),
Is neither here nor there.
But the Devotee and the Wise one, who knows the Mystery,
Becomes himself the Creator-Lord, himself the God. *[1]*

Thitti

On the day of the new moon, abandon thy hope,
And Enshrine in thy mind the Inner-knower of thy heart.
Thou shalt then attain Deliverance even while bound to life.
And know intuitively the Essence of thy Pure Source and the Word. *[1]*
Thou shalt then Love the Lotus Feet of thy Lord,
And thy heart shall become Pure, by the Saint's Grace, and thou shalt be ever Awake to the Lord's Praise. *[1–Pause]*
On the first day of the moon, Dwell on thy Loved Lord,
Who Plays within thy body, being Himself bodyless, Infinite.
Then neither Time nor Craving destroys thee,
And thou Mergest in the Primeval Man. *[2]*
On the second day, know thou that within thee sport
Both Māyā and God, who Permeate thee through and through.
But he, who Loves his only Casteless and Immaculate Lord (is content).
He neither goes up, nor comes down. *[3]*
On the third day, he, who maintains equilibrium of the three Modes,
Attains the highest state of Sublime Bliss.
Within him is born the Faith in the Society of the Saints,
And both from within and without, he is Illumined. *[4]*
On the fourth day, hold thy mercurial mind,
And keep not company with Lust and Wrath.
And thou then becomest He, the Lord, who is upon the earth and in waters,
And then thou Contemplatest thyself, for, then thou art He. *[5]*
On the fifth day, know thou that the world is evolved out of five elements,
And is engaged wholly in the pursuit of gold and women ;
Rare's the one who Drinks the Nectar of the Lord's Love :
And then age wears out not him, nor death, nor woes afflict. *[6]*
On the sixth day, the six-sphered[1] body runs about in six directions[2].
It steadies not, if uninitiated into the Mystery of its Lord.
So, still thy Duality and hold fast to Compassion,
And, then thou sufferest not the Pangs that go with the way of works. *[7]*

1. *i.e.* Six *Chakras*, as the *Yogis* believe.
2. East, West, North, South, Upwards, and Downwards.

On the seventh day, take this my word[1] as true,
That whosoever is Approved by his Lord, Attains to Him.
His Doubt is stilled, and his Woes are effaced,
And he attains Bliss, Bathing in the Pool of Dispassion[2]. *[8]*
On the eighth day, know thou that the eight tissues make up thy body,
And, within it, Abides the Casteless He, thy King, the Great Treasure.
Attaining the Guru, thou Knowest this Wisdom, this Mystery,
That His ways are different : that (Permeating all), He remains Indivisible and Infrangible. *[9]*
On the ninth day, discipline thy nine Doors,
And bind down thy wandering Desire.
And forsake all Avarice and Infatuation,
And live thou eternally, partaking of the Fruit of Immortality. *[10]* **P. 344**
On the tenth day, thou wilt find Bliss in all the ten directions,
And thy Doubt will be stilled, and thou wilt Attain to thy God,
Who is the Embodiment of Light, the Incomparable Quintessence (of Reality),
Stainless nor stained, neither sunshine nor shade. *[11]*
On the eleventh day, let thy mind run in the only direction (of God),
And then thou passest not through the pain of the womb again.
Thy body is Purified and is Cooled,
And he, who seems far, is found near. *[12]*
On the twelfth day, twelve Suns seem to blaze (in the mind),
And, eternally, within, Rings the Song of Joy, Unstruck.
And now one Sees the Lord of the three worlds.
How wondrous the play that man has become God ! *[13]*
On the thirteenth day, the thirteen[3] holy books proclaim
That the Lord is to be witnessed alike, above and below.
For Him, there's no high or low, honourable or dishonourable.
For, the Lord Pervades all alike, all over. *[14]*
On the fourteenth day, See thou Him in the fourteen worlds[4],
For, the Lord Pervades every particle, every hair of thine.
So fix thy mind on Truth and Contentment,
And utter thou nothing but the Wisdom of the Lord. *[15]*
On the full-moon day, I see the full Moon rise in the sky (of my Mind).
Wherever it shines, its rays Illumine me with Equipoise.
The Lord Stays eternally : in the beginning, the middle, and the end is He.
And, in this Pool of Bliss does Kabir abide. *[16]*

Rāg Gauri, Seven Days of Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

I Sing the Praises of my Lord, over and over again.
Attaining to the Guru, the Mystery of the Lord is Revealed to me. *[1–Pause]*
He, who *on Sunday* commences the Meditation on the Lord,
And, in the mansion of the body stills his desires,
His Consciousness abides uninterruptedly in Poise,
And then Rings the Music of Eternity in his Mind. *[1]*
On Monday, the (God's) moon rains Nectar on man :
Tasting it, he is rid of all Evil in an instant.
And his Mind is held through the (Guru's) Word,
And the Mind is Intoxicated with the Lord's Nectar. *[2]*
On Tuesday, one should know one's limitations[5],
And know also the way the Five Thieves break into one's mind.
They, who forsake their Home, and go out in search of their Lord,
On them forsure is the Displeasure of God[6] ! *[3]*

---

1. ਬਾਚਾ (बाचा)=ਬਚਨ (word).
2. *Lit.* vacuum or void.
3. *Lit.* thirteen *Agams* (*i.e.* four Vedas, six Shastras, Smritis, Puranas, and *Tantric* Shastras).
4. Seven heavens and seven underworlds.
5. ਮਾਹੀਤਿ (माहीति) : (Arabic), reality.
6. ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ (नातरु खरा रिसै है राइ) : otherwise (ਨਾ-ਤਰੁ, ਨਹੀਂ ਤਾਂ) the Master (ਰਾਇ) will forsure (ਖਰਾ) be displeased (ਰਿਸੈ ਹੈ).

On Wednesday, one should Illumine one's mind,
And Enshrine in it his Lord and Master.
And Meeting the Guru, he should raise himself to the level of his God ;
And so overturn the inverted Lotus of the mind. *[4]*
On Thursday, one should wash off all one's sins,
And forsaking the Trinity have faith in the One alone.
At the Confluence (of God) converge the three streams (of works, gnosis and devotion).
Why not then wash one's sins off at this Confluence, night and day ? *[5]*
He who, *on Friday*, bears with his God, his Vow is fulfilled,
And then his Self grapples each day with his self,
And holds he his five sense-organs[1],
Then he falls not into the error of seeing the Other. *[6]*
On Saturday[2], one should keep at an even pitch
The Light of the wick that burns within one's heart.
And then he sees his within and without Illumined all,
And so he destroys the Crop of all his past. *[7]*
So long as in one's heart is the obedience to another[3],
So long one gathers not the profit in one's Self.
When Contemplating the Lord one Loves one's Lord,
"Then", says Kabir, "one becomes Pure of limb". *[8]*

P. 345

Rāg Gauri Cheti of Nāmdevji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O God, Thou hast caused the Stones to Swim across,
Then he, who Utters Thy Name, why shall not he be Saved ? *[1–Pause]*
Thou hast Saved *Ganikā*, the harlot ; Kubjā, shorn of beauty ; and Ajāmal, the hunter ;
And they[4], who aimed at Thy Lotus-Feet.
Sacrifice am I unto him who Utters Thy Name. *[1]*
Vidura, the slave-girl's son ; and Sudāma, Krishna's humble friend, were Saved and Ugrasena was restored to his throne.
Through Thee, O Nāmdeva's Master, were Saved even those devoid of meditation, austerity or works :
(Wilt Thou Save not me ?) *[2–1]*

Rāg Gauri Guareri, Couplets of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator, the Purusha, the Enlightener.

My constant companion is Evil[5] : I'm ever oppressed by this thought.
My deeds are perverse : my birth is low. *[1]*
O my Lord, my Master, the vital breath of my life,
Forsake me not, for, I belong to Thee. *[1–Pause]*
Efface my Woes : Bestow Thy Love upon me.
Even if I lose the power of my body, I'll leave not Thy Lotus-Feet. *[2]*
Says Ravidās : "O Lord, I have sought Thy Refuge,
Gather me instantly into Thy Skirt and tarry not." *[3–1]*
'Griefless' is the name of my Town,
Where abide not either pain or care.
No anguish there of tax on goods,
Neither fear, nor error, nor dread, nor decline. *[1]*
Oh ! how wondrous is my fatherland,
Where there is always Peace and Calm, O friend ! *[1–Pause]*

1. ਸੁਰਖੀ (सुरखी) : (Sans. सु-हृषीक), who control sense-organs.
2. ਥਾਵਰ (थावर) : (Sans. शनैश्चर), ਸਨੀਚਰ, Saturday.
3. ਆਨ (आन) : (Sans. अन्य), another.
4. The reference is to the hunter who aimed at a deer and unintentionally hurt Krishna.
5. ਪੋਚ (पोच) : (Persian), low.

Ever-enduring is the Regime of my only Lord over that Land,
And there is not a second nor a third there, but my only Lord.
Populous as ever, its Repute is eternal :
And, there abide only the Rich and the Content. *[2]*
And there men go about as and where they wish :
They know the Mansion of their Lord, so no one prevents (them).
Ravidās, a mere tanner, has been Emancipated in this Land :
And, he, who's his Fellow-citizen is also his Friend. *[3–2]*

Gauri Bairāgan of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The Path is treacherous and steep : the bullock (of my body) is feeble and worthless.
My prayer is only to my Lord : O God, Save thou my Capital-stock. *[1]*
My "goods" are being laden : is there another Pedlar of the Lord (to keep my company) ? *[1–Pause]*
I too am the Pedlar of the Lord, Dealing in a state of Equipoise. **P. 346**
I have laden the Lord's Name ; the world carries the load of Evil. *[2]*
O ye knowers of here and Hereafter[1], write down my Account as ye will ;
But I am not to pay the Custom of Death, for, I have shaken off all my involvement with the world. *[3]*
As is the fast-fading colour of safflower, so is this world.
"But", says Ravidās, the tanner, "the colour of my Lord is fast like madder's." *[4–1]*

Gauri Poorbi of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

I am like a frog in the well : I know neither of here nor there.
So enticed am I by Vice that I know not what's good, what's evil. *[1]*
O Thou Master of all the worlds, Bless me with Thy Vision for a moment. *[1–Pause]*
O Lord, my mind is soiled and I know not Thy Majesty.
Be Merciful to me that I shed my Doubt ; instruct me so in Thy Wisdom. *[2]*
The yogis can fathom not Thy Deeps : for, Thy Excellences are beyond words.
But Ravidās, the tanner, utters Thy Praise ; for, he is Dedicated to Thy Loving Adoration. *[3–1]*

Gauri Bairāgan

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In *Satyayuga*, Truth reigned supreme, in *Tretā* Charity, in *Duapar* Worship in Piety.
In the three *Yugas*, men held fast to these acts ; but in the Kali-age, one's only Mainstay is the Lord's Name. *[1]*
How shall I Swim across ?
There's no one who may Instruct me in this Wisdom, that my comings and goings may cease. *[1–Pause]*
Many are the dissertations on the faiths and many are their followers too,
But which, indeed, are the works that Emancipate and Fulfil, (of these no one knows). *[2]*
One discriminates between good and evil and hears the Vedas and the Purānas, but one's Doubt goes not.
The Doubt abides ever in one's mind, and there is no one to still our Ego. *[3]*
From outside we wash the body, but Evil remains within.
How is then one to become Pure ? For, like the elephant, one throws dust upon one's head so soon after the bath ! *[4]*
As the world knows, with the break of the dawn the night passes,
And with the touch of the Philosopher's Stone, copper instantly is transmuted into gold. *[5]*
If this be in our Destiny, we Meet with the Guru,
And the Awakened mind finds its God within itself and all its Doors are wide-opened. *[6]*
When one finds the Way of Worship and one's mind is Instructed in Truth, one's Bonds of Doubt are snapped and one's Evil goes.
And one's Mind abides in one's Lord through His Love, and one Reflects upon the Merits of the only Lord who's above the (three) Modes. *[7]*
I tried (in vain) to hold my mind but the Noose of Doubt strangles me,
And this makes Ravidās sad, for, the Love-worship of the Lord springs not in his mind. *[8–1]*

1. Chitra and Gupta, the so-called 'scribes' of men's deeds.

GLOSSARY
OF
TECHNICAL TERMS EMPLOYED IN THE GURU GRANTH SAHIB

Āla-Jala (ਆਲ-ਜਾਲ) : temptation; snare of the senses; temporalia

Āla-Janjāla (ਆਲ-ਜੰਜਾਲ) : the senses that enchain and bind

Abheda (ਅਭੇਦ) : mysterious ; not split; not differentiated

Abhimāna (ਅਭਿਮਾਨ) : pride

Abigata (ਅਬਿਗਤ), Avigata (ਅਵਿਗਤ) : unmanifest

Abināshi (ਅਬਿਨਾਸ਼ੀ) : indestructible; deathless; that which cannot be reduced to nothingness

Abola (ਅਬੋਲ) : unutterable; mystique

Achala (ਅਚੱਲ) : immovable; firm for ever

Āchāra (ਆਚਾਰ) : code of conduct: culture; deed; extroversion

Achhala (ਅਛੱਲ) : undeceivable

Achheda (ਅਛੇਦ) : invulnerable; that which cannot be pierced into

Achraja (ਅਚਰਜ) : wonderful; that which cannot be approached by a verbal proposition

Achuta (ਅਚੁਤ) : eternal; moveless

Ādesa (ਆਦੇਸ਼) : hail to thee

Ādhāra (ਆਧਾਰ) : support; mainstay; foundation

Ādi (ਆਦਿ) : the beginning; primal; primeval

Adrishta (ਅਦ੍ਰਿਸ਼ਟ) : the unseen; imperceivable through normal senses

Agādha-bodha (ਅਗਾਧ-ਬੋਧ) : experience of the fathomless Numenon

Agādha (ਅਗਾਧ), Agāha (ਅਗਾਹ) : unfathomable

Agam (ਅਗੰਮ) : unknowable; (2) a category of the Tantra

Agochara (ਅਗੋਚਰ) : incomprehensible; unreachable; imperceptible

Agyāna (ਅਗਿਆਨ) : (spiritual) ignorance; unwisdom; nescience

Ahankāra (ਅਹੰਕਾਰ) : ego; individuating principle; the "I-maker"

Ajapā-jāpa (ਅਜਪਾ-ਜਾਪ) : involuntary repetition (of the Word); unstriven menmonic activity

Ajara (ਅਜਰ) : (Bliss) which cannot be contained

Ajūni (ਅਜੂਨੀ) : not-incarnated; not subject to birth and death

Akāl (ਅਕਾਲ) : deathless; eternal

Akal-kalā (ਅਕਲ-ਕਲਾ) : (nishkal-kalā) attributeless, yet in whom inhere all attributes

Ākāra (ਆਕਾਰ) : form; delineation

Ākāsha (ਆਕਾਸ਼) : space; ether; sky-matter; sound; (figuratively), mind; the Tenth Door

Akatha (ਅਕੱਥ) : ineffable

Akeha (ਅਕਹਿ) : unutterable

Alabha (ਅਲੱਭ) : unsearchable

Alakh (ਅਲੱਖ) : unknowable

Alipta (ਅਲਿਪਤ) : detached; unsmeared

Allāh (ਅਲਾਹੁ, ਅਲਹੁ) : Arabic name for one God

Alūnā (ਅਲੂਣਾ) : saltless (hence tasteless); monotonous

Amara (ਅਮਰ) : immortal

Amola (ਅਮੋਲ) : priceless

Amrita (ਅੰਮ੍ਰਿਤ) : nectar of immortality; (figuratively) the Name

Anādi (ਅਨਾਦੀ) : beginningless

Anhata (ਅਨਹਤ) : eternal; undying

Ananda (ਅਨੰਦ) : (spiritual) unalloyed bliss

Ananta (ਅਨੰਤ) : infinite

Anātha (ਅਨਾਥ) : supportless

Andaja (ਅੰਡਜ) : egg-born

Andesā (ਅੰਦੇਸਾ) : doubt; fear

Andhkār (ਅੰਧਕਾਰ) : utter darkness

Angikār (ਅੰਗੀਕਾਰ) : to clasp in embrace; to own

Anhada (ਅਨਹਦ) : unstruck melody; uncaused sound; music of spheres

Anil (ਅਨੀਲ) : *lit.* colourless; white; infinite; absolute

Anjana (ਅੰਜਨ) : collyrium; light of wisdom; also the procession of appearances or illusory forms

Ansa (ਅੰਸ, ਹੰਸਾ) : Hansavtār; one of the ten incarnations of Vishnu; also particle

Antarātmā (ਅੰਤਰਾਤਮਾ) : innerself

Antahkarana (ਅੰਤਹਕਰਣ) : mind in the collective sense, *i.e.* with Manas (mind), Budhi (intelligence) and Ahankāra (ego)

Antargati (ਅੰਤਰਗਤਿ) : inwardness; (2) inwardly

Antarjāmi (ਅੰਤਰਜਾਮੀ) : inner-knower: discipliner of the soul

Anubhava (ਅਨੁਭਵ) : realisation; direct and intuitive knowledge

Anugraha (ਅਨੁਗ੍ਰਹਿ) : grace; mercy

Anumāna (ਅਨੁਮਾਨ) : inference

Anūpa (ਅਨੂਪ) : (of) peerless beauty; incomparable

Anurāga (ਅਨੁਰਾਗ) : love; attachment; magnetism

Apar-Apāra (ਅਪਰ-ਅਪਾਰ) : transcendent

Apāra (ਅਪਾਰ) : infinite; boundless

Aparasa (ਅਪਰਸ) : holy; untouchable

Āradha-urdha (ਅਰਧ-ਉਰਧ) : this (world) and that

Archā (ਅਰਚਾ) : flower-offering; worship

Ardās (ਅਰਦਾਸ) : supplication; prayer

Ārti (ਆਰਤੀ) : the mood of utter humility and spiritual dependence

Arupa (ਅਰੂਪ) : without form; formless

Āsā (ਆਸਾ) : hope (*cf.* mansa—desire)

Āsana (ਆਸਨ) : a body-posture; seat

Asankha (ਅਸੰਖ) : countless: myriads

Aseha (ਅਸਹਿ) : unbearable
Ashta (ਅਸ਼ਟ) : eight
Asthula (ਅਸਥੂਲ) : (sthool) gross; material, tangible, apparent (*cf.* Sukham, the subtle)
Ātamrāma (ਆਤਮਰਾਮ) : Divine spirit ; Immanent Lord
Athsatha (ਅਠਸਠ) : sixty-eight (holy pilgrim-stations of the Hindus)
Atita (ਅਤੀਤ) : detached
Ātma (ਆਤਮਾ) : individual soul; the Self beyond body and mind
Atola (ਅਤੋਲਾ) : unweighable; measureless
Aukhadi (ਅਉਖਧਿ) : medicine; medicament
Auliā (ਅਉਲੀਆ) : the seers; men of God-realisation
Avāgavana (ਆਵਾਗਵਨ), Āvāgaun (ਆਵਾਗਉਣ), Āvan-jān (ਆਵਣ-ਜਾਣ) : transmigration; coming and going: metempsychosis
Avdhuta (ਅਵਧੂਤ) : ascetic
Avtāra (ਅਵਤਾਰ) : God's incarnation; human birth

Bābal (ਬਾਬਲ) : father
Bahar (ਬਾਹਰ) : outside; the apparent; the world of senses
Bajra (ਬਜਰ) : hard; adamentine
Bakhshinda (ਬਖਸ਼ਿੰਦ) : the beneficent (Lord); forgiver
Bakhshisha (ਬਖਸ਼ੀਸ਼) : beneficence; bounty
Balihāri (ਬਲਿਹਾਰੀ) sacrifice; dedication
Banda (ਬੰਦਾ) : slave; disciple
Bandana (ਬੰਦਨਾ) : bowings
Bandha (ਬੰਧ), Bandhana : bondage
Bāni (ਬਾਣੀ) : the Word; the (Guru's) Word; the testament
Banjārā (Vanjārā) (ਬਣਜਾਰਾ, ਵਣਜਾਰਾ) : tradesman; pedlar: (figuratively) the seeker
Basitha (ਬਸੀਠ) : intercessor
Beda (Veda) (ਬੇਦ, ਵੇਦ) : Four Vedas; also the knowledge of true sciences
Bedhnā (ਬੇਧਨਾ) : to pierce through
Be-parvāha (ਬੇਪ੍ਰਵਾਹ) (Ve-parvāha) (ਵੇਪ੍ਰਵਾਹ) : care-free; he who owes no allegiance to another
Bhāga (ਭਾਗ) : fate; destiny; lot; portion
Bhagata (Bhakta) ਭਗਤ : devotee; *lit.* participant (in God)
Bhagata-Vachhal (ਭਗਤ-ਵਛਲ) : he who has the attitude of filial love towards devotees
Bhagauti (ਭਗੌਤੀ) : follower of Bhagvat; a Vaishnava. In Sikh Literature, emanated spirit of God
Bhagti (Bhakti) (ਭਗਤੀ) : the doctrine of worship of God through loving adoration
Bhai, Bhau (ਭੈ, ਭਉ) : fear; fear of God
Bhāo (ਭਾਉ) : love: adoration
Bheda (ਭੇਦ) : separateness: difference; distinguishing characteristic
Bhāndā (ਭਾਂਡਾ) : vessel (human body): also any receptacle, material of figurative, *e.g.*, *Gyānbhāndā*, a text or book

Bharama (ਭਰਮ) : doubt; dissipation of comprehension; that which causes the perception to waver
Bharosā (ਭਰੋਸਾ) : faith; reliance
Bharpūr (ਭਰਪੂਰ) : all-filling; brimful; non-wanting
Bhoga (ਭੋਗ) : enjoyment, participation: pleasance
Bhogi (ਭੋਗੀ) : enjoyer; participant
Bhuta (ਭੂਤ) : ghost; goblin; also an element; state of matter
Bichār (Vichār) (ਬਿਚਾਰ, ਵਿਚਾਰ) : reflection: idea
Bidhātā (Vidhātā) (ਬਿਧਾਤਾ, ਵਿਧਾਤਾ) : maker of destinies (God); the fixer of the lost
Bigāsa (Vigāsa) (ਬਿਗਾਸ, ਵਿਗਾਸ : the flowering (of the soul); aflorescence
Bij-mantara (ਬੀਜ-ਮੰਤਰ) : the three-line Gayatri whose study is permitted only to the three higher castes; technically, the secret Brahmanic formula to the reception and repetition of which only higher castes are entitled; the basic formula or premise of a science
Bikhama (Vikhama) (ਬਿਖਮ, ਵਿਖਮ) : hard; tempestuous
Bindu (ਬਿੰਦੁ) : sperm; pure potentiality
Birda (Virda) (ਬਿਰਦੁ, ਵਿਰਦੁ) : (*i*) royal title (*ii*) innate nature (*iii*) Kingly prerogative and regal pretensions; attributes of God
Bismāda (Vismāda) (ਬਿਸਮਾਦ, ਵਿਸਮਾਦ) : sense of wonderment; term specially coined by Guru Nānak to express the peculiar sense of the experience of the Numenon
Bithal (ਬੀਠਲ) : A non-incarnate form of Vishnu specially worshipped in Maharashtra
Brahma (ਬ੍ਰਹਮ) : Godhead
Brahmā (ਬ੍ਰਹਮਾ) : demiurge creator
Brahmanda (ਬ੍ਰਹਮੰਡ) : the potential egg of the creation; Primeval Atom
Brahmagyān(ਬ੍ਰਹਮ-ਗਿਆਨ) : gnosis
Brahmagyāni (ਬ੍ਰਹਮ-ਗਿਆਨੀ) : Wise of God; God-awakened; gnostic
Buddhi (ਬੁਧੀ) : higher intelligence (*cf.* sudhi, intuition)
Bujhanhāra (ਬੁਝਨਹਾਰ) : the all-knower
Bujhnā (ਬੁਝਣਾ) : to know (*cf.* sujhna, to visualise)

Chakora (ਚਕੋਰ), Chakvi (ਚਕਵੀ) : the two birds of Indian literary convention typifying undivided love
Chānana (ਚਾਨਣ) : (Divine) light
Chappu (ਚੱਪੂ) : the oars, spiritual aids
Charanārbind, Charan-kamal (ਚਰਨਾਰਬਿੰਦ, ਚਰਨ-ਕਮਲ) : the lotus-feet; the effable divine light that guides mankind either through the testa-

ment of the Guru, or by spiritual impulsion through conscience within

Chār-padārath (ਚਾਰ-ਪਦਾਰਥ) : the four life-objects according to Hindu thought—Dharma, Artha, Kāma, Moksha

Chauthā-pada (ਚਉਥਾ-ਪਦ) : the fourth state (Turiya), the highest Bliss

Chihna (ਚਿਹਨ) : sign; characteristic

Chintā (ਚਿੰਤਾ) : care; anxiety; thought

Chitta (ਚਿੱਤ) : individual consciousness; conscious mind, the ordinary, lower mind, memory, etc.

Chitragupta (ਚਿਤਰ-ਗੁਪਤ) : conscious, unconscious parts (of the mind); two ministers of the Dharmarājā who are believed to record our deeds; also, the indestructible store of all memories and perceptions

Dāmodara (ਦਾਮੋਦਰ) : Krishna round whose waist is the cord, *i.e.* God

Dāna (ਦਾਨ) : charity

Dandaut (ਡੰਡੌਤ) : prostration (before the deity)

Daru (ਦਰੁ) : the (Lord's) Gate

Darbār (ਦਰਬਾਰ) : the (Lord's) Court

Dargāh (ਦਰਗਾਹ) : the (Lord's) Abode

Darsana (ਦਰਸਨ) : vision

Dāsa (ਦਾਸ) : slave; disciple

Dasam-Duāra (ਦਸਮ-ਦੁਆਰ) : the Tenth Door; the inmost Self; the highest sense-organ of the Hindu esoteric physiology

Dāta (ਦਾਤੁ) : bounty, beneficence

Dātā (ਦਾਤਾ), **Dātār** (ਦਾਤਾਰ) : beneficent

Dayā (ਦਯਾ) : compassion

Dehi (ਦੇਹੀ) : the body; also the self, the owner of the body

Dharam (ਧਰਮ) : (1) the moral law; (2) the one ultimate reality; (3) code of conduct in life that sustains the soul: (4) doctrine

Dharam-Rāja (ਧਰਮ-ਰਾਜ), **Dharam-Rai** (ਧਰਮ-ਰਾਇ) : Justiciar in the Lord's Court; the Self; the discriminatory spirit (within)

Dharamsāla (ਧਰਮਸਾਲ) : the abode of Dharma; Sikh temple of worship

Dhātu (ਧਾਤੁ) : essence; also metal; Māyā

Dhiraja (ਧੀਰਜ) : patience: fortitude

Dholā (ਢੋਲਾ) : beloved

Dohāgan (ਦੋਹਾਗਣ) : the deserted one by the lover

Dhuri (ਧੁਰਿ) : from God, beginning

Dhundukāra (ਧੁੰਧੂਕਾਰ) : the pristine nebulous state of creation; also, darkness and confusion

Dhuri (ਧੂੜੀ), **Charan-Dhuri** (ਚਰਨ-ਧੂੜੀ) : Dust (of the Saint's feet) *i.e.*, instruction in spiritual knowledge

Dhyāna (ਧਯਾਨ, ਧਿਆਨ) : contemplation; mental concentration

Dibāna (ਦੀਬਾਣ) : the (Lord's) Court

Dina (ਦੀਨ) : supportless; (Arabic) religious creed; Islamic creed

Dolanā (ਡੋਲਣਾ) : to waver; wobble; swerve; vascillate (in faith)

Dujā (ਦੂਜਾ) : the other; Māyā

Dvaita (ਦਵੈਤ), **Dui** (ਦੂਈ) : dualism; duality; sense of otherness; Māyā

Dukha (ਦੁਖ) : (spiritual) pain; affliction

Dwaisha (ਦਵੈਸ਼) : aversion; repulsion

Dyāl (ਦਯਾਲ), **Dyālu** (ਦਯਾਲੁ) : compassionate

Ekāgara (ਏਕਾਗਰ) : of one mind; concentrated state of mind

Gagana (ਗਗਨ) : *lit.* the sky, also the layer of individual mind which touches and participates in universal unconscious

Gana (ਗਣ) : Shiva's attendants

Gandharva (ਗੰਧਰਵ), **Gandharba** (ਗੰਧਰਬ) : the heavenly singers

Gati (ਗਤਿ) : salvation; *lit.* reaching; arrival

Ghara; Nijghara (ਘਰ, ਨਿਜਘਰ) : Self; innerself

Ghata (ਘਟ) : the earthen vessel: human body

Ghāta (ਘਾਟ) : river-bank; sea-shore; destination

Girdhāri (ਗਿਰਧਾਰੀ) : the mountain-lifter; a name of Krishna, who carried a mountain on his hand; also, God

Gupāla (ਗੋਪਾਲ) : he who sustains the world: God

Govardhana (ਗੋਵਰਧਨ) : Krishna, the cow-tender: also God

Guna (ਗੁਣ) : attribute; mode; quality; also of the three attribute-modes of the universe according to Sankhya philosophy

Gupta (ਗੁਪਤ) : subtle; secret; inner essence

Gurbāni (ਗੁਰਬਾਣੀ) : Guru's testament

Gurudwārā (ਗੁਰੁ-ਦਵਾਰਾ) : the Guru's abode; also, a Sikh temple of worship

Gurmati (ਗੁਰਮਤਿ) : the Guru's wisdom (way); Sikhism

Gurmukh (ਗੁਰਮੁਖ) : Godwards turned (*cf.* Manmukh, selfwards turned), also through the Guru (ਗੁਰਮੁਖਿ) or the Guru's Word; also, man of religion

Gur-prasādi (ਗੁਰ ਪ੍ਰਸਾਦਿ) : through the Guru's (God's) Grace

Guru (ਗੁਰੁ) : the spiritual teacher; enlightener. According to firm tradition, Guru Gobind Singh explained the meaning of the word as follows : *Gu* means inertia, nescience matter ; *Ru* means the principle which

illuminates the mind. Guru thus means the descent of divine guidance to mankind through a teacher or the divine impulsion of human conscience

Gyān (ਗਯਾਨ) : gnosis; wisdom; cognition

Hājar-Hajur (ਹਾਜ਼ਰ ਹਜ਼ੂਰ) / Hāzar-Hazur : the living presence

Halemi-rāj (ਹਲੇਮੀ ਰਾਜ) : benign regime; a state and government based on persuasion and not coercion

Halta-palta (ਹਲਤ-ਪਲਤ) : here and hereafter

Hari (ਹਰੀ) : the destroyer (God)

Hatta, Hatti (ਹੱਟ, ਹੱਟੀ) : shop, stall, store; the Guru's or the Saint's abode to which the seeker repairs to buy his spiritual wares

Hou-main (ਹਉਮੈ) : I-amness; ego; sense of Separateness

Hansa (ਹੰਸ) : mythical swan supposed to be able to segregate milk from water; hence, the discriminating mind; (2) one of the incarnations of Vishnu

Hirda, Rida (ਹਿਰਦਾ, ਰਿਦਾ) : heart

Hiya (ਹੀਯਾ) : heart

Hukam (ਹੁਕਮ) : God's Will, (God's) command

Indri (ਇੰਦ੍ਰੀ) : Sense-powers; there are two kinds of them—five Jnanindriyas (or abstract knowing senses) and five Karmindriyas (or abstract, working senses)

Ichhā (ਇੱਛਾ) : the will or desire as set or fixed by the will

Irā (ਇੜ) : the nerve-current on the left side of the spinal cord; the left nostril; a nerve-passage of energy in the Hindu esoteric physiology.

Ishta (ਇਸ਼ਟ) : chosen ideal; also object of worship

Ishwara (ਈਸ਼ਵਰ) : the Supreme God

Isnāna (ਇਸਨਾਨ) : holy bath; ablution

Jagat (ਜਗਤ) : the world; *lit.* characterised by transience

Jagdish (ਜਗਦੀਸ਼) : master of the world; God

Jāla (ਜਾਲ) : Trap, snare (of Māyā)

Jama (Yama) (ਜਮ, ਯਮ) : Angel of Death; *lit.* the discipliner

Jam-duta (ਜਮਦੂਤ) : Couriers of Death

Jampuri (Yampuri) (ਜਮਪੁਰੀ, ਯਮਪੁਰੀ) : the abode of the Yama

Jana (ਜਨ) : the slave; disciple

Janam-padārath (ਜਨਮ-ਪਦਾਰਥ) : life-object

Jāni-Jāna (ਜਾਣੀ-ਜਾਣ) : Inner-knower

Janjāla (ਜੰਜਾਲ) : tumult (of senses)

Jantar (Yantar) (ਜੰਤਰ, ਯੰਤਰ) : a (magic) diagram; the spell

Japu (ਜਪੁ) : prayer, meditation

Jata (ਜਤ) : self-control

Jāti (ਜਾਤਿ) : caste; nature; quality; species

Jeraja (ਜੇਰਜ) : sperm-born

Jiā-Dāna (ਜੀਆਦਾਨ) : the gift of spiritual life

Jivan-mukti (ਜੀਵਨ-ਮੁਕਤੀ) : living freedom; emancipated while yet alive

Jiva (ਜੀਵ) : individual soul (*cf.* Purusha—Universal Soul)

Jivātmā (ਜੀਵਾਤਮਾ) : Atman manifesting as Jiva; the Self of an individual

Joni (Yoni) (ਜੋਨਿ, ਯੋਨਿ) : matrix; womb; source of creation

Jor (ਜੋਰ) : power; also union

Joti (ਜੋਤਿ) : light (of the spirit); the essence (of things)

Joti-Sarupa (ਜੋਤਿ-ਸਰੂਪ) : embodiment of (spiritual) light

Jugti (ਜੁਗਤਿ) : the Way (of Release)

Kachā (ਕੱਚਾ) : unripe; transitory

Kaivalya(Kevela)(ਕੇਵਲ) : alone; independent; isolated; in Sankhya, the purified spirit freed from all blending colours

Kāla (ਕਾਲ) : time; also death

Kalyāna (ਕਲਿਯਾਨ) : freedom; redemption

Kāma (ਕਾਮ) : lust; desire

Kapāta (ਕਪਾਟ) : the sense-doors; in particular highest sense of spiritual discrimination

Kapra (ਕਪੜਾ) : cloth (body); raiment; robe of honour

Karāmāta (ਕਰਾਮਾਤ) : miracle

Karam (ਕਰਮ) : destiny; lot; law of cause and effect in moral world; binding action; also Grace when used in its Arabic sense

Karan-Kārana (ਕਰਨ-ਕਾਰਨ) : cause of causes; the first cause

Karodha (ਕ੍ਰੋਧ) : wrath

Kartā (ਕਰਤਾ) / Kartār (ਕਰਤਾਰ) : Creator-Lord; Doer

Kartā-purukhu (ਕਰਤਾ-ਪੁਰਖੁ) : the Creator-Person

Kasauti (ਕਸੌਟੀ) : touchstone (used figuratively for the Guru, etc.)

Kasumbharā (ਕਸੁੰਭੜਾ) : safflower; false colour (of the seeming world)

Kasturi (ਕਸਤੂਰੀ) / Kathuri (ਕਥੂਰੀ) : musk: the inner-treasure of spiritual revelation

Kateba (ਕਤੇਬ) : the semitic books of revelation

Kavlā, Kamlā (ਕਵਲਾ, ਕਮਲਾ) : the lotus ; Lakshmi, who lives in the lotus

Khāliq (ਖਾਲਿਕ) : the Creator of all creation

Khanda (ਖੰਡ) : portion ; part

Khāni (ਖਾਣੀ) : (four) sources of creation of ancient Hindu sciences

Khasmānā (ਖਸਮਾਨਾ) : care

Khasama (ਖਸਮ) : husband ; beloved spouse ; God

Khilāvanhārā (ਖਿਲਾਵਨ-ਹਾਰਾ) : prompter (God)
Khudā (ਖੁਦਾ) : the Persian name for God
Khushi (ਖੁਸ਼ੀ) : gladness
Kirat (ਕਿਰਤ) : the wrought deeds
Kirpā (Kripā) (ਕ੍ਰਿਪਾ) : grace ; mercy
Klesh (ਕਲੇਸ਼) : afflictions
Koti (ਕੋਟੀ) : aeons
Kripā-nidhāna (ਕ੍ਰਿਪਾ-ਨਿਧਾਨ) : the treasury or fount of grace
Kumbhaka (ਕੁੰਭਕ) : the retention of breath (in the Yogic practices of breathing)
Kūr (ਕੂੜ) : falsehood ; Māyā
Kushala (ਕੁਸਲ) : wholesome

Lāda (ਲਾਡ) : caressing
Lakhana (Lakshana) (ਲੱਖਣ) : mark ; characteristic
Lāl (ਲਾਲ) : red (the colour of Spiritual Bliss) ; also, beloved
Lekh (ਲੇਖ) : the eternal writ
Lekhā (ਲੇਖਾ) : account (of earthly activity) ; reckoning (before God)
Lilā (ਲੀਲਾ) : (God's) sport ; play ; pastime
Lilāta (ਲਿਲਾਟ) : lot writ on the 'forehead' (conscience)
Liva (ਲਿਵ) : communion ; absorption (in devotional love)
Lobha (ਲੋਭ) : greed, avarice
Loka (ਲੋਕ) : (three) worlds—heaven, earth and the under-world ; (2) a sphere
Lūnharāmi (ਲੂਣ-ਹਰਾਮੀ) : faith-breaker ; one who betrays God's bounties
Madhusūdana (ਮਧੁਸੂਦਨ) : who as Krishna destroyed Madhu, the demon
Mahal (ਮਹਲ) : bridal chamber ; God's abode (within and beyond)
Mehala (ਮਹਿਲ; ਮਹਲਾ) : the (Lord's) palace ; also the bride
Mahalla (ਮਹੱਲਾ) : According to Sikh theological tradition, it is a corruption of the Sanskrit word 'Mehla' meaning a woman signifying the human soul as Lord's bride. But, accordig to Dabistan - i- Mazahib by Mohsin Fāni, "it is an Indo-Arabic word derived from 'Haulatu', (*Pl.* Mahallatu'n) meaning one on whom the Spirit of God has descended. In Sikh scripture, 'Mahalla' means the prophet on whom the spirit of God has descended, and through whom this spirit speaks for the guidance of the mankind"
Mahiyala (ਮਹੀਅਲ) : inter-space
Majitha (ਮਜੀਠ) : madder ; the fast colour (that sticks to the soul

Mamtā (ਮਮਤਾ) : selfness
Mandala (ਮੰਡਲ) : region
Mangala (ਮੰਗਲ) : the wedding song : the song of joy
Manmati (ਮਨਮਤਿ) : the counsel of self
Manmohan (ਮਨਮੋਹਨ) : the enticer of the mind ; God
Manmukh (ਮਨਮੁਖ) : selfwards turned ; egocentric ; self-willed
Mana (Manas) (ਮਨ) : mind
Mannana (ਮੰਨਣ) : to accept mentally
Manohar (ਮਨੋਹਰ) : the enticer of the mind, *i.e.*, God
Mansā (ਮਨਸਾ) : desire
Maga, Mārg (ਮਗੁ, ਮਾਰਗ) : the (spiritual) highway

Mathā, Mastak (ਮੱਥਾ, ਮਸਤਕ) : *lit.* the forehead ; destiny or God's Writ
Māti (ਮਾਤੀ) : inebriated ; intoxicated
Mata (ਮਤ) : intelligence
Māyā (ਮਾਯਾ) : delusion or that power of nature which veils the reality and thus produces error and illusion in our minds
Merū (ਮੇਰ, ਮੇਰੂ) : the prime bead in the rosary
Mithā (ਮਿੱਠਾ) : sweet (fig. Māyā)
Moha (ਮੋਹ) : infatuation ; undue affection : also, illusion
Mokh-duāra (ਮੋਖ-ਦੁਆਰ) : the Gate of Salvation
Mūrha (ਮੂੜ੍ਹ) : obstinate ; pig-headed
Mukand (ਮੁਕੰਦ) : the Liberator ; (God)
Mukti (Moksha) } Mokh (ਮੁਕਤੀ, ਮੋਖ) } : release ; deliverance ; emancipation (from desire) ; it does not imply release from worldly activities in Sikhism
Mūla (ਮੂਲ) : root, essence
Muni (ਮੁਨੀ, ਮੁਨਿ) : hermit, sage ; man of silence (ਮੋਨੀ) ; seer
Murāri (ਮੁਰਾਰੀ) : Krishna, the slayer of Mur, the demon ; God
Murli Manohar (ਮੁਰਲੀ ਮਨੋਹਰ) : Krishna who entices with his flute ; God
Mūrti (ਮੂਰਤਿ) : being ; also, idol
Mushka (ਮੁਸਕ) : musk ; fragrance

Nābhi (ਨਾਭੀ) : navel
Nachhattar (ਨਛੱਤਰ, ਨਖੱਤਰ) : collection of stars
Nāda (ਨਾਦ) : subtle music such as the *Yogi* hears in his trance ; sound
Nadri (ਨਦਰਿ) : glance (of Grace)
Nadri Nihāla (ਨਦਰਿ-ਨਿਹਾਲ) : beautitude of divine Grace
Nāma (ਨਾਮੁ) : the Name ; the Neumenon ; the inner-spirit of things
Naraka (ਨਰਕ) : hell ; state of utter spiritual unrest
Nārāyana (ਨਾਰਾਇਣ) : the "human" God ; "mover on the waters", a title of Vishnu
Nema (Niyama) (ਨੇਮ, ਨਿਯਮ) : self-culture for inner-control ; In *Hath-Yoga*, five *Niyamas* are prescribed
Nidhi (ਨਿਧਿ) : the treasure (of nine kinds)

Nigama (ਨਿਗਮ) : a treatise in which Shiva asks and Parvati, his consort, answers the questions (*cf.* Agama)

Nihkevala (ਨਿਹਕੇਵਲ) : state of *Kaivalya* or complete absorption in the thought of universality

Nirālama (ਨਿਰਾਲਮ) : detached

Niranjana (ਨਿਰੰਜਨ) : immaculate ; spotless

Nirankāra (ਨਿਰੰਕਾਰ) : the formless God ; absolute

Nirbāna, Nirvāna (ਨਿਰਬਾਣ, ਨਿਰਵਾਣ) : cessation of desire. (It does not imply non-being in Sikhism)

Nirdhana (ਨਿਰਧਨ) : supportless ; poor

Nirbhau (ਨਿਰਭਉ) : fear-free

Nirguna (ਨਿਰਗੁਣ) : absolute ; unrelated ; without attributes or qualities

Nirmala (ਨਿਰਮਲ) : immaculate ; spotless

Nirodha (ਨਿਰੋਧ) : stopping

Nirvaira (ਨਿਰਵੈਰ) : without enmity

Nirvikalpa (ਨਿਰਵਿਕਲਪ) : changeless

Nisāna (ਨੀਸਾਣ) / **Nishāna** : standard ; token ; pass-word

Nivirti (ਨਿਵਿਰਤੀ) : detachment ; "revolving away from"

Nivli-Karma (ਨਿਵਲੀ-ਕਰਮ) : inly washings in the *Yogi*

Onkāra (ਓਅੰਕਾਰ) : the One Supreme Being

Oodhā (ਊਧਾ) : inverted

Oodhā-Kanval (ਊਧਾ-ਕੰਵਲ) : inverted lotus (*i.e.*, mind turned away from God)

Ota-pota (ਓਤ-ਪੋਤ) : warp and woof

Pachhāna (ਪਛਾਣ) : realisation

Pada, Padvi (ਪਦ, ਪਦਵੀ) : state or condition

Padam (ਪਦਮ) : lotus ; symbol of purity and spiritual awakening

Padarath (ਪਦਾਰਥ) : life-object

Pāhārā (ਪਾਹਾਰਾ) : *lit.* smithy (the world)

Pāhunarā (ਪਾਹੁਣੜਾ) : guest (*i.e.* man in life)

Pakhāna (ਪਖਾਨ) : *lit.* stone (ignorant of spiritual knowledge)

Palangha (ਪਲੰਘ) : couch (intimacy with God)

Pallara (ਪੱਲਰ) : husk

Pancha (ਪੰਚ) : *lit.* five (2) elect, (3) five Jnanindriyas and five Karmindriyas (*see* Indriya), (4) Five desires—Kāma (lust) ; Karodha (wrath); Lobha (avarice); Moha (infatuation) and Ahankāra (ego)

Panch-shabda (ਪੰਚ-ਸਬਦ) : *lit.* the melody of five sounds (*see* Anhad-Shadha)

Pantha (ਪੰਥ) : the path (of spiritual realisation)

Pāpa (ਪਾਪ) : inequity ; in sin

Param-pada (ਪਰਮ-ਪਦ) : *see* Turiya ; final beatitude

Pārasa (ਪਾਰਸ). : the philosopher's stone which is supposed to turn eight metals into gold ; the Guru

Pārāvāra (ਪਾਰਾਵਾਰ) : extent

Parbodha (ਪ੍ਰਬੋਧ) : gnosis

Pārbrahma (ਪਾਰਬ੍ਰਹਮ) : the trnscendent, Absolute God

Parchā (Parichay) (ਪਰਚਾ): introduction (to spiritual verities)

Parchanda (ਪਰਚੰਡ) : ablaze ; illumined

Pargāsa (ਪਰਗਾਸ) : illumination

Pargata (ਪਰਗਟ) : manifest

Pārgirāmi (ਪਾਰਗਿਰਾਮੀ) : the (far-sighted) seer

Parloka (ਪਰਲੋਕ) : the other world (of God's Presence)

Parimāratha (ਪਰਮਾਰਥ) : the highest truth ; the ultimate reality

Parmātmā (ਪਰਮਾਤਮਾ) : the Over-soul ; God

Parameshwara (ਪਰਮੇਸੁਰ) : the one God of gods (In Hindu scriptures it often denotes Shiva or Vishnu or Indra).

Parupakāra (ਪਰਉਪਕਾਰ) : munificence

Parpancha (ਪਰਪੰਚ) : play

Parsāda (ਪਰਸਾਦ) : grace ; beatitude

Parvāna (ਪਰਵਾਨ) : approved (by God)

Partakha (ਪਰਤੱਖ) : directly perceivable

Pasārā (ਪਸਾਰਾ) : emanation ; the world of being

Pātāla (ਪਾਤਾਲ) : underworld

Patta (ਪੱਤ) : honour

Patita (ਪਤਿਤ) : apostate ; the defiled

Pavittra (ਪਵਿਤ੍ਰ) : pure ; unstained (by Māyā)

Phoga (ਫੋਗ) : froth

Pinda (ਪਿੰਡ) : that which is gathered ; *i.e.* ; the body

Pingalā (ਪਿੰਗਲਾ) : the nerve-current on the right side of the spinal cord according to Hindu esoteric physiology ; also the right nostril

Piru (ਪਿਰੁ) : husband (God)

Pūjā (ਪੂਜਾ) : worship

Pūnji (ਪੂੰਜੀ) : capital-outlay ; the Name

Potā (ਪੋਤਾ) : treasure ; or purse (mind)

Prabhu (ਪ੍ਰਭੁ) : the powerful (God)

Prālabdha (ਪ੍ਰਾਲਬਧ) : *karma* whose fruits we have begun to reap in this life

Prāna (ਪ੍ਰਾਣ) : life-breath ; vital air (whose seat is the heart and whose movement is inwarrd)

Prāpti (ਪ੍ਰਾਪਤੀ) : attainment

Pratāpa (ਪ੍ਰਤਾਪ) : glory ; splendour

Pravirti (ਪ੍ਰਵਿਰਤੀ) : "revolving towards" ; involvement with the world

Premābhagti (ਪ੍ਰੇਮਾਭਗਤਿ) : love worship (as opposed to *Hath-yoga* or *Karma-marga*)

Preta (ਪ੍ਰੇਤ) : an earth-bound spirit

Prithvi (ਪ੍ਰਿਥਵੀ) : the earth (also, the human body)

Priti (ਪ੍ਰੀਤੀ) : love (of God)

Pukkā (ਪੱਕਾ) : solidly-buil ; firm

Punita (ਪੁਨੀਤ) : holy

Punna (ਪੁੰਨ) : virtue

Pūrab-Janam (ਪੁਰਬ-ਜਨਮ) : past birth

Pūrab-karma (ਪੁਰਬ-ਕਰਮ) : past actions

Purak (ਪੂਰਕ) : inhalation; inbreathing
Puri (ਪੁਰੀ) : spheres
Purkhotama (ਪੁਰਖੋਤਮ) : the highest Person; the Personal God
Purukha (Pursusha) (ਪੁਰਖ, ਪੁਰਸ਼) : the Universal Mind or Soul
Putli (ਪੁਤਲੀ) : puppet, *i.e.*, man

Qudrat (ਕੁਦਰਤ) : *lit.* nature; power
Qurbāni (ਕੁਰਬਾਨੀ) : sacrifice as an offering to God; dedication

Rabb (ਰੱਬ) : Arabic name for God
Rāga (ਰਾਗ) : attachment to sense-pleasures
Rāja-Yoga (ਰਾਜ-ਜੋਗ) : the *Yoga* of kingship or mastery over the mind; the highest *Yoga*
Rājas (ਰਾਜਸ) : energy, activity, restlessness; one of the three attribute-modes of Sankhya philosophy
Rakat-bindu (ਰਕਤ-ਬਿੰਦੁ) : female ovary and male sperm
Raliālā (Raliārā) (ਰਲੀਆਲਾ, ਰਲੀਆਰਾ) : delightful
Rāma (ਰਾਮ) : the all-pervasive He
Ranga (ਰੰਗ) : love; also colour
Rāra (ਰਾੜ) : the tumult (of mind)
Rāsa (ਰਾਸ) : the capital-outlay; the capital stock; the Name
Rasa (ਰਸ) : sap; essence; sweetness; love; delight
Razā (ਰਜ਼ਾ) : (Submission to) the Lord's Will
Rāzak (ਰਾਜ਼ਕ) : the sustainer: the bread-giver; God
Rechaka (ਰੇਚਕ) : exhalation, outbreathing
Rekhā (ਰੇਖਾ) : sign, line or mark
Ridhi (ਰਿਧਿ) : miraculous power
Rupa (ਰੂਪ) : form; phenomenon (*cf.* Name, Neumenon)
Ruti (ਰੁਤਿ) : season (the timely opportunity)

Sabda (ਸਬਦ) : the all-pervading eternal Word; verbal testimony which Mimānsā considers to be the only Parmāna (means) to spiritual knowledge

Sachā Pātshāha (ਸੱਚਾ ਪਾਤਸ਼ਾਹ) : the true king (God)
Sādhana (ਸਾਧਨ) : discipline; also wife
Sādhu (ਸਾਧੂ; ਸਾਧੁ) : the disciplined one; the saint
Sāha (ਸਾਹ) : the Merchant; God
Sāhā (ਸਾਹਾ) : the date of wedding, *i.e.* Union with God or worldly death
Sahja (ਸਹਿਜ) : poise; equipose; spontaneous; innate
Sahja-samādhi (ਸਹਜਿ-ਸਮਾਧਿ) : spontaneous trance
Sahsā (ਸਹਸਾ) : illusion
Sākata (ਸਾਕਤ) : worshipper of Shakti; hence, worshipper of Māyā or Power

Sākhi (ਸਾਖੀ) : witness, also instruction
Samādhi (ਸਮਾਧੀ) : trance; super-consciousness
Samānā (ਸਮਾਣਾ) : to merge
Samrasa (ਸਮਰਸ) : equality
Samrath (ਸਮਰਥ) : the all-pewerful
Sanbhau (Swaymbhu) / Saibhan (ਸੈਭੰ, ਸੰਭੂ, ਸੈਭਉ) : self-existent
Sangat (ਸੰਗਤ) : fellowship; society; sangha
Sanjama (Sanyama) ਸੰਜਮ, ਸੰਯਮ) : self-discipline; the mind's poise which, according to Yoga, proceeds through concentration and meditation to trance
Sanjoga (Sanyoga) ਸੰਜੋਗ : Union with God
Sankalapa (ਸੰਕਲਪ) : mental impression
Sansāra (ਸੰਸਾਰ) : that which flows, the world; round of births and deaths
Santokha (Santosha) (ਸੰਤੋਖ) : contentment; pleasedness; concord
Sār (ਸਾਰ) : essence; also, iron, hence hard
Sarguna (ਸਰਗੁਣ) : related; manifest: with qualities
Sarira (ਸ੍ਰੀਰ) : human body
Sarma (ਸਰਮ) : humility; sense of shame: introversion
Sarupa (Swarupa) (ਸਰੂਪ) : one's own true from or nature
Sasiyar (ਸਸੀਅਰ) : the moon; also region of peace
Sassa (ਸੱਸ) : mother-in-law; the evil in us
Sāstra (ਸਾਸਤ੍ਰ) : six system of Hindu religious thought
Sata Sacha (ਸੱਤ, ਸੱਚ) : existence; truth; verity; reality, *i.e.* that which is not transitory or illusory; an attribute of the Supreme
Sataka (Sattvika) (ਸਾਤਕ) : the illumination material
Satguru (ਸਤਿਗੁਰੂ) : the perfect (eternal) Guru, *i.e.*, God; the Guru as testament (the Word)
Sati (ਸਤੀ) : beneficent: ancient Hindu custom of the widow burning herself on the pyre of her husband
Sat Sangat (ਸਤਿ ਸੰਗਤ) : society of the saints
Saucha (ਸੌਚ) : (holy) bathings; ablution
Seja (ਸੇਜਾ) : couch; (God's) embrace; perfect union with God
Sevā (ਸੇਵਾ) : dedicated communal service
Sevaka (ਸੇਵਕ) : servant (of God)
Sharma (ਸ੍ਰਮ) : effort
Shakti (ਸ਼ਕਤੀ) : goddess of power, female aspect of the ultimate principle deified as Shiva's wife
Shant (Shanti) (ਸਾਂਤਿ) : peace; tranquility (of the mind)
Sharan (ਸ਼ਰਨ) : refuge
Shingār (ਸ਼ਿੰਗਾਰ) : embellishments (*i.e.* merits)
Shardhā (ਸ਼ਰਧਾ) : faith
Siānapa (ਸਿਆਣਪ) : cleverness (not wisdom); sharpwittedness
Siddha (ਸਿੱਧ) : the adept; Yogi
Siddhi (ਸਿੱਧੀ) : occult powers (eighteen in number); an accomplishment
Sift-Salāhu (ਸਿਫਤਿਸਲਾਹੁ) : praise of God, or contemp-

lating His attributes to become His prototype.

Sikh (ਸਿੱਖ) : disciple; also, instruction (ਸਿਖਿਆ) the man of culture and religion

Sila (ਸੀਲ਼) : morality; moral habits, aptitudes or proclivities

Simran (ਸਿਮਰਨ) : meditation

Sirjanhāra (ਸਿਰਜਨਹਾਰ) : the Creator

Shiva (ਸ਼ਿਵ) : one of the Hindu Trinity; for Shaivites, the supreme Deity.

Sobhā (Shobhā) (ਸੋਭਾ) : splendour

Socha (ਸੋਚ) : discursive thought-processes

Sohāgan (ਸੋਹਾਗਨ) : (the Lord's) bride; the true seeker

Soham (ਸੋਹੰ) : I am He

Soham-Hansā (ਸੋਹੰ-ਹੰਸਾ) : "I am He, He is Me"

Sohilā (ਸੋਹਿਲਾ) : song of (Lord's) praise: song sung at weddings

Suchā (ਸੁਚਾ) : pure

Sudhā (ਸੁਧਾ) : nectar; (the Name)

Sudhi (ਸੁਧਿ) : consciousness; vision

Sukha (ਸੁੱਖ) : happiness; peace

Sukhāsana (ਸੁਖਾਸਨ) : the comfortable posture

Sukham (Suksham) (ਸੂਖਮ) : subtle

Sukhmanā (Sushmanā) (ਸੁਖਮਨਾ) : the hollow canal which, according to the esoteric Hindu physiology, runs through the centre of the spinal cord

Sukhmani (ਸੁਖਮਨੀ) : gem of peace; that which gives peace to the mind

Sukhopati (Sushupti) (ਸੁਖੋਪਤਿ, ਸੁਸ਼ੁਪਤਿ) : deep, dreamless sleep

Sunna-Samādhi (ਸੁੰਨ-ਸਮਾਧੀ) : (God's) primordial trance

Sunna (Shunya) (ਸੁੰਨ) : void, primordial

Supna (Shupana) (ਸੁਪਨ) : the dream-state

Sur (Surya) (ਸੂਰ) : the sun; also, region of passion

Suraga (Swarga) (ਸੁਰਗ) : heaven (or the Fourth State); Turiya

Surati (ਸੁਰਤਿ) : consciousness

Suta (ਸੂਤ) : the thread (of eternal laws)

Svānt (ਸਵਾਂਤ) : celestial drop from heavens which the *Chatrik* (bird) seeks

Svasti (ਸਵਸਤਿ) : greetings be unto thee

Setaja (Svetaja) (ਸੇਤਜ) : foetus-born

Tāmasa (ਤਮਸ) : darkness; inertia

Tantra (ਤੰਤ੍ਰ) : the body of Hindu scriptures revealed by Shiva

Tapa (Tapasa) (ਤੱਪ) : penance; mortification; austerity

Tatt (ਤੱਤ) : elements; also 'that'

Tatt (Tattwa) (ਤੱਤ) : quaintessence; principle; category; truth; reality; thatness; the thing-in-itself

Thakur (ਠਾਕੁਰ) : the master

Tiratha (ਤੀਰਥ) : the holy waters; the (Hindu) pilgrim-stations

Trishnā (ਤ੍ਰਿਸ਼ਨਾ) : craving, desire

Tulhā (ਤੁਲਹਾ) : raft

Turiyā (ਤੁਰੀਆ) : the fourth State; the highest state of Bliss of consciousness

Udāna (ਉਡਾਨ) : one of the five vital airs of inner body whose movement is upwards

Udāsa (ਉਦਾਸ) : the state of abandonment, detachment or withdrawal

Udāsi (ਉਦਾਸੀ) : the recluse; a Sikh order of ascetic preachers

Udyāna (ਉਦਿਆਨ) : the wasteland (*i.e.* world)

Unmāda (ਉਨਮਾਦ), Unmana (ਉਨਮਨ) : the state of ecstasy

Upāya (ਉਪਾਇ) : means

Upādhi (ਉਪਾਧਿ) : limiting adjunct

Utbhuja (ਉਤਭੁਜ) : earth-born

Vāda (ਵਾਦ) : argumentative knowledge

Vāhu-Gurū (ਵਾਹੁ-ਗੁਰੂ) : the Sikh name for God

Vairāga (ਵੈਰਾਗ) : dispassion; detachment; indifference to the unreal; non-attachment; uncolouredness

Varbhanda (Brahmand) (ਵਰਭੰਡ, ਬ੍ਰਹਮੰਡ) : the universe

Varana (ਵਰਣ) : colour or caste

Vāsanā (ਵਾਸਨਾ) : habit-energy

Vedana (ਵੇਦਨ) : feeling; sensation; the inner pain (of divine love)

Vesa (ਵੇਸ) : vesture; raiment; decoration

Ve-pravāha (ਵੇਪ੍ਰਵਾਹ) : care-free

Vichāra (ਵਿਚਾਰ) : idea-forms

Vicholā (ਵਿਚੋਲਾ) : intercessor (the Guru)

Vidāna (ਵਿਡਾਣ) : wonderment

Vijoga (Viyoga) (ਵਿਜੋਗ, ਵਿਯੋਗ) : separateness

Vikalpa (ਵਿਕਲਪ) : verbal delusion; doubt; notion; fancy

Vikara (ਵਿਕਾਰ) : mortal sins

Vikhama (ਬਿਖਮ) : treacherous; hard

Viveka (Babeka) (ਵਿਵੇਕ, ਬਬੇਕ) : sense of discrimination between the real and the unreal

Vritti (Britti) (ਬਿਰਤੀ) : "the whirlpool", wave-form in the Chitta

Vyāha (ਵਿਆਹ) : wedding; (Union with God)

Yoga (Joga) (ਯੋਗ, ਜੋਗ) : joining: spiritual culture that leads us to God

Yuga (Juga) (ਯੁਗ, ਜੁਗ) : one of the four ages of the world—(1) Satyuga, (2) Treta, (3) Duapar, (4) Kali. The four Yugas have a total of 4,320,000 man-years as their age, the Satyuga having the longest and the Kaliyuga, the present one, the shortest in which man has declined spiritually and morally and even physically to the lowest depths.

Sri Guru Granth Sahib

VOL. 2

Sri
Guru Granth Sahib

[*English Version*]

VOL. II
(Revised in modern idiom)

Translated and annotated by
DR. GOPAL SINGH, M.A., Ph.D.

ALLIED PUBLISHERS PVT. LIMITED
NEW DELHI MUMBAI KOLKATA CHENNAI NAGPUR
AHMEDABAD BANGALORE HYDERABAD LUCKNOW

ALLIED PUBLISHERS PRIVATE LIMITED

Regd. Off. : 15 J.N. Heredia Marg, Ballard Estate, Mumbai 400001
12 Prem Nagar, Ashok Marg, Opp. Indira Bhawan, Lucknow 226001
Prarthna Flats (2nd Floor), Navrangpura, Ahmedabad 380009
3-2-844/6 & 7 Kachiguda Station Road, Hyderabad 500027
5th Main Road, Gandhinagar, Bangalore 560009
1/13-14 Asaf Ali Road, New Delhi 110002
17 Chittaranjan Avenue, Kolkata 700072
81 Hill Road, Ramnagar, Nagpur 440010
751 Anna Salai, Chennai 600002

ISBN 81-7764-304-5 (Set)
ISBN 81-7764-306-1

First Edition, 1960
Reprinted, 1962, 1963, 1965
Revised Edition, 1978
Reprinted, 1984, 1987, 1989, 1993, 1996, 2002, 2005

Price : Rs. 1800.00 (Full set of 4 Vols.)

Published by Sunil Sachdev and printed by Ravi Sachdev at Allied Publishers Private Limited.
Printing Division, A-104 Mayapuri, Phase-II, New Delhi - 110 064 7/2005

TABLE OF CONTENTS

ENGLISH TRANSLATION

OF THE

ORIGINAL TEXT

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

So-Dar[1], Rāg Āsā M.[2] 1, Ghar 1[3]

What kind is Thy Gate, what kind is Thy Abode, O Lord, **P. 347**
Where Sittest Thou and Supportest us all ?
There play to Thee myriads of Players a myriad Tunes,
And sing to Thee myriads of heavenly Singers in a myriad Measures.
Yea, sing to Thee winds, water and fire,
And sings also the Lord-justiciar sitting at Thy Door.
And sing to Thee also Chitra and Gupta, the Scribes of men's deeds,
On which the Dispenser of the Divine Law, bases his judgment of men.
And sing also to Thee Shiva and Brahma and Parvati :
And so they look beauteous, being Blest by Thee.
To Thee, at Thy Door, sing Indras seated on their thrones
Along with throngs of other gods and goddesses, too.
And the Siddhas too, wrapt in contemplation, sing of Thee,
As do the seers who reflect on no other thought but Thine.
Of Thee sing the celibates and men of Truth and Contentment and warriors mighty and brave,
And the Pundits too, and the holy Rishis,
Along with their Vedas, through ages upon ages.
The enticing heavenly houris also sing of Thee,
As also sing the earth, the heavens and the underworlds.
And the Jewels too, created by Thee sing of Thee,
Along with the sixty-eight pilgrim-stations to which men repair (to wash their sins off).
And sing to Thee warriors and heroes of immeasurable prowess and power,
Along with the four sources of creation.
Yea, the whole universe sings to Thee, and all its parts, and all the spheres ;
For, it is Thou who established them and kept them where they are.
(But), sing to Thee only those with whom Thou art Pleased and who are Inebriated with Essence of Thy Worship.
How many more do also sing to Thee, O Lord, whom I cannot even visualise.
Thou forever art, yea, forever art Thou alone,
The True One, whose Name is Truth.
He is the Creator of all creation, who is, will be, and will go not ever,
Who Created the universe of various species, colours and kinds :
And Watches all what He Creates and as and what Suits His Glory and Pleasure.
Yea, the Lord doth only what Pleaseth Him, and no one can command Him to do what He wouldn't.
For, He is the King of kings, and so Nānak liveth in His Will. *[1-1]* **P. 348**

Āsā M. 4.

O Thou, the Person on High, the Purest of the pure, Infinite. Unfathomable,
O Thou, the True Creator, on whom all Meditate,
O Thou, the Benificent Lord, all belong to Thee.
O Saints, Meditate on Him that all your woes may depart.

---

1. 'So-Dar' is the heading of the composition for the following verse (which is also included in the 'Japji' with minor modifications and which begins with these words).

2. According to traditonal scholars, the word in the text is to be pronounced as 'Mehla' literally meaning the (Lord's) Bride. (According to others) it should be pronounced as 'Mohalla' (which, its origin being Arabic, would mean, he on whom God has descended). The figures 1, 2, etc., signify whether it is the composition of the 1st Master (Nānak), or the 2nd (Angad), the 3rd (Amar Dās), the 4th(Rām Dās), the 5th (Arjun), or the 9th Master.(Tegh Bahadur). As would be seen, all the Gurus style themselves as Nānak.

3. 'Ghar' of the original text means musical measure. These instructions are for singing the original text and so are omitted in the translated version.

He Himself is the Master, and also He Who Serves.
Who am I, Nānak, but a mere man? *[1]*
Thou, O Lord, art in the hearts of all, ingrained in their beings ; in Thee are all contained.
Some are the givers and others the seekers of their gifts :
All this is Thy Wonderful Miracle.
(For), Thou art the Giver and Thou the Receiver.
I Know of no one other than Thee.
Thou, the Eternal, Endless, the Transcendent God, O, which of Thy Virtues shall I chime?
I can only be a Sacrifice to those who Serve Thee. *[2]*
They who Meditate on Thee, they live in Peace ;
They are the ones Saved, and deathless have they become.
They who Meditate on the Fearless Lord, all their fear goes.
They who Serve their Master, Merge in the Being of God.
Blessed, blessed are they : Nānak is a Sacrifice unto them. *[3]*
Countless are Thy Devotees, O Lord, who recount Thy Merits.
Countless worship Thee, utter Thee, suffer penances for Thee.
Countless are the readers of the Smiritis, the Shastras,
And those doing six kinds of works[1], in accordance with their faith.
But Blessed alone are the Devotees who act in Thy Pleasure, my Master. *[4]*
Thou art the Being Primeval, the Infinite, the Creator; no one is as great as art Thou.
Through ages, Thou alone hast been forever, the same, Moveless Creator.
That alone happens what Thou Willest ; that alone works.
Thou Created the whole universe :
And, when Thou Willest, it will submerge (in Thee).
Nānak sings the Praises of Thee, O Lord, who Knowest all about all. *[5-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1. Chaupadas

They who hear of the Greatness of the Lord say He is Great.
But He alone Knoweth who Seeth (Him).
O Priceless, Indescribable Thou :
They who describe Thee, Merge in Thee. *[2]*
O Great, O High, our Master,
Unfathomable, of Virtues Immeasurable,
No one knows how vast is Thy Expanse ! *[1-Pause[2]]*
The wise men of intuition exercised their Wisdom and Intuition,
The valuators put value on Thee.
The wise, the seers, the holiest of the holy,
Could enunciate but little of Thy Worth. *[2]*
All Truth, all penances, all goodness,
All miracles, all merits of the adepts,
The intuitive powers—without Thee, no one has found.
He on whom is thy Grace has them ; the others have them not. *[3]*
Who pray, is the utterer
That can utter the whole of Thy Treasureful Virtues ?
Him on whom Thou Bestowest (Thy Mercy) cannot but bask in it.
Says Nānak, "The Truth alone Saves us, yea, the Truth alone". *[4-1]*

Āsā M. 1

I utter Thy Name and live. I forget Thee and I die.
How hard it is to say Thy Name, O True one !
He who hungers for Thy True Name, O Lord,
His Woes wither away. *[1]*

---

1. According to Manusmriti, the six kinds of works are : reading, teaching, performing *yagna*, leading *yagna* and giving and receiving of alms.
2. The line after which occurs the word ਰਹਾਉ (रहाऊ) (or Pause) contains the essence of the whole verse.

O mother, why should I forsake Him,
Who is True, whose Name is Truth. *[1-Pause]*
The Greatness of the True Name
Many have uttered – but found not even a little of its True Worth.
Even if the whole universe rings
(With His Praise), He neither becomes any the greater, nor lesser. *[2]*
He neither Dies, nor is there any to grieve for Him.
He Gives and His Giving knows no bounds.
This alone is His Virtue that He alone is ;
Neither there was any other, nor will there ever be. *[3]*
He is as Great as is His Beneficence,
Yea, He who made the night to follow the day.
He who forgets Him is indeed a low-caste wretch :
Without the Lord's Name, Nānak, one is a low worm[1]. *[4-2]*

Āsā M. 1.

If the seeker cries out and begs at the Lord's Door, the Lord Hears him,
And whether He Blesses him or Curses him, he must revel in His Glory. *[1]*
See thou of each the Light within and ask not his caste :
For, Hereafter, the caste is of no avail. *[1-Pause]*
Thou, O Lord, Dost everything and causest everything to be done,
And of Thyself Hearest Thou all our plaints.
When Thou, O Creator, art the Cause of all causes,
Why then shall I lean on the world and for what? *[2]*
He the Lord Himself Creates and of Himself Feeds He all,
And, of Himself He Purges our mind of all evils.
When the Lord Comes to Abide in our Mind by the Guru's Grace,
Our Darkness is dispelled and our Woes depart. *[3]*
He alone enables us to love the Truth.
Yea, in no otherwise can one gather the Truth.
Says Nānak : "Whomsoever the Lord Blesses with this Boon,
From him no Account is asked in the Hereafter." *[4-3]*

Āsā M. 1

The desires of the heart clamour like the cymbals and the ankle-bells,
And with them thumps the drum of the world.
The mind[2] dances to the tune of this Kali-age,
O, where can men of Truth and Continence plant their feet ? *[1]*
Nānak is a Sacrifice (only) to the Lord's Name,
For the world is blind and the God alone See-eth. *[1-Pause]*
And lo, the disciple comes to the Guru only to eat his fill :
Yea, 'tis the call of bread that lures him to the Guru's home.
But, even if one lives to eat for a whole century, **P. 350**
Only that day of him is Approved when he knows his Lord. *[2]*
On seeing a man's sombre face, compassion comes not to us,
For without give-and-take, no one will do a thing (for another).
The king ministers justice if his palm is greased,
But, in the name of God, he is moved not. *[3]*
Human in form, Nānak by name,
But in deeds a cur, waiting for command at others' doors !
He who, by the Guru's Grace, takes himself to be a guest (in the world),
He alone is Honoured at the Lord's Court. *[4-4]*

---

1. ਸਨਾਤਿ (सनाति) : of low birth.
2. Narada was a sage, but being of playful, mercurial nature, he is identified with the mind.

Āsā M. 1

As much is the Music in our minds, that much is Thy Sound, O Lord.
As much is the form (of the universe), that much is Thy Body.
Thou art the tongue that tastes, Thou the nose that smells: O mother, I can think not of another. *[1]*
My Master is One, yea, the One alone: The One Absolute; the One-in-One. *[1-Pause]*
He of Himself Destroys; He of Himself Redeems,
He Himself Gives and also Takes away what He gives.
He of Himself Sees and Blossoms; of Himself He Blesses us with His Grace. *[2]*
All that He had to do, that He is Doing; for none other can do a thing.
And as He Blesses us, so do we name Him; for all Glory is His. *[3]*
The Kali age is the bar-maid[1] who sells the sweet wine of Illusion,
And our mind, tasting it, gets drunk.
Nānak, the meek, says: it is God who of Himself Assumes all forms." *[4-5]*

Āsā M. 1

If the Awakened Intellect be the organ, and Love thy tambourine,
Thou shalt remain in Bliss, thy mind ever in Ecstasy.
This, indeed, is the Devotion; this the Penance of the austere,
If to these steps dancest thou with thy nimble feet. *[1]*
The true rhythm is the Lord's Praise,
All other dance is the (empty) pleasure of the mind. *[Pause]*
Truth and Contentment—let these be thy two cymbals[2].
And to see Him ever—let this be thy ankle-bells.
To still Duality—let this be the Subtle Music,
Yea, dance thou to these steps with thy nimble feet. *[2]*
Let the Lord's Fear within thy mind be thy turning-around (in dance),
Upstanding and downsitting, and forever and anon.
To roll in dust is to know the body as dust,
Yea, dance thou to these steps with thy nimble feet. *[3]*
To repair to the gathering of the Wise, let this be thy instruction (in dance),
And through the Guru to Hear the Lord's True Name,
And to utter it again and again, and over again:
Yea, dance thou to these steps with thy nimble feet. *[4-6]*

Āsā M. 1

He thy Lord Created the air and Established the earth, and put water and fire together (in the body).
If He, as Rāma, cut off the head of the blind, ten-headed Rāvana, it would not make Him any the greater for that. *[1]*
How can I describe Thy Wonder, O Lord,
For, Thou Pervadest all, with a single Mind. *[1-Pause]*
He who Created life and is the Master of its Way,
O, how can He be any the bigger for overpowering the Serpent[3] (as Krishna did).
Of whose husband is He? And which, indeed, is His wife[4],
When He Pervades all, through and through? *[2]*
Brahma[5], born of lotus, whose companion is the Beneficent Vishnu, left on a search of the world's end,
But he found it not. If He, as Krishna, chopped off Kansa's head, how does it make Him any the greater for that? *[3]*
When the Ocean was churned (by the angels and the demons) and the (fourteen) jewels came into their hands,
They fell out as to who did it all? (For, they recognised not the wonders of God).
O Nānak, how could that Lord be concealed, who apportions to each his lot as He Wills. *[4-7]*

---

1. ਕਲਵਲੀ : (Sans. कल्यपाली), she who sells wine.
2. ਤਾਲ (Sans. ताल), a sort of cymbal (of bell-metal or brass) played with a stick.
3. A serpent which Lord Krishna netted in the Yamuna.
4. ਜੋਰੂ : (Sans. जाया), wife. The references are to the brides of the incarnations of God, according to Hindu belief.
5. The reference here is to the Puranic lore that Brahma, the 'Creator' of the universe, himself was born out of the lotus. He entered into its stem to find the origin of the world, but could not. The whole verse repudiates the Hindu thesis of the re-incarnation of God.

Āsā M. 1

If The True Deeds be the creeper, the Lord's Name is the fruit thereof,
Yea, the Lord who hath no form, no sign, whose music is subtle, and who the Immaculate One is
Revealed though the Lord. *[1]*
He alone can discourse on Him who knows Him :
Yea, he alone Tastes the Nectar (of His Name). *[1-Pause]*
They who Tasted it were enraptured, and their Bonds were loosed.
And when entered their essence into the Great Essence,
Their attachment to Māyā was snapped. *[2]*
In all lights, I see Thy Form, O Lord, in all spheres Thy wonder,
Thou Abidest, detached, in the tumult[1] of form,
And (the world) in illusion is Blest by Thy Grace. *[3]*
The (True) Yogi plays upon the flute of the Word,
And Sees thus the Presence of the Infinite Lord.
Says Nānak, the meek : "He, the Lord is Immersed in the Unstruck Melody of the Word." *[4-8]*

Āsā M. 1

My 'merit' is that I carry the load of mere words,
But the (True) Words are those that reveal the Creator-Lord.
Vain is the pleasure of foods and drinks and merriments,
If one cherishes not the Lord in his heart. *[1]*
Why and for what should then one care for aught,
And gather not the Essence, birth after birth ? *[1-Pause]*
Our mind's wisdom is like a drunk elephant's,
And so whatever we utter is vain and false.
With what face then shall we pray to the Lord,
When virtue and sin are both witnesses to our deeds ? *[2]*
As Pleaseth Thee, O Lord, so becometh man,
For without Thee, there is not another.
As Thou Instructest him that-wise becometh he wise,
And as Thou Drivest him, so goeth he. *[3]*
(The Divine) Music is precious like the Jewel, with its family of strains,
And through it is produced the Essence of Thy Nectar.
Nānak : this, indeed, is the Treasure of the Creator-Lord.
O, if only one were to be Illumined with its thought. *[4-9]*

Āsā M. 1

When by His Grace the Lord entered into (me), His own Home,
And my mates assembled to celebrate my Marriage ;
My Mind was in ecstasy, seeing this Play,
That my Lord had come to Wed me. *[1]*
Sing ye, O Beauteous Brides, (the Song of) Wisdom[2],
For, into my Home has come the Lord, the Life of the world. *[1-Pause]*
Through the Guru was I Wedded, when I received my Spouse,
And I knew that the Word Pervades the three worlds.
Yea, when one loses oneself, the Mind Believes[3]. *[2]*
He, the Lord Himself Fulfils His Task : through none other is it fulfilled.
And through this Task one gathers Truth, Contentment, Compassion and Righteousness.
But only those turned God-wards Realise this all. *[3]*
Says Nānak : "The One Lord is the Spouse of us all.
And on whomsoever is His Grace, she alone is His true Bride." *[4-10]*

---

1. ਗਾਹੇ : (Sans. गाहि), strife, tumult. If the word is derived from Arabic, it would mean 'wondrous'.
2. ਬਿਬੇਕ : (Sans. विवेक) : discrimination, gnosis, wisdom.
3. ਮਾਨਿਆ (मानिआ) : that is, accepts the validity of God.

Āsā M. 1

The household and the forest are alike for one who lives in Poise,
For, his Evil nature departs[1] and in him stays (only) the Lord's Praise.
Truth is the (True) Way[2], yea, to have the Lord's True Name in the mouth.
And, by Serving the True Guru, one enters into the Self. *[1]*

To slay[3] the self—this is the essence of the six Shastras,
And to Realise the Light of the All-pervading, Perfect Lord in all. *[1-Pause]*
If one craves too much and wears the coats of too many faiths,
He gathers the pain of Māyā[4], and his body is denied all Joy.
Lust and Wrath steal away the life's inner wealth.
One is saved only through the Lord's Name if one sheds one's sense of Otherness. *[2]*
In the Praise of the Lord is the Bliss of Equipoise,
For the Lord's Devotee the only friend is the Lord's Love.
He alone Doeth, He alone Blesseth,
So, surrender thou the body and mind and life to thy Lord. *[3]*
Falsehood and Vice bring immense Pain to the body,
And all garbs, castes, are as dust.
He who's born (into the world of form) but comes and goes.
Nānak: Eternal only are the Lord's Name and the Lord's Will. *[4-11]*

Āsā M. 1

In the waters (of God) abide (the Saints like) lotuses of unparalleled beauty,
And they are ever in bloom, and fragrant ever is their form.
The Devotees, like swans, pick at the glamorous Pearls (of God's Name),
And imbibe in themselves the Essence of the All-powerful Lord of the universe. *[1]*
All that seems comes and goes.
And, without (God's) water, there can neither be the lotuses nor the pool. *[1-Pause]*
Rare is the one who knows the mystery of this One-in-all.
For, even the Vedas describe the Lord as Trinity.
He who Merges in the consciousness of God as the Creator and the Word,
And Serves the Guru, he attains to the highest State (of Bliss). *[2]*
Yea, he is the Saved one who is Imbued with (the Lord), and Dwells upon Him through Love.
He is the king of kings and forever happy.
He whom Thou Savest, through Thy Mercy, O Lord,
Even if he be a sinking stone, he'll Swim across (the Sea of Existence). *[3]*
In the three worlds is Thy Light,
And through Thy Light art Thou known throughout.
When one's mind turns away (from Māyā), the self comes into the Self.
One Dwells (then) on the Lord, night and day, Attuned to the Supreme:
And of such a one Nānak takes to the Feet. *[4-12]*

Āsā M. 1

When one receives the True Instruction of the Guru, one's Doubt[5] departs.
Being clever, one gathers but the Dust (of Sin).
The Dust is cleansed through the Lord's True Name.
And, through the Guru's Grace, one is Attuned to one's God. *[1]*
He is the Presence, come, let us pray to His Presence.
For all Pain and Pleasure and Truth are in the Hands of the Lord. *[1-Pause]*

---

1. ਗਤੁ : (Sans. गत, p.p. of गम), departed, gone for ever.
2. *Lit.* ladder.
3. ਚੂਰੇ : (Sans, चूर्ण), to grind, smother.
4. ਬਿਖਿਆ: (Sans. विषय), sensual objects, *i.e.*, Māyā.
5. ਹੁਜਤਿ (हुजति) : (Arabic), argument ; clash of opinion ; doubt.

He who practises Falsehood comes and goes,
For, through mere utterance or discursiveness, he can get not to the end.
What has he seen? He knows not.
Nay, without the Lord's Name, one is satiated not. *[2]*
He who is born is afflicted by the Pain of Ego and Māyā—and so he Suffers.
They alone were Saved who were sheltered by God.
And, by Dwelling on the True Guru, Tasted the Essence of (the Lord's) Nectar. *[3]*
The out-going mind is held by Tasting the Elixir (of God).
(If) one dwells on the True Guru and utters the Nectar-Word.
Through the True Word is one Emancipated,
And, then, Nānak, one loses one's self. *[4-13]*

Āsā M. 1

He whom the Lord Blesses becomes True,
Yea, he Receives the Nectar-Name from the True Guru.
He, in whose heart abides the Lord's Name, his Mind is held,
And, night and day, he keeps faith with his Love. *[1]*
O Lord, I seek Thy Refuge,
That I receive Thy Essence by the Guru's Grace : **P. 353**
And the Lord's Name, the nine Treasures of Virtue, comes into me. *[1-Pause]*
They for whom all works, all righteousness, is the Lord's Name,
To them I am a Sacrifice.
They who are Imbued with the Lord are Approved.
Yea, their company is the Treasure of all Good. *[2]*
Blessed is the Bride whose Spouse is the Lord :
And, who is Imbued with the Lord and Dwells on the Word.
She is herself Emancipated and Delivers many of her kind.
And, Serving the True Guru, examines the Quintessence (of Reality). *[3]*
The True Name is my caste and honour,
And the love of Truth is my way of works, righteousness and self-control.
He whom the Lord Blesses (with His Name), of him no account is asked.
Nānak : the Lord alone wipes off the sense of Otherness (from our minds). *[4-14]*

Āsā M. 1

Some there are who are born to die and re-die.
Others there are, who, Imbued with the Lord, are Merged in His Presence.
Some get not Peace on the earth or in the heavens,
For, they, the Unfortunate ones, dwell not on the Lord's Name. *[1]*
I learnt the Way to Deliverance from the Perfect Guru,
For this world, the Sea of Fear, is like poison and, through the Guru's Word, the Lord makes us Swim across. *[1-Pause]*
They whom the Lord Unites with Himself,
Them Time can crush[1] not in its crusher.
The God-wards remain Loving, Pure and Immaculate,
As the lotus, (its root in mud), waves detached, above the water's brim. *[2]*
Whom shall we call good, whom bad,
When we see the Lord (within all) : through the Guru is this Truth Revealed.
Utter the unutterable, and Dwell on the Guru's Way,
And meeting with the Guru in the fellowship of the Saints know the End[2] (of the Unknowable). *[3]*
The (reading of) Shastras, the Vedas, the Smritis of various hues,
And bathing in the sixty-eight holy waters—is in cherishing the Lord's Essence in the heart[3].
The God-wards are Pure and Immaculate ; Dirt sticks not to them.
Nanak : by the Lord's Grace[4], in their hearts is the Lord's Name. *[4-15]*

---

1. ਪੇਲਿ : (Sans. पेल्), to go or move, push, etc.
2. ਪਾਰੁ : (Sans. पार), the further or opposite side of anything.
3. ਰੇਦ : (Sans. हृदय), heart.
4. ਧੁਰਿ ਭਾਗੈ : (धुरि भागै) : *Lit.* through भाग (भाग) (destiny) set by the origin (धुरि, धूरि) of the universe, *i.e.*, God. For *see* 'Grace', introduction.

Āsā M. 1

I bow a myriad times before my Guru (for he makes me) See the Self within me.
When I Dwell on the Lord, the Lord Comes into my heart;
And, Seeing Him within, I Dwell ever on Him. *[1]*
Utter thou the Name of the Lord that thou art Redeemed,
And, by the Guru's Grace, thou findest the Lord's Jewel (within);
And thy Ignorance is dispelled and thy heart is Illumined. *[1-Pause]*
By mere utterance with the tongue[1], thy Bonds are loosed not,
For, thy ego and Doubt leave thee not.
But, when thou meetest with the True Guru, thy Ego goes.
And, then alone art thou of any account. *[2]*
The Lord's Name is the beloved of His Devotees.
It is the Ocean of Peace to be cherished in the heart.
Yea, the Lord, the Lover of His Devotees, the Life of the world,
The Beneficent, Saves, if one surrenders one's Mind to the Guru's Way. *[3]*
He who grapples with his mind and vanquishes its desires, Receives the Lord,
And then, Nānak, the Lord of Life is in Grace,
And one is Attuned to Him, the natural way. *[4-16]*

Āsā M. 1

For whose sake does the man utter? To whom does he want to preach?
Let him (first) Know himself.
Whom does he want to teach? Let him read of and Realise himself the Mystery (of the Lord):
And, through the Guru's Word, keep himself at Peace. *[1]*

P. 354

He, whom we See through the Guru's Way, Pervading all forms,
~~Dwell thou,~~ O my mind, on that Unfathomable Lord. *[1-Pause]*
In the Love of the Lord are myriads of Joy-waves,
And, he who keeps the company of the Lord's Attributes, remains forever Pure.
Vain is the life of the worshipper of Māyā:
(But), the lover of the Lord remains forever Detached. *[2]*
Pure is the body that sings the Lord's Praise,
And is Attuned to God, knowing his Self.
The Beginning of all, the Infinite, Yonder of the yond, the Jewel;
Yea, with that Spouse is my Mind Imbued and Content. *[3]*
They who merely utter (about God), in uttering die;
For, the Lord is near; yea, here is He before us, the Presence.
I find the whole world enveloped by Māyā:
(But), treading the Guru's Way, I dwell upon the Lord's Name. *[4-17]*

Āsā M. 1

Some there are who beg to eat.
Others rule over others and with power are drunk[2].
Some are honoured, others dishonoured.
Yea, the Lord Creates and Destroys and Keeps all in His Eye.
Than Thee no one is greater, O Lord,
Whom, then, shall I present to Thee that is better than Thee? *[1]*
My life's Mainstay is Thy Name,
For Thou art my Beneficent Lord, the Creator of all Creation. *[1-Pause]*
I go not Thy Way and take to a zig-zag path,
And (so) I get not a seat in Thy Court.
My mind Sees not, shackled by Māyā:
And, each day, the wall (of my body) wears off.
I live to eat and hope to breathe for long,
But Thou takest into account each breath, each feed. *[2]*

---

1. ਰਵਨੀ ਰਵੈ : (Sans. रव) : noise or sound), to utter.
2. ਰਹਿਆ ਸਮਾਇ (रहिआ समाइ) : *lit.* is merged (in his Self).

The purblind one needs Thy Light day and night,
For, else he gets Drowned in the Sea of Material Existence and Wails.
He who Utters, Hears and Believes in Thy Name, O Lord,
To him, I am forever a Sacrifice.
Nānak prays but for one thing alone,
That he surrenders his body and life to Thee. *[3]*
When Thou Blessest me so, I repeat Thy Name,
And I get a Seat in Thy Sublime court.
When Thou Willest, my Evil nature departs,
And the Jewel of Wisdom sparkles in my Mind.
When Thou, the Lord, art in Grace, one meets with the Guru,
And, Nānak, one Swims across the Sea of life. *[4-18]*

Āsā. M. 1 Panchpadās

Without milk a cow, without wings a bird, without water the vegetation—
Of what avail are they ?
As without obedience a king, so without the Lord's Name, the mind is but a blind spot. *[1]*
Why forget Him, without whom one suffers immense Pain ?
Yea, forsake not me, my Lord, that I may not suffer. *[1-Pause]*
Blinded in the eyes, tongue shorn of taste, ears dead to the music of the air,
Feet staggering, and led[1] by another :
Such are the fruits that a life, not dedicated to God, yields. *[2]*
The Word is the Tree, the Farm the pure (body),
And, if one waters it with Love Divine,
The Tree then fruitions into the Lord's Name.
But without *Karma*, how can one come upon this yield ? *[3]*
As many are the sentient beings, so many are Thine, O Lord ;
(But) without Service, how can they gather Thy Fruit ?
All pain and pleasure are in Thy Will ; without Thy Name, life remains not. *[4]*
Merging oneself in Thy *Cosmic Intelligence* : *that* alone is True Life.
If I live any otherwise, I live not. **P. 355**
The Lord Gives life to all life.
Prayeth Nānak : "Keep me Thou, O Lord, as Thou Willest." *[5-19]*

Āsā M. 1

Let Thy body be the Brahmin[2], the Mind the *Dhoti*,[3]
Gnosis the sacred thread ; Meditation the *Kusha*-ring,[4]
And seeking the Praise of the Lord's Name,
Merge thou in thy Lord, by the Guru's Grace. *[1]*
O Pundit, dwell thou on such Heavenly Wisdom,
And seek Piety through the Name ; read only the Name,
And make the Lord's Name thy conduct and works. *[1-Pause]*
Thy sacred thread is of avail only if there be Divine Light within :
And thy *Dhoti* and thy saffron-mark if thou cherishest the Lord's Name.
For the Name alone lasts with thee both here and Hereafter :
So seek no other works, but the Lord's Name. *[2]*
Worship through Love and burn thy sense of Māyā,
And see only but One, for there is not another.
To examine the Quintessence (of Reality) is to hold the breath in the sky of the Mind, the Tenth Door,
So utter thou the Lord's Gospel and Dwell on it. *[3]*
If Love be thy feed, thy Doubt and Fear depart :
For, when the Glorious Lord stands at thy Door, no one can break into thy Home.
Knowing the One Lord, is the saffron-mark on the forehead[5] :
So, Realise thy God, with Discrimination within. *[4]*

---

1. ਪਜੂਤਾ (पजूता) : supported by another.
2. ਬ੍ਰਹਮਾ (ब्रह्मा) : *lit.* he who knows Brahma, *i.e.*, Creator-Lord of the Hindu Trinity.
3. The unstitched, one-piece cloth that the Brahmin wears on his legs.
4. ਕੁਸਪਾਤੀ (कुसपाती) : the ring made of the *Kusha* grass which is worn on the second finger while performing the *Yajna.*
5. ਲਿਲਾਟਿ : (Sans, ललाट), *lit.* the forehead; hence destiny.

One can win Him not over through the way of works[1].
And, by mere reading of the sacred texts, one can value not the Priceless One.
The four (Vedas) and the eighteen (Purānas) have grasped not His Mystery :
Says Nānak, "Through the True Guru was the Lord Revealed to me." *[5-20]*

Āsā M. 1

He alone is the True Servant, he the True Devotee,
He the God-man, who is yoked to the Service of God.
He who has Created the universe, Destroys it too,
For without Him, there is not another, nay none. *[1]*
If one dwells on the True Name, through the Guru's Word,
Then one is a True *Gurmukh*, adjudged True at the Lord's Court. *[1-Pause]*
To the heartful prayer, the Lord always Listens,
For, He is the Master of the House who, hearing (our Prayers) Blesses (all).
He calls thee before His True Throne,
And Blesses thee with Glory ; yea, it happens as He Wills. *[2]*
Thou art my Power, O Lord, Thou art the Master of Thy Court,
And the Guru's Word is my Pass-word of Truth.
He who submits to the Lord's Will, enters Thy Court :
For, with the Pass-word of Truth, he is held up not. *[3]*
The Pundit reads and discourses upon the Vedas,
But he knows not the Mystery of the Thing within.
No one is awakened, without the Guru's Light, (to the Truth)
That the True One Pervades all, all over. *[4]*
What shall I say or utter or describe,
When Thou, All-wonder, Knowest all, of all.
Nānak : there is only but one True Court, of God.
And for the God-wards, the Mainstay is only their one Lord. *[5-21]*

Āsā M. 1

The earthen pitcher of the body is in Pain, for it is made to be broken and so it suffers Sorrow.
Then, how can we cross the impassable Sea of the world of Matter, without the Guru's support ? *[1]*
O Lord, without Thee, there is not another.
In all forms, all colours, art Thou, and he alone is Blest on whom is Thy Grace. *[1-Pause]*
Māyā is vicious like the Mother-in-law, : she lets me not stay in peace at Home or seek the Joy of my Spouse.
So I worship at the Feet of my Loved Mates who, by the Guru's Grace, are merciful (and lead me on to my Master). *[2]*

P. 356

I have examined myself, slain my mind's Ego ; I've found no friend better than Thee, O God,
And I live as Thou Willest, for Thou art the Doer, and the Dispenser of Pain and Pleasure. *[3]*
I have given up my Hope and Desire, and, rising above the three Modes, I have become Detached.
And, through the Guru, I have attained to the highest State of (Bliss),
And sought Refuge in the Companionship of the Saints . *[4]*
He who cherishes the Unknowable, Incomprehensible Lord,
Attains the Merit of gnosis, concentration, meditation and austerity.
Nānak : he whose Mind is Imbued with His Name,
He, through the Guru's Wisdom, Attains to the Lord's Service in a state of Equipoise. *[5-22]*

Āsā M. 1, Panchpadās

Attachment creates the family ; through Attachment are all our works :
Rid thyself then of Attachment, for it leads to nothing but Sin. *[1]*
O thou brave one, shed thy Attachment and Doubt,
And the Lord's True Name thy body will then Permeate. *[1-Pause]*
When one receives the nine Treasures of the True Name, (one comes not thereafter nor goes),
Then one's son grieves not (for him) nor his mother wails. *[2]*

---

1. ਆਚਾਰੀ : (From Sans. आचार), through the works set for a man of religion by the Hindu Shastras.

The world is drowned in the Sea of Attachment,
And, rare is the God-man who is Ferried across. *[3]*
Through Attachment, one is destined to go the Round,
Yea, getting Attached, one is driven to the Abode of Death. *[4]*
If inducted by a teacher, one practises meditation and austerity, (like a ritual),
His bonds are loosed not, nor is he Approved. *[5]*
Nānak : When He the Lord is in Grace, one's Attachment goes,
And, one is Merged in the Lord Himself. *[6-23]*

Āsā M. 1

He the Lord of Himself Doth all, yea, He the True, Unknowable, Infinite One.
I am but a Sinner and He the Ever-forgiver. *[1]*
In Thy Will moves all that is, O God,
And he who forces his mind (to fulfil himself) Grieves[1] in the end. *[1-Pause]*
Falsehood runs through the mind of the Egocentric :
And, without Meditating on the Lord, he is injured by Sin. *[2]*
Shed then thy False mind that thy life yields the Fruit (of God).
For, all that is in being is through the Lord, the Unknowable and Infinite. *[3]*
Such is my Friend and Benefactor, my Guru-God,
That on meeting Him I Worship (no one but) my Lord. *[4]*
In all other deals one loses and suffers :
So, one must cherish, Nānak, the Lord's Name in one's Mind. *[5-24]*

Āsā M. 1, Chaupadās

If one dwells on (the Essence of) knowledge, one becomes a Benefactor of all.
When one overcomes the five (Desires), one abides (as if) on a pilgrim-station. *[1]*
If one's mind is composed, then that for one is the tinkling of the (Jangam's) bells.
What can then the *Yama* do to such a one in the Hereafter ? *[1-Pause]*
When one sheds all one's Hopes, one is a *Sanyasin*,
When one cherishes Chastity, one is a yogi and has the full joy of the body. *[2]*
The sky-clad Digambara[2] is he who has Compassion and Examines his within,
Yea, if he slays his self, then, verily, he slays not another[3]. *[3]*
Thou, O Lord, art the only One, though the garbs (of men) are many :
O God, one can know not the Mystery of all Thy wonders. *[4-25]*

Āsā M. 1

My Sins are many, and are washed not by meritorious deeds alone,
For, when my Spouse is Awake, I Sleep the whole night through. *[1]*
How can then I be the Beloved of my Love :
When He Keeps awake and I Sleep the whole night through. *[1-Pause]*
Thirsting to meet my Groom, I go to His Bed, **P. 357**
But who knows the Lord may like me, or dislike me. *[27]*
I know not, O my mother, what will befall me,
But I can not be at Peace without seeing my Lord. *[1-Pause]*
I have tasted not Love ; my Thirst is quenched not,
And my youth is wasting itself away, and I, the Bride, Grieve. *[3]*
O, that I were Awake, to quench my Thirst,
Now that I have renounced all else, and Hope too. *[1-Pause]*
If the Bride loses her Ego and decks herself (in selflessness),
She mounts to the Bed of her Lord who then Enjoys her. *[4]*
Nānak : the Bride is pleasing to the Mind of the Groom,
If she sheds her self and Merges in her Lord. *[1-Pause-26]*

---

1. ਵਿਗੋਵੈ : (Sans. वि+गुप्), *lit.* to destroy.
2. ਦਿਗੰਬਰੁ : (Sans. दिगम्बर), clad in the regions of space, *i.e.*, naked ; any Hindu ascetic who goes unclothed ; an order of Jaina ascetics who either go naked or are clad in cloth dyed with red chalk.
3. *i.e.* believes perfectly in Ahimsa (non-killing).

Āsā M. 1

I, the Lord's Bride, remained Ignorant, at my Mother's home,[1]
And knew not of the Love of my Infinite Spouse. *[1]*
My Lord is the One and One alone, yea, there is not another,
And it is through His Grace that I Unite with Him. *[1-Pause]*
When I entered His Home[2], I knew well my Spouse,
And, then the natural way, was His Essence Revealed to me. *[2]*
If, by the Guru's Grace, I'm informed with Intuition,
I, the Lord's Bride, then am pleasing to my Lord. *[3]*
Says Nānak : "She who decks herself with the Lord's Love and Fear,
She Enjoys ever the Bed of her Beauteous Spouse." *[4-27]*

Āsā M. 1

Neither any one is one's mother, nor is any one one's son,
All, yea, all are deluded by a false sense of kinship. *[1]*
O my Master, I am but Thy creation,
And when Blessest me Thou, I Dwell upon Thy Name. *[1-Pause]*
If one is replete with Sins, and begs at the Lord's Door,
If He the Lord Wills, He Forgive him, too. *[2]*
Through the Guru's Grace, one loses one's false mind,
And (then) wherever one sees, One Sees the Lord alone. *[3]*
Says Nānak : "O True Lord, Bless me with such a Mind,
That I Merge in Thy Truth." *[4-28]*

Āsā M. 1, Dupadas

In that (world's) pool doth the man abide,
In which the Lord puts the water of Fire,[3]
And the Mud of attachment, into which the feet get stuck.
Many such I've seen ensnared (by the Marsh). *[1]*
Why Mindest thou not Him the One, O Ignorant one,
By forgetting whom thy virtues wither away ? *[1-Pause]*
Neither Chastity, nor Truth, nor Wisdom
Do I, the Ignorant wretch, have in life, O Lord.
Nānak, therefore, seeks humbly the Refuge of those who forget Thee not. *[2-29]*

Āsā M. 1

Six are the system[4], six their teachers, of six kinds the ways they teach ;
But the Teacher of teachers is He, the Lord alone, though manifested as many. *[1]*
And in whichever Way are His Praises sung,
That Way alone is worthy of thy Praise. *[1-Pause]*
The second, the minute, the hour, the solar and the lunar days[5], the changing seasons,
Are all created by the same lone sun.
(Thus) doth Permeate through the many the God, the One, alone. *[2-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

If myriads be thy armies and arms, and myriads the bands to play to thee,
And myriads of men were to make obeisance to thee,
If over myriads ran thy writ, and myriads were to honour and greet thee,
All these will be vain, if thy honour be of no account to thy Lord. *[1]*

1. *i.e.* in the world.
2. *i.e.* at the home of the in-laws.
3. *i.e.* desire.
4. *Lit.* houses (*i.e.* schools of Hindu thought).
5. In the original text, Indian divisions of time, then current, are given.

Without the Lord's Name, the world is but a tumult,
Instruct it as well as one may, this fool remains purblind as ever. *[1-Pause]*
If one were to earn millions and treasure millions,
And expend and waste millions upon millions,
If his honour be of no account to Lord, the God,
O, where would his Soul find its Peace ? *[2]*
If a Pundit were to read and understand millions of Shāstras and Purānas,
If his honour be of no account to the Lord, then all is lost for him. *[3]*
Through the Lord's Grace, we Receive the Lord's Name,
It is through the True Name that we are Truly honoured.
If one cherishes it day and night, Nānak, by the Lord's Grace,
One is Ferried across (the Sea of Material Existence). *[4-1-31]*

Āsā M. 1

The Lord's Name is my lamp, in it burns the oil of Pain,
And, as the lamp burns bright it sucks in the oil,
No more thereafter is my meeting with Death. *[1]*
O people, jibe not at my Belief.
For, does not a bit of fire burn down the load of a myriad logs ? *[1-Pause]*
The rice-balls upon the leafy-plate and the rites performed for the dead
Are for me in the True Name of Keshava, the Creator-God of Beauteous Hair.
For both here and Hereafter, behind and in front, the Lord's Name alone is my support. *[2]*
The holy bath at the Ganga and Banaras is for me in the Praise of the Lord,
In which bathes ever my Self :
For, the True Ablution is that when one is Attuned forever to the Lord in Love. *[3]*
They offer rice-balls to the gods[1] and to the dead souls[2],
But the Brahmin eats them all !
Nānak : seek thou the rice-ball of the Lord's Beneficence that is eternally inexhaustible. *[4-2-32]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

The gods too suffered hunger and pain and roamed the holy places to see Thy Sight, O Lord.
The Yogis and the celibates live in their own ways,
And wear ochre and other garbs (for Thy sake). *[1]*
For Thy sake, O Lord, the whole universe is Imbued with Thee,
For myriads are Thy names and myriads Thy Forms, and myriads Thy Merits. *[1-Pause]*
Some abandoned their (royal) castles and elephants and horses and rambled through foreign lands.
The prophets, the seers, the spiritual guides, the faithful too abandoned the world and were Approved by Thee. *[2]*
Others abandoned their pleasures and tastes and, forsaking clothes, covered themselves with the skin.
And all those in Pain, O Thou Compassionate One, became beggars at Thy Door, Imbued with Thy Name. *[3]*
Some wear skins, others take to the begging bowl, others to the Yogi's staff, others to a deer's skin,
While some but raise the tuft of hair, and wear the sacred thread and tuck up the loin-cloth (the Brahmin way).
O Lord, Thou art my Master, I am a player of many parts.
Prays Nānak : "O Lord, how can (my garb) determine my caste ?" *[4-1-33]*

---

1. ਲੋਕੀ : (Sans. लोकिन), the inhabitants of the lokas or heaven, *i.e.*, gods.
2. ਛਮਿਛਰੀ : (Sans. क्ष्माचर), earth-bound, *i.e.*, the dead souls which hover round the earth.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

Within my mind are hid the five (Desires),
And they roam the mind like one lost to oneself. *[1]*
My mind sticks not to my Beneficent Lord,
For, it is lured by Greed and Deceit and Hypocrisy and Sin, and is to Māyā deeply bound. *[1-Pause]*
I'll deck myself with the Flowers (of Virtue);
Yea, when I meet with my Love, I'll adorn myself with all embellishments. *[2]*
The five mates[1] have I, but the Soul, their Spouse, is the one alone :
But as from the beginning[2] is the way, the Soul flies away. *[3]*
And then the five mates grieve and wail,
When the Soul is trapped and is called to account by God. *[4-1-34]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

If the Mind's pearl, like an ornament, be weaved into the string of breath[3] ;
And the body's Bride be decked with the jewel of Compassion, then she forsooth enjoys her Spouse. *[1]*
O Love, I am bewitehed by Thy Excellences.
For, Thy Attributes I find not in another. *[1-Pause]*
If the Bride wears her Lord like a garland,
And cleans her mouth with the tooth-brush[4] of Damodara,
And wears the bracelet of the Creator in her hand, thus, verily, does she hold her Mind. *[2]*
If she wears the ring of Madhusudana, and the silks of the Transcendent Lord ;
And saturates the parting of her hair with Patience,
And applies the collyrium of God's love,[5] *[3]*
And lights the Lamp of the Mind's temple, and makes the Couch of her body,
Then the Lord of Wisdom Comes to her Bed, and Enjoys her love. *[4-1-35]*

Āsā M. 1

He who is himself created and does as the Lord bids,
What is one to ask of him ?
For, the Lord it is who does what He wills,
And, the creature can play not clever with Him, the Creator Lord.
Thy Will is pleasing to me, O Lord, for it pleases Thee.
Says Nānak : "He alone is Blest with Glory who is Merged in thy True Name." *[1-Pause]*
As is the Lord's Writ, so do we act ; no one can erase that Writ thereafter,
And as is the Command, so are our deserts, and none can efface these, nay none. *[2]*
If one prattles over much in the Lord's Court, he is reputed as wild[6].
His figure[7], in the world-play of chess, being ill-arranged, is beaten. *[3]*
Before God, one is neither literate, nor illiterate; wise, nor unwise.
And, only he who lives as the Lord's Slave, ever in His Praise, is known as man. *[4-2-36]*

---

1. The five *gyanindriyas*, or the Knowing faculties.
2. ਪੇਡਿ : (पेडी) since the beginning
3. *Lit.* air.
4. ਦੰਦਾਸਾ : (दंदासा) the bark of the walnut tree used in India to cleanse teeth and to red-polish the lips.
5. ਸ੍ਰੀਰੰਗੁ : (श्रीरंगु) an epithet of Vishnu.
6. ਬਾਜਾਰੀ :(बाजारी) *lit.* a loafer.
7. ਸਾਰੀ : (सारी) (ਨਰਦ), Chess-figure.

Āsā M. 1

Let the Guru's Word be thy Mind's ear-rings, and Compassion tny coat.
And submit thou lovingly to His Will ; thus wilt thou Attain to the Glory of *Sahj-Yoga*[1]. *[1]*
He who is Attuned[2] to the Great Quintessence is forever a Yogi,
For, he Tastes the Nectar-Name of the Immaculate Lord, **P. 360**
And his body bathes in the Essence of Wisdom. *[1-Pause]*
I have my seat in my Self[3] and have forsaken all Disputation and Desire,
And my horn is the Guru's Word and its Music ever rings in my Mind. *[2]*
Reflection is my begging-bowl, and an Awakened intellect my staff,
And, to live in His Presence[4] is the ashes I apply to my body.
The Lord's Praise is my daily routine[5], the Guru's Way my lone ascetic path. *[3]*
My support[6] is to see the Lord's Light in all, though the garbs be many.
Says Nānak : Listen thou, Bharthari a Yogi is he who is ever Attuned to the Transscendent Lord" *[4-3-37]*

Āsā M. 1

If Gnosis be the molasses, Concentration the *Mahua*-flowers, Good Deeds the bark of the *Kikar*-tree ;
Faith[7] the distilling pot and the plaster be of love ; then is the Elixir of Life distilled. *[1]*
With the Essence of the Lord's Name (then) is the Mind intoxicated :
And one is dyed in the Colour of Poise :
And, one loves one's Lord, ever Attuned to Him, and imbibes the Unstruck Melody of the Word in the Mind. *[1-Pause]*
The Cup of Truth is passed on to him all-too-spontaneously on whom is the Lord's Grace,
And he who deals in this Nectar, loves not the worldly wines. *[2]*
He who sucks in the Guru's instruction through the Nectar-Word is Approved,
He seeks the Sight of the Lord at His Gate :
Of what account to him, then, is heaven or Deliverance ? *[3]*
The True renouncer is forever Imbued with the Lord's Praise and loses not his life in a gamble.
Says Nānak : "Listen thou, O Bharathari, a Yogi is he who is intoxicated with the Elixir of the Lord." *[4-4-38]*

Āsā M. 1

God has protected[8] Khurāsān ; and brought terror to Hindustan.
But, our Creator-Lord takes not the blame upon Him self, and so has made the Moghal the Angel of Death[9].
Such intense is our suffering , O Lord, and Thou feelest no pain ? *[1]*
O Creator, Thou belongest to all.
If the powerful duel with the powerful, I grieve not ; *[1-Pause]*
But if a ravenous lion falls upon a flock of sheep, then the Master must answer.
The Jewel (of my motherland) has been laid waste by curs.
But, none shall cherish their memory when they are gone.
Thou Thyself Separatest, O Lord ; Thou Thyself Unitest : So I revel in Thy Glory. *[2]*
If a person assumes a great name and indulges in all the pleasures of the mind,
In the eyes of the Master is he but a worm for all the days that he lasts[10].
(For), only by dying to the self, and thus living, is man Blest, and when, Nānak, he utters the Lord's Name. *[3-5-39]*

---

1. The spontaneous concentration of mind, as opposed to *Hath-Yoga*.
2. ਜੁਗਤਾ : (from Sans. युञ्ज्), to unite.
3. ਸਿਵ ਨਗਰੀ : (सिव नगरी) *lit.* the Abode of the Shiva, *i.e.*, the Self.
4. ਵਰਤਮਾਨ ਬਿਭੂਤੰ : (वर्तमान बिभूतं) to see His Presence in the *now* (ਵਰਤਮਾਨ, वर्तमान) is to besmear one's body with the ashes (ਬਿਭੂਤੰ, बिभूतं).
5. ਰਹਰਾਸਿ : (रहरासी) the daily routine.
6. ਸੰਮਿਆ : (संमिआ) support on which the Yogis rest their arms.
7. ਭਵਨੁ : (from Sans. भावना), faith, feeling of devotion.
8. ਖਸਮਾਨਾ : (खसमाना) (Sindhi), mercy, compassion. In Persian, it means 'like the master'. Babur, then the ruler of Kabul, first made assaults on his original home, Khurāsān, but could not succeed, so he proceeded to attack India.
9. This hymn was uttered by Guru Nānak at the time of Babur's second invasion of India when the Guru himself suffered incarceration at his hands.
10. *Lit.* for all grains that he eats.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3

It is a man of Destiny who is Blest with the Vision of the Lord :
Yea, it is through the Guru's Word that one is truly detached.
Men order their conduct as is the writ of the six Shastras,
But the way[1] of the Guru is Infinite and Boundless. *[1]*
Through it, man attains to the State of Deliverance,
And the True One Comes into our Minds. *[1-Pause]*
Through the Guru's Way is the whole world Saved,
If only one were to adore it with (infinite) Love.
But rare is the one who so loves the Guru's Way.
Yea, through the Guru's Way, one is ever at Peace. *[2]*
Through the Guru's Way, one is Released out of Time,
And, through the Guru's Service, one Saves all one's kind.
Without the Guru, one is Emancipated not,
For he is struck hard, being beguiled by Vice. *[3]*
Through the Guru's Word, the body is tranquilled and is Blest.
Yea, he who turns his face Guru-ward, is never in Pain.
Him the Angel of Death touches not :
And he, Nānak, by the Guru's Grace, Merges in (the God's) Truth. *[4-1-40]*

Āsā M. 3

He who Dies in the Word, loses his self.
Yea, he who Serves the Guru, is lured not by Greed.
In his mind Dwells the Beneficent, the Fear-free Lord :
Yea, it is a man of Destiny who is Blest with the True Word. *[1]*
Gather thou then Merit that thou art rid of Evil,
And thou Mergest in the Word of the Perfect Guru. *[1-Pause]*
He who can Discriminate, alone knows what is Merit,
And, through the True Word, he becomes Pure.
Yea, it is through Merit, that one Receives the Loıd's Name. *[2]*
The Lord's Merits are priceless, one can value them not :
And, it is through the Purity of Mind that one Merges in the True Word.
They, Verily, are the persons of Destiny who dwell upon the Lord's Name,
And cherish the Giver of Merit in their Minds. *[3]*
He who treasures Virtue, to him I am a Sacrifice,
And at his True Door, I'll sign the Praises of the True One.
He the Lord of Himself Blesses, the natural way.
Nānak : one can value not the Priceless Lord. *[4-2-41]*

Āsā M. 3

The True Guru is the Treasure of Glory,
For He Unites those for long separated from the Lord.
It is the Lord Himself who Unites thee with Himself.
Yea, He Knows Himself alone His own Worth. *[1]*
In what way can one value one's Lord ?
For, the Transcendent Lord is Unknowable and Unreachable,
And it is through the Guru's Word that one Unites with Him. *[1-Pause]*
Rare is the one who knows through the Guru the Lord's Worth,
Yea, rare is the one who is Blest thus by God's Grace.
Through the Sublime Word, one becomes Sublime,
And so, by the Guru's Grace, utters he the Word. *[2]*

---

1. ਵਰਸਨੁ : (दरमनु) *i.e.* Shastra, system or the Way.

Without the Lord's Name, the body writhes in Pain,
But, when one Meets with the True Guru, one is rid of Sorrow.
Without Meeting with the Guru, one earns Pain.
Yea, hard is the going of those who turn their face self-wards. *[3]*
The Lord's Name is deliciously sweet,
And one drinks it ever, if He the Lord (so) Blesses.
Through the Guru's Grace one gathers the Lord's Essence :
And, Imbued with the Lord's Name, one attains Deliverance. *[4-3-42]*

Āsā M. 3

The True Lord is Profound and Deep.
Serving Him, my body is bathed in Peace.
Through His Word is one Ferried Across, the natural way,
And to His Feet I take ever and forever more. *[1]*
They whose Minds are Imbued with the Lord's Love,
Their Pain of birth-and-death departs, and they are ushered into His Court, the natural way. *[1-Pause]*
He who cherishes the (Guru's) Word Tastes Truth,
And he in-gathers the (Lord's) Name in his mind.
He the Lord ever Pervades all, all over,
He is Himself near, He is Himself far. *[2]*
Utter they all through words and speech,
But He Unites with Himself only through His Own Grace.
He is Revealed not through the chatter of words,
It is through the Guru's Grace that He is Enshrined in the Mind. *[3]*
He, the God-man, who loses his self,
Is Imbued with the Lord's Love, and is rid of Attachment.
He dwells, on the Pure, Immaculate Word of the Guru,
And, Nānak, through the Lord's Name, he is Redeemed. *[4-4-43]*

Āsā M. 3

He who is attached to Duality, incurs Pain,
For, without the (Guru's) Word, he wastes away his life in vain.
He who Serves the Guru, his Mind is Illumined.
And he, then, is lured not away by the love of the Other. *[1]*
They who cling to the Root, are Approved,
And dwelling, night and day,on the Lord's Name in their hearts,
They know the One alone, through the Word. *[1-Pause]*
He who cares only for the branches, gathers not fruit,
For, the Blind ones are afflicted as the Blind ever are.
They, who turn self-wards, are Blind and they find no Peace,
Like the worms of Dirt they are consumed by Dirt. *[2]*
He who gathers Peace in the Service of the Guru,
He sings the Lord's Praise in the Society of the Saints.
Through the Lord's Name, he reflects on the Name,
Thus, he saves himself and Ferries his kind Across. *[3]*
Through the Guru's Word, rings the Name (in the mind) :
Nānak : through the (Guru's) Word, one mounts to the Castle of the Lord.
Bathe thou in the Lord's Pool of Truth : this is the Guru's Way,
And the scum of Evil[1] in thy mind is cleansed. *[4-5-44]*

Āsā M. 3

The egocentrics (are born to die), and even in death are wasted away.
They love the Other, and their souls are scourged.
They are ruined[2] saying ever : ' 'Tis mine, 'tis mine',
And they examine not their Self and drowse in Doubt. *[1]*

---

1. ਦੁਰਤੁ : (Sans. दुरित्तम), sin, evil.
2. ਵਿਗੂਤਾ : (Sans. विगत), ruined, wasted away.

(True) Death is his who Dies in the Word,
And, as is the Wisdom of the Guru, looks alike upon honour and dishonour,
And dwelling on the (Lord's) Name, gathers Merit in this (dark) Age. *[1-Pause]*
Bereft of the Lord's Name, one is dissolved in the womb,
For vain is one's life if one is lured by the Other.
Devoid of the Name, the whole world burns in Pain,
But it is through the Perfect Guru, that the Truth is Revealed. *[2]*
Mercurial is our mind and so it suffers Sorrow,
And losing this life, one gets not Peace (in the Yond).
He is cast again into the womb and abides he in Dirt,
For such is the abode of the Egocentric who looks self-wards. *[3]*
I am ever a Sacrifice to the True Guru :
For, through the Guru is our Light Merged in the All-light.
One's speech becomes pure and one centres on the Self.
Says Nānak : "He, who slays his Ego, is forever Detached." *[4-6-45]*

Āsā M. 3

The Lord's Slave lays aside his caste,
And surrenders his body and Mind to the True Guru.
His greatest Glory is that the he cherishes the Lord's Name in his heart.
And he remains ever in the company of God. *[1]*
That Servant forsooth dies (to the self) while alive,
And takes he pain and pleasure alike,
And, by the Guru's Grace he is Saved through the Word. *[1-Pause]*
He does deeds as is the Lord's Eternal Will :
Yea, without the Word, no one is Approved (by the Lord).
Through the Lord's Praise abides the Lord's Name in one's heart,
For the Lord Himself Blesses him with it, without a moment's delay. *[2]*
The Egocentrics are deluded in the world by Doubt,
For, without the Capital-stock, vain is all their Trade.
Without Capital, who can receive the Merchandise ?
The Egocentric is thus led astray and wastes his life away. *[3]*
He who Serves the True Guru is the True Servant of the Lord,
He indeed is the High-born, his Repute too is high.
Through the Guru, he mounts to the highest state (of Bliss).
And, through the Lord's Name, Nānak, he gathers Glory. *[4-7-46]*

Āsā M. 3

He who turns self-wards earns nothing but Falsehood ;
And mounts not he to the Castle of the Lord.
In Duality, he is deluded by Doubt,
And bound to life's Bonds, he comes and goes. *[1]*
O mind, see thou his embellishments, like an abandoned woman's.
He is attached to sons, wife, riches, Māyā, Falsehood, Desire, Deceit and Vice. *[1-Pause]*
The Eternal Bride is she whom Loves the Lord.
She adorns herself with nothing save the Guru's Word.
Delightful is her Bed and she enjoys her Spouse, night and day,
And meeting with her Love, she is forever in Joy. *[2]*
She alone is the True Bride who loves the Lord's Truth,
And keeps the Lord for ever in her heart.
The Presence of her Lord is to her so dear,
For, my Lord Pervades all, all over. *[3]*
Hereafter goes not caste nor colour with thee,
And one becomes as are one's deeds.
Through the Word, one become the highest of the high,
And one Merges in the God's Truth for ever. *[4-8-47]*

Āsā M. 3

The Lord's Devotee is Imbued with His Devotion the natural way,
And, Imbued with the Guru's Fear, he Merges in the True One through Truth.
Without the Perfect Guru, Devotion there cannot be,
The Egocentrics wail and they lose their Honour. *[1]*
O my Mind, Dwell on Thy Lord, yea, Meditate upon Him,
That thou gatherest Bliss forever, and fulfilled is thy Desire. *[1-Pause]*
Through the Perfect Guru is the Perfect One attained.
In whose heart is Embedded the Word, and the True Name,
Pure is his within, he bathes in the Pool of Nectar,
And being forever Pure, he Merges in Truth. *[2]*
He Sees near the Presence of the Lord,
And through the Guru's Grace, he is filled ever with God.
I See Him, my Lord, **wheresoever I go and See,**
Yea, without the Guru, no one is beneficent to me. *[3]*
The Guru is the Sea, the Perfect Treasure,
The pure Pearl, the Ruby of infinite Worth.
He, the Lord, Blesses and Gives to us all, by the Guru's Grace,
Yea, He, the Forgiver of all, Forgives all. *[4-9-48]*

Āsā M. 3

The Guru is the Sea (of Wisdom) : the True Guru is the embodiment of Truth,
(But), it is when one is of Perfect Destiny that Him one Serves.
And, he alone knows (the Lord), to whom He of Himself Reveals Himself. **P. 364**
And, so by the Guru's Grace, Serves Him he. *[1]*
Awakened is the Wisdom in one and one knows the Essence of things.
And, through the Guru's Grace departs one's Ignorance, and one keeps Awake night and day and Sees Him—the Truth. *[1-Pause]*
Obliterated are one's Ego and Attachment, through the Perfect Guru,
And, through the Word, knows one one's inner Self[1].
And cease, then, one's comings any goings, Merging eternally in the Lord's Name. *[2]*
What is this world ? It is coming and going.
And the Egocentric, being Unconscious, is enveloped by the dust-storm of Māyā and Attachment.
And practises he slander and immense falsehood,
Yea, the worm of the Dirt is consumed by the Dirt. *[3]*
Meeting with the Saints, one's Mind is Illumined,
And, through the Guru's Word, one enshrines the Lord's Loving Adoration in the Mind.
Submitting to the (Lord's) Will, one is ever in Bliss :
And thus, Nānak, one Merges in (the Lord's) Truth. *[4-10-49]*

Āsā M. 3, Panchpadās

He who dies in the Word, is for ever in Bliss,
And Unites he with the True Guru, yea, the True God.
And thereafter he dies not, nor comes nor goes,
And, Blest by the Perfect Guru, Merges in Truth. *[1]*
They in whose eternal Lot was Writ the Lord's Name,
They dwelt ever on the Name : this is the speical technique of worship they received from the Perfect Guru. *[1-Pause]*
They who are United to the Lord by Himself,
Their inmost Blissful State one cannot describe[2].
The Perfect Guru has Blest them with Glory,
And they attain to the highest State (of Bliss) and Merge in the Lord's Name. *[2]*

---

1. *Lit.* palace.
2. ਗਹਣ : (Sans. गहन), *lit.* inexplicable, mysterious.

For, the Lord Does all by Himself,
And, in a moment, He Establishes and Disestablishes all.
By mere utterance of Him and shouting about Him,
One is Approved not, even if one efforts a myriad times. *[3]*
They in whose Treasure is Virtue, them meets the Guru,
And, through the Guru's Word, they hear the Song of Truth.
Wherever abides the Word, from there departs Sorrow,
And, through the Jewel of Wisdom, one is Merged in (the Lord's) Truth. *[4]*
Like the Lord's Name, there is not another treasure,
And he, whom the Lord Blesses, True, True is he.
He enshrines the Lord through the Perfect Word.
Nānak : Imbued with the Lord's Name, one Attains Bliss. *[5-11-50]*

Āsā M. 3

One dances in a myriad ways to the tune of music,
But this mind is deaf and blind ; for whom then is all this dance ?
Within one is the Fire[1] of Greed, and the dust-storm of Doubt,
So the Lamp (of his Spirit) is lighted not, nor he knows (the Essence). *[1]*
In the hearts of those turned God-wards is the Light of Devotion,
And with it their Self is Revealed to them, and they Attain to the Lord. *[1-Pause]*
The dance of the God-man is that he Loves his God,
And so he dances the steps, losing his self from within.
My Lord, who knows all, of Himself,
Him Realises one within, through the Guru's Word. *[2]*
The nature of Devotion of the *Gurmukhs* is that their Within is Imbued with Love,
And through the Word, Dwell they on it the way of Equipoise.
True, True is the Way of Devotion that the God-wards seek,
But to exhibit Devotion through dance is a vanity that leads to Pain. *[3]*
This, indeed, is Devotion that the seeker dies to the self while alive,
And, by the Guru's Grace, Swims Across the Sea of life. **P. 365**
Practised through the Guru's Word, one's Devotion is Approved by the Lord.
And the Loved Lord Comes, of Himself, to Abide within us. *[4]*
When God is in Mercy, He Unites us to the Perfect Guru,
And then moveless is one's Devotion, for one is Attuned to the Lord.
True is the repute of those Imbued with the Loving Devotion of the Lord,
And Inebriated with the Lord's Name, they gather Bliss. *[5-12-51]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Kāfi

When God so Wills, one meets with the True Guru, and One is awakened to (the God's) Truth.
And, by the Guru's Grace, the Lord Abides in one's Mind,
And one knows the Essence of the Lord. *[1]*
My Beneficent Spouse is the One alone ; nay, there is not another for me.
And when, by the Guru's Grace, He is Enshrined in our Mind, we gather Gladness. *[1-Pause]*
In this (Kali) Age, the Lord's Name (makes us) fear-free,
And the Name we gather by contemplating the Guru's Word.
For, without the Name, all are under the sway of the *Yama* :
Yea, the self-willed ones are Blind and Wild. *[2]*
He who, surrendering to the God's Will, Serves his Lord,
And Knows he the Truth,
Submitting to His Will he Praises the Lord,
And, he treasures Peace. *[3]*

---

1. ਅਨਲ : (Sans. अनल:). that which cannot be satiated, *i.e.*, fire.

By the Lord's Will, one attains to the life's (True) objective,
And Awakened is one's intellect.
Nānak : Praise thou then the Lord's Name,
For, turning God-wards, thou art Emancipated. *[4-39-13-52]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4

O, Thou the Creator, the True, my Master,
That alone happens what Thou Willest,
And I get whatever Thou Givest me. *[1-pause]*
All belong to Thee, O Lord, all Meditate on Thee.
And they on whom is Thy Mercy, obtain the Jewel of Thy Name.
They who turned Thywards attained (unto Thee),
But, the self-willed Received Thee not.
Thou Separated them Thyself; and it is Thou who Unitest them again with Thee. *[1]*
Thou art the River, all Thy creatures abide in Thee.
None else is there without Thee,O Lord !
All the Creation is Thy own Miracle.
The ones United, Separate ; those Separated, Unite. *[2]*
And, he alone knows Thee,
To whom Thou art Revealed (by Thyself).
He alone will utter Thy Praises for ever.
They who served Thee, lived in Peace,
And all-too-naturally, they Merged in Thy Name. *[3]*
Thou art the Creator, from Thee all Doing flows.
Than Thee there is no other.
Thou alone Doest, **See-est and Knowest, O Lord !**
Sayeth Nānak : "Thou art Revealed to the one who looketh Thy-wards alone." *[4-1-53]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4

Some people place their confidence in friends, sons, and brothers, **P. 366**
Others in their sons-in-law and their other near kindreds :
Others in the chiefs and headmen to serve their little ends[1],
But my reliance is only upon my All-pervading Lord. *[1]*
Yea, I have sided with the Lord who is my (only) Refuge.
Without Him, I lean on no one and His Praise alone I utter in a myriad ways. *[1-Pause]*
For, whosoever else one sides with, departs in the end,
And for having sided with the transient, one Grieves.
They (of the seeming world) stay not ever ; and (by sticking to them) one practises Falsehood.
So, I side with the Lord whose Glory no one can equal. *[2]*
All other attachments are the play of Māyā.
Yea, it is a cock-fight to gather nothing but illusion.
One is then born (only) to die and one loses one's Life in a gamble.
My support is only the Lord, who Embellishes me both here and Hereafter. *[3]*
In the Kali age all bonds are the result of the contentious Five (desires) who thieve us all,
And thus do Lust, Wrath, Greed, Attachment and Ego increase in the world.
He on whom is the Lord's Grace, him He Takes to the Society of the Saints.
Yea, the Lord alone is my Support, leaning on whom I've forsaken all other supports. *[4]*

1. ਸੁਆਈ : (Sans. स्वार्थ), one's own object.

The illusory sense of Otherness it is that creates contentions :
It leads men calculate[1] other men's faults. and to whet their own Ego.
But, one reaps as one sows.
Nānak's only support is the Righteous Lord's,
With which he wins the whole world over. *[5-2-54]*

Āsā M. 4

Hearing it, my Mind was pleased with the Nectar-word,
Yea, through the Guru's Word, the Lord Incomprehensible is comprehended. *[1]*
O my sisters, hearken to the Lord's Name, through the Guru's Word,
And see your heart Permeated with the One alone,
And utter with the tongue the Guru's Nectar-Word. *[1-Pause]*
My Mind and body are Imbued with His Love.
Separated from Him, my heart becomes utterly sad.
Yea, the True Guru, the *Purusha*, one finds if great be one's Destiny. *[2]*
One's mind wanders, swayed by the poisonous Māyā, if one is torn by Duality.
And this luckless man finds not the True Guru. *[3]*
Sweet is the Lord's Nectar ; one Receives it from the Lord.
So, Nānak has Attained to the Lord through the Perfect Guru. *[4-3-55]*

Āsā M. 4

Of my body and Mind, the Lord's Name is the only Mainstay,
And contemplating the Name, the Essence of Happiness is Revealed to me. *[1]*
O my friends and mates, dwell on the Lord's Name :
Without His Name, I lean on naught else.
Great is my Destiny if, through the Guru, I in-gather my Lord. *[1-Pause]*
Without the Lord's Name, I can live not.
And how fortunate am I, Nānak, if through the Guru, I attain to my God. *[2]*
Woe, woe betide the man who lives without the Lord's Name :
Yea, Darkened is his Face, for he clings to Māyā. *[3]*
The Great Lord I have Received, by great Destiny : **P. 367**
And, through the Guru, I am Blest with the Lord's Name. *[4-4-56]*

Āsā M. 4

I utter the Lord's Praise, I sing the Lord's Praise, through the Word.
Yea, the God-wards utter nothing but the Lord's Excellences. *[1]*
Contemplating the Lord's Name, one's Mind is in Bliss,
And it is through the True Guru, that the Name enshrined in the Mind,
And one utters, with relish, the Excellences of the Supreme Bliss. *[1-Pause]*
O men, the Lord's Own Sing nothing but the Lord's Praise,
And by great Destiny, in-gather the Lord, the Absolute He. *[2]*
Shorn of Merit, one rolls but in the Dirt of Māyā,
Yea, without Merit, the men of Ego are born only to die. *[3]*
The body is the sea, it throws up the jewels of Virtue.
Nānak : through the Guru is the Sea churned and the Quintessence found. *[4-5-57]*

Āsā M. 4

I hear the Name, I love the Lord's Name.
By great Destiny, do I Receive the Lord through the Guru's Word.
If one contemplates the Name, one's Mind is Illumined. *[1]*
Without the Lord's Name, I have no other Support.
The Name is weaved into my breath : it sustains me like my feed. *[1-Pause]*
My Mind hears the Name and is pleased with it.
And he who utters the Name unto me, he alone is my friend and mate. *[2]*

---

1. ਅਟਕਲੇ (अटकले) : to guess, to conjecture, to measure.

Without the Lord's Name, the Unwise leave the world unsung[1],
And, like the moth, are consumed by the Poison (of Ignorance). *[3]*
He the Lord of Himself Establishes and Disestablishes all.
Nānak : the Lord of Himself Blesses all with His Name. *[4-6-58]*

Āsā M. 4

The God-men have planted a creeper in their hearts,
Which yields the Fruit of God : O, how sweet is its taste ! *[1]*
Contemplate thou the Lord of Infinite joy-waves,
And Dwell on His Name, praising His Excellences, through the Guru's Word.
And slay thou the **couriers**[2] of the *Yama*, who hold thee, snake-like, in their deadly grip. *[1-Pause]*
The key to the Lord's Devotion is in the Guru's Word.
When the Guru is in Grace, he Blesses the seeker with His Instruction. *[2]*
He who works in Ego, knows not the Way,
As the elephant bathes himself in dust after a bath. *[3]*
Nānak : when sublime is one's Destiny,
Then one Dwells on the Immaculate Name of the True Lord. *[4-7-59]*

Āsā M. 4

My Mind hungers for the Lord's Name,
And, hearing it, my Mind is satiated. *[1]*
O my seeker friends, contemplate the Lord's Name,
And so attain Peace, enshrining the Name in the Mind, through the Guru's Word. *[1-Pause]*
When I heard the Lord's Name, my Mind was in Bliss :
When I reaped the Profit of the Name, through the Guru's Word, I blossomed forth. *[2]*
Without the Lord's Name, one is cursed and blinded by Attachment,
And all his works go in vain and they lead him to Involvement and Pain. *[3]*
He, the Fortunate one, who Dwells on the Excellences of the Lord
Says Nānak, is Attuned to the Lord, through the Guru's Word. *[4-8-60]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Asā M. 4

O Yogi, thou strikest thy *Veena* with thy hand, **P. 368**
But it produces no (wholesome) melody.
Utter thou the Lord's Praise, through the Guru's Word,
And thy Mind will be Imbued[3] with the Lord's Love. *[1]*
O Yogi, instruct men in the Wisdom of the Lord,
Who Abides through the ages : and whom I forever greet. *[1-Pause]*
One sings and utters in a myriad ways,
But all this is the mind's (vain) play,
Like the bullocks, who work the well, to irrigate the thirsty land,
But graze the vineyard (that it grows). *[2]*
In the farm of thy body, sow the seed of the godly deeds,
And then out of thy green field sprouts the Lord.
Steadying thy Mind, yoke it as a bullock to irrigate thy farm with the Lord's Love, through the Guru's Word. *[3]*
O Lord, the Yogis and *Jangams*, nay, all the Creation is Thine,
And as Thou Guidest them, so they follow[4].
O Thou, the Inner-knower God of Nānak,
Yoke my Mind to Thyself in Thy Mercy. *[4-9-61]*

1. *Lit.* naked.
2. ਕੰਕਰ : (Sans. किकर :), a servant, a slave.
3. ਭੇਨ (भेन) : ਭਿੰਨਾ, imbued with.
4. ਚੇਲ : (Sans. चेल), to go, to move.

Āsā M. 4

Why am I to search for the ankle-bells and cymbals,
Why am I to play upon the rebeck,
When the interval between coming and going is but a brief moment's ?
Why not avail that moment to cherish naught but the Lord's Name ? *[1]*
In my Mind is such Devotion to my Lord,
That without Him I am like a fish out of water and breathe not. *[1-Pause]*
Why am I to attune the five (strings) ?
Why to gather the seven (notes) to produce a melody ?
Selecting and gathering them one wastes a moment,
So long my mind can sing the Lord's Praise. *[2]*
Why is one to dance, why to stretch out one's hands and feet ?
For that involves delay : so long can my mind cherish the Lord's Play. *[3]*
Why is one out to please the people ?
For, honour is not in dancing to their pleasure.
Nānak : if thou cherishest thy Lord for ever,
Then all acclaim thy Victory. *[3-10-62]*

Āsā M. 4

Join the Holy Society of the Saints, and sing the Praises of the Lord.
And, lo, in thy heart sparkles bright the gem of Wisdom, dispelling the Darkness of Ignorance. *[1]*
O Lord's Own, dance ye, contemplating the Lord,
And Meet ye with the Saints and Wash their Feet. *[1-Pause]*
Contemplate thou the Lord's Name, O my Mind, Attuned to thy Lord night and day.
And thou gatherest the Fruit of thy heart's desire,
And then no more is thy Hunger. *[2]*
He, the Transcendent Lord, is Himself the Creator of all,
And He of Himself Makes us utter what we utter.
O God, Fortunate are the Saints with whom Thou art Pleased,
And whose excellence Thou Approvest. *[3]*
Nānak's hunger to sing Thy Praise, O Lord, is satiated never,
And the more he sings of Thee, the more he is at Peace.
He whom the Lord has Blest with the Treasure of his Worship,
He, the discerning customer (of Good), gathers but these goods alone. *[3-11-63]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Kāfi

Death is writ in our lot; and it is 'I-am-ness' that makes us grieve, **P. 369**
(But), they who turn God-wards and contemplate the Lord's Name, eternal become they. *[1]*
Blessed is the True Guru through whom I knew the truth of Death,
And reaped the Essence of the Lord's Name and Merged in the Word. *[1-Pause]*
O mother, when the days that were writ for one are over,
Today or tomorrow, one passes away : for, such is the Lord's Will. *[2]*
Vain is the life of those who forsake the Lord's Name.
They gamble with the world of life, and lose their Mind in the game. *[3]*
They alone are at Peace in birth and death who've attained to the Guru.
For they, Nānak, become True by Dwelling on Truth, and are Merged in (the Lord's) Truth. *[4-12-64]*

Āsā M. 4

Attaining the blessing of the human birth, I Dwell upon the Lord's Name,
And knowing the Essence, by the Guru's Grace, I Merge in God's Truth. *[1]*

They, in whose Lot it was so Writ by God, they practised the Lord's Name.
And them the True Lord Called to His Kingly Gate. *[1-Pause]*
Within us, the Treasure of the Name we Enshrine through the Guru's Word,
And so dwell ever on the Name and utter the Lord's Praise. *[2]*
Within us are infinite wonders[1], (but) they are Revealed not to the Egocentric :
For, in his Ego, his Self is eaten up by his self. *[3]*
Nānak : one oneself destroys oneself,
But, when through the Guru's Word is the Mind Ilumined, one Attains to the True One. *[4-13-65]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Asāvari (of Pure Form) M. 4

Night and day, I sing the Praises of the Lord.
The True Guru has made me Wise in the Lord's Name,
And, now, without Him, I can live not, even for a moment. *[1-Pause]*
I hear, utter, contemplate but the Lord's Song:
Nay, I can live not even for a moment without my Lord.
As the swan lives not without the pool,
So lives not the Lord's Servant without His Service. *[1]*
Some minds are lured away by the sense of Otherness,
Others are attached to Attachment and Ego[2].
(But) the Lord's Servant loves the State of *Nirvān*,
And enters it he, Contemplating the Lord. *[2-14-66]*

Asāvari M. 4

O mother, lead me on to my Love,
For, I am attached to His Love, as the camel is to the creeper. *[1-Pause]*
Alone is now my Mind with itself, and craves for the Vision of the Lord :
As the black-bee lives not without the lotus, so I without my God. *[1]* **P. 370**
Keep me in Thy Refuge, O Thou Loved Master of the universe, and fulfil my Faith.
For, I am filled with Ecstasy, when I see Thy Sight even for a while. *[2-39-13-15-67]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

He who loves (Māyā), him she devours.
He who comforts her, him she fills with immense Fear.
Brothers, friends and family, lured by her, indulge in Strife,
But I have subjugated her, by the Guru's Grace. *[1]*
Seeing her, men are enticed away by her charms.
The ascetics, the adepts, the angelic men, yea, all but the Saints are by her beguiled. *[1-Pause]*
Some wander about as stoics, but then are swayed by Lust.
The house-holders too gather her in their skirts, but she becomes not their own.
Some are acclaimed as men of charity but she makes them too suffer Pain.
But I am preserved by the Lord, by clinging to the Guru's Feet. *[2]*

---

1. *Lit.* things.
2. ਅਪਮਾਨ=ਅਭਿਮਾਨ (अभिमान), ego.

The ascetics, practising austerities, are led astray,
And the Pundits too are carried away by Greed.
Deluded is the world of the Three Modes, deluded by her are the heavens[1],
But me the True Guru has preserved, with his beneficent support. *[3]*
She is a slave of the Wise and the men of Faith,
And, with joined palms, prays to them and serves them she ;
And says: "I'll follow, O Saints, the way ye show unto me,
And will harm not ever the Devotees of the Lord." *[4-1]*

Āsā M. 5

I have been separated by my Spouse from Māyā[2]
And this has distressed both Hope and Desire[3].
Death[4] no longer has sway over me,
For, my Protection and Refuge in my All-Wise Lord.
Hear ye men, I have Tasted the Taste of Love.
And all my adversaries are finished off, for the True Guru has instructed me in the Lord's Name. *[1-Pause]*
First, I gave up the love of my self,
And then I abandoned the way of the world.
And then forsook I the Three Modes and treated the friend and the foe alike.
The merit of the Fourth State of Bliss was then Revealed to me by the Saint. *[2]*
In the Cave of Equipoise do I now have my seat,
And the Luminous Self of God has Burst into me, and I Hear the Unstruck Melody (of the Word).
I am in ecstasy, contemplating the Guru's Word,
And Imbued with my Lord, Blessed am I, the Bride. *[3]*
Nānak speaks but the Wisdom of the Lord,
And he who hears and practises it Swims across the Sea of Material Existence.
He is born not again, nor dies; he comes nor goes,
And into His Lord is he forever Merged. *[4-2]*

Āsā M. 5

The dedicated Worship[5] of the Lord builds amiable disposition of the Bride[6] :
Then, she is of incomparable Beauty and of perfect Culture.
Wherever then she abides, that home is worthy of praise,
But rare is one who to such Worship is attuned. *[1]*
I have married the Bride of Pure deeds, by the Guru's Grace, **P. 371**
Who looks Beauteous in Worship as in the worldly deeds. *[1-Pause]*
As long as she dwelt with her father[7],
So long did her groom[8] wander about in distress.
Through His Service did I conciliate the True Man :
Yea, by the Guru's Grace was she brought Home and I was in utter Bliss. *[2]*
She is accomplished in all ways[9], and Truth now is her family.
Obedient is she and Wise and of uttermost Charm.
Yea, my Eternal Groom has fulfilled me in every way :
And Hope and Desire are now both content. *[3]*

---

1. ਆਕਾਸ (आकासु) : *lit.* sky.
2. ਸਸ (सस) : *lit.* mother-in-law.
3. ਦੇਰ, ਜਿਠਾਣੀ : (देर जिठाणी) *lit.* the husband's younger brother and his elder brother's wife.
4. *lit.* my spouse's elder brother, i.e. Dharmarājā, the Lord of Death.
5. ਨਿਜ ਭਗਤੀ : (निज भगती) worship of singular (ਨਿਜ) nature.
6. *i.e.* Life
7. self. Teja Singh thinks father here means 'the Guru." But then it does not fit in with the text.
8. Soul.
9. ਬਤੀਹ ਸੁਲਖਣੀ (बतीह सुलखणी) : She who is blest with thirty-two kinds of embellishments ; namely, beauty, cleanliness, modesty, humility. cheerfulness, concord, observance of religion, cleverness, knowledge, service, compassion, truth, dedicated love of the husband, purity of mind, patience, frugality, beneficence, sobriety, chivalry, active habits, house decoration, respect of elders, proficiency in music, poetry, painting, domestic science and embroidery, respectful attention of guests and upbringing of children.

In her family, she is now considered supreme,
Yea, well-instructed, and disciplined, are now her Hope and Desire.
Blessed is the Home in which abides she,
For, she passes her days ever in Bliss. *[4-3]*

Āsā M. 5

Whatever I resolve in the mind, *that* Māyā would not let ripen into action,
And, she screens off[1] Virtue and Continence from my view.
She wears many garbs and assumes many forms,
And lets me not abide in my Home (in peace),
And I wander about, ungathered[2], in all directions. *[1]*
Lo, she has become the mistress of my house and lets me not enter into my Self.
And, if one makes an effort, she entangles him all the more. *[1-Pause]*
From Eternity, she was sent out into the world to serve[3] us,
But she has overwhelmed the whole earth, and all its places and the inter-space.
She leaves not unaffected the pilgrim-stations, nor the reaches of the rivers , the Yogi nor the recluse,
Though perfect is their study of the Smritis and the Vedas. *[2]*
Whereve man abides, she abides with him,
And all the regions of the universe pervades she as Power.
If one seeks the refuge of this vain woman, one stays not in peace.
Tell me, O friend, whose asylum am I then to seek ? *[3]*
Instructed in Wisdom, I came to the True Guru :
And the Guru embedded in me the *Mantram* of the Lord,
And I abided in my Self, and sang the Praises of the Infinite,
And then, Nānak, I Received my God; and I became care-free. *[4]*
And then the Self became my own Home and she my mistress.
And she became the Servant and I the confidant[4] of the Lord. *[1-2nd Pause—4-4]*

Āsā M. 5

At first, they advised me to send my adversary[5] a letter,
And then asked me they, that I send out two men to mediate for me.
Or, that I employ some contrivance (to trap him),
But, forsaking all advice, I contemplated my Lord. *[1]*
And then within me was immense Bliss and Poise,
And my enemies were slain and I gathered Peace. *[1-Pause]*
The True Guru made me Wise in Himself,
And I looked upon my body and Soul as the dwelling place of the Lord.
And now whatever I do, for that on my Lord I lean,
For, He alone is my Refuge, He alone my Court. *[2]*
O Lord, forsaking Thee, who else shall we go to ?
For, there is not another that equals Thee.
Of what is Thy Servant bereft, O Lord ?
It is in Ignorance that the worshipper of Māyā wanders about in wilderness. *[3]*
Thy Glory, O Lord, one cannot utter,
Both here and there it is Thy Love that Encompasses all.
Nānak, Thy Servant, O Lord, seeks Thy Refuge alone,
For, Thou hast Protected his Honour and his Victory resounds in the air. *[4-5]*

---

1. *Lit.* stands near (to watch so that no one accepts them).
1. *Lit.* dismembered.
3. ਆਮਰਿ (आमरि) (Sindhi ਆਮਿਲ, ਕਾਰਿੰਦਾ), manager, officer, agent.
4. *Lit.* courtier.
5. The reference here is to Sulhi Khan, Akbar's General, who planned an attack on the 5th Guru, but fell in a brick-kiln on the way and was burnt alive.

Āsā M. 5

P. 372

Journeying through foreign lands[1], I came to buy my wares (in this world).
And heard I here that a profitable Thing of incomparable Beauty I could buy.
Then I gathered in my skirt the Capital of Merit,
And seeing the Jewel (of the Lord's Name) my Mind was bewitched. *[1]*
And then flocked I, the Seeker, to the Jeweller's Door,
Saying: "Show Thy Wares to me, O dear, that I buy" *[1-Pause]*
And then the Jeweller took me to his Lord, the King,
Whose priceless Jewel it was, brought over by the priceless Capital,
And thus through this my gentle Brother, my Friend, my Intercessor[2],
I received the Wares and my Mind was made whole. *[2]*
To the priceless Ware, no fear of thieves, nor seas, nor winds,
And bought through Poise, it is carried away in Equipoise.
Yea, bought with Truth, it brought no Pain,
And I brought it safe over to my inmost Home. *[3]*
Received I then the Profit and revelled in Eternal Bliss:
O, Blessed is my Merchant Prince, how perfectly Beneficent is He !
Rare is the God-awakened Soul who buys this Merchandise,
And this Profitable Merchandise, Nānak, who brings home. *[4-6]*

Āsā M. 5

My Lord took not into account my merit, demerit,
Nor my colour, nor beauty nor embellishments,
Nor culture, nor conduct, nor the Way I knew,
And yet the Lord taking me into His Arms, led me to His Bed. *[1]*
Hear, ye mates, my Groom Protects me thus :
And, caressing my Forehead with His Palms, He Owns me ;
O, what does the Ignorant world know of this Mystery ? *[1-Pause]*
How Beauteous looks my Groom,
Who, when He Meets me, Cares[3] for all my Pain.
In the Compound (of my heart) has risen the Moon of Glory,
And, night and day, I revel with my Heavenly Spouse. *[2]*
My Clothes are dyed the colour of the Lalla-flower[4],
And sparkle the Jewels and the Rose-garlands round my Neck.
Seeing my Love, I beheld all the Treasures of the Universe,
And no longer was my reliance on the Demons (within). *[3]*
Ever-in-joy, I revel ever in Love,
And treasuring the Lord's Name, I am satiated within my Self.
Says Nānak : "The Bride who is so Decked by the Lord Himself, Abides eternally with her Spouse." *[4-7]*

Āsā M. 5

We make offerings to the Brahmins and adore them we,
But the more they receive, the more they deny.
O Brahmins, the Door that thou goest to in the end,
Thither thou Grievest for thy ways. *[1]*
O brother, drowned are such Brahmins,
Who, without cause, think of doing us Evil. *[1-Pause]*
Within them is Greed and so they wander about like mad,
And they slander others and so carry the Evil load on their heads.
Beguiled by Māyā, they remember not the Lord,
And, strayed away by Doubt, they take to many, many paths. *[2]*

---

1. *i.e.* many births.
2. ਵਿਸਟੁ (विसटु) : ambassador, pleader.
3. ਜੋਹਿਓ (जोहिओ) : *lit.* to see.
4. ਚਲੂਲ (चलूल) : (Persian) चु-लाला, red like the Lāllā-flower.

Outside, they pretend wearing garbs of many kinds,
But, within them, has landed Māyā[1], by which enveloped are their souls.
He who instructs others but follows not his wisdom himself:
How will such a Brahmin be fulfilled ? *[3]*
O foolish Brahmin, assemble now the Lord within you,
For, He Sees and Hears within you, wherever you go.
Says Nānak: "If you want the fulfilment of your Destiny,
Then give up your Ego, and cling to the Guru's Feet." *[4-8]*

Āsā M. 5

All my Sorrows and Ailments are past[2],
And I Sing the Lord's Praise, with a cool and clean Mind.
And I am filled with Bliss, in the Society of the Saints,
And the outgoings of my mind have ceased. *[1]*
O mother, through the Guru's Word my Fire (of Desire) is quenched.
And the fever of Doubt has left me,
And cool Comfort I receive from the Guru, the natural way. *[1-Pause]*
My wandering mind is tranquilled on Realising the One alone,
And, moveless now is its seat.
Thy Saints, O Lord, are the Saviours of the world ; seeing their Sight, I am Fulfilled. *[2]*
The Sins of life I have left behind,
Now that I cling to the eternal Feet of the Guru-Saint.
And my Mind sings the blissful Melody of Equipoise,
And it is devoured not by Time again. *[3]*
O Thou Powerful One, O Thou Cause of causes, O Thou Peace-giving Lord, O True King,
I live by Dwelling on Thy Name :
So, weave Thou me, woop and warf, into Thyself. *[4-9]*

Āsā M. 5

The slanderer cries aloud and wails,
For, he has forsaken His Lord, the God, and so Receives the Fruit of his deeds. *[1-Pause]*
If one keeps his company, he drives one before himself.
Like the Śesnāga[1], he carries immense and unnecessary load upon his head.
Yea, he is consumed by the Fire of his own nature. *[1]*
That what happens at the Lord's Gate (to such a one),
That, verily, Nānak utters to you, O man.
The Devotees of God forever are in Bliss :
And they blossom forth, Singing the Lord's Praise. *[2-10]*

Āsā M. 5

The more I embellish myself, the more I crave for more.
I may apply myriads of scents to my body,
But from these I receive not even a bit of that Bliss.
O mother, in my Mind I cherish but one Desire :
That I live only if I See my Lord. *[1]*
O mother, what am I to do when my Mind longs ever for Him,
And the tender Love of my Beloved has bewitched my Soul. *[1-Pause]*
Apparels, jewels and exquisite pleasures,
These also I consider to be of no avail.
Honour, splendour, grandeur and greatnees,
And the obedience of the whole world (too are of no avail).
(But), if such a Beauteous Lord be with me,
And Loves me He, then alone I am Blessed. *[2]*

---

1. *Lit.* poison.
2. ਗਤੁ : (Sans. गत, p.p. of गम्), *lit.* gone for ever, passed away.
3. ਅਜਗਰੁ (अजगर) : a huge serpent who is said to swallow goats.

With foods and delicacies[1] of all kinds,
And abundant pleasures, and sports,
And vast dominions and sway over all,
Satiated is not the mind, and Craving leaves one not.
Without meeting my Lord, I pass not a day,
But when the Lord is met with, I gather all Gladness. *[3]*
Searching through and through, I heard this Echo (within me),
That without the Society of the Saints, one Swims not Across.
He in whose Lot it is so (Writ), he meets with the Perfect Guru.
His Hope is fulfilled and Satiated is his Mind.
When the Lord was met, the Fire[2] (within me) was quenched :
And lo, Nānak, the Lord was Revealed to me in my own Self. *[4-11]*

Āsā M. 5, Panchpadās

P. 374

If superior is your caste, O Bride,
And you are honoured in the society,
And also you have a beauteous abode to live in,
But, if you have Ego in your heart, you are indeed deformed. *[1]*
Charming, with well-cut figure, wise and clever[3] may you be,
But if you pride on yourself, you are consumed by Infatuation. *[1-Pause]*
Pure and uncontaminated may be your kitchen,
And you may worship and apply the red saffron-mark to your forehead after a bath,
But, if you utter in Ego the Lord's Wisdom with your tongue,
Then Avarice eats up, in all ways, all your deeds. *[2]*
If you have a fine wear and enjoy all pleasures,
And conduct yourself as to win applause of the people,
And you apply to your body perfumes and pastes of *Chandan* and scents of various kinds,
But if you keep company with the perfidious Wrath, (your life is vain). *[3]*
All other forms of existence slave for thee,
And you are the overlord of this earth.
And you have gold and silver and wealth on you,
But alas, Lust has disturbed the even flow[4] of your life. *[4]*
She upon whom is the Grace of the Lord-God, the King of all,
She is Delivered of the Bondage (of Desire).
She Tastes the Lord's Flavour in the Society of the Saints,
And, Nānak, Blessed is the body of such a one. *[5]*
All Graces, all Bliss are hers,
And blessed is she with Perfect Beauty and Wisdom. *[1-2ndPause-12]*

Āsā M. 5, Ik-Tukās

He who is alive (to his Ego), dies forsooth,
But he, who is dead (to his self), becomes Eternal. *[1]*
They who die (to their self) while alive,
Through such a death, they live.
They who minister to themselves the medicament of the Lord's Name, through the Guru's Word,
Taste the Relish of Nectar. *[1-Pause]*
The earthen pitcher (of the body) breaks in the end,
But he who is rid of the Three Modes[5], enters into his Self. *[2]*
He who tries to climb high, falls into the pit of the underworld,
But he who (in Humility) lies prostrate on the ground, him Time devours not. *[3]*

---

1. ਬਿੰਜਨ : (Sans. व्यंजन), a condiment, a seasoned article
2. ਡੇਝਾ (डंझा) : (Sindhi), fire (of desire).
3. ਬਿਚਖਨਿ : (Sans. विचक्षण) : far-sighted, clever, wise.
4. ਸੀਲੁ : (Sans. शील), conduct, good nature, culture.
5. The three *gunas*.

He whose mind wanders about achieves nothing:
For, they alone are eternal and moveless who practise the Guru's Word. *[4]*
Life and body both belong to the Lord,
And, meeting with the Guru, Nānak, one is eternally Blest. *[5-13]*

Asa M. 5

Your body[1] the Lord has Created in accordance with His Law[2].
But know you that it must forsure be reduced to dust. *[1]*
O thoughtless one, remember your (insignificant) roots[3].
Why are you then proud of just this much of your self? *[1-Pause]*
Three seers of daily bread are yours, O guest of the world,
And the rest of the goods lie but as trust with you. *[2]*
Ordure, bones and blood, all wrapped up in skin,
This is but you: can this be the object of conceit? *[3]*
If you Realise but One thing, you are Pure,
Else, you are impure, always and forever. *[4]*
Says Nānak: "I am a sacrifice to the Guru,
Through whom we Receive the Wise One, the Supreme Lord." *[5-14]*

Āsā M. 5, Ik-Tukās, Chaupadās

One moment, one day (of separation) to me is long, too long,
And, my Mind cries out: 'O how shall I meet with my Love?' *[1]*
I can pass not a day, nay, not even a moment,
For, I long immensely in the Mind for His Vision. **P. 375**
Is there a Saint who Unites me with my Love? *[1-Pause]*
The four watches (of the day) are like the Four Ages,
And when the night falls, for me it has no end. *[2]*
The five Demons together separated me from my Lord,
And, now, I Wander about and Wail, Wringing my hands. *[3]*
When to Nānak the Lord Showed His Vision,
He Realised his Self, And Attained Sublime Bliss. *[4-15]*

Āsā M. 5

In the Service of the Lord are all the Treasures:
And, this is the Lord's Service that one has ever the Nectar-Name in one's mouth. *[1]*
The Lord, my Mate, my Friend, is ever in my company,
When I cherish Him in pain or pleasure, I See His Presence.
How can the poor *Yama* be a terror unto me? *[1-Pause]*
The Lord is my Refuge, the Lord is my Power,
The Lord is ever my Companion and the counsel of the Mind. *[2]*
The Lord is my Capital; the Lord is my Credit.
Yea, I have earned the Riches of the Lord through the Guru's Grace. *[3]*
Through the Guru's Grace does this Wisdom dawn,
And Nānak Merges in the Being of the Lord. *[4-16]*

Āsā M. 5

When the Lord is in Mercy, my Mind is Attuned to Him,
And Serving the True Guru, I reap all the Rewards. *[1]*
O mind, why are you sad? Your Guru is Perfect,
The great Fulfiller, the Treasure of Bliss, the ever-full pool of Nectar is He. *[1-Pause]*

---

1. ਪੁਤਰੀ=ਪੁਤਲੀ (Sans. पुत्तलिका), a doll, a puppet, etc.
2. ਬਿਧਿ : (Sans. विधि); order; law.
3. ਮੂਲ (मूल)=ਰਕਤ ਬਿੰਦ (mother's ovary and father's sperm).

He who treasures in his heart the Lord's Lotus-feet,
His Self is Illumined and he meets with his Love, the All-pervading Lord. *[2]*
The five friendly faculties[1] then Sing the Wedding Songs of Joy,
And within him rings the subtle Tune of the Unstruck Melody. *[3]*
Nānak : when the Guru is in Mercy upon me, I meet with my Lord, the God,
And I pass the night of life in Peace and Poise. *[4-17]*

Āsā M. 5

In His Mercy, the Lord Revealed Himself to me.
Meeting with the True Guru, I Received the Blissful[2] Treasure (of the Lord's Name). *[1]*
Such a Divine Treasure one should ever gather, O brother,
Which fire burns not, nor water drowns, and which forsakes one never : *[1-Pause]*
Which exhausts not, nor is diminished,
And, expending it, one's Mind is ever at peace. *[2]*
He alone is truly Rich who gathers the Wealth of the Lord,
For, with this Wealth he can bless the whole world. *[3]*
(But), he alone gathers the Lord's Wealth, in whose Lot it was so Writ by God.
Nānak : at the end of life, the Lord's Name alone lasts with thee. *[4-18]*

Āsā M. 5

As the farmer sows the field,
And then reaps it, ripe or raw ; *[1]*
So is with birth which ends in death,
And only the Lord's Devotee remains eternally Alive. *[1-Pause]*
The day will melt forsure into the night,
And the night will flower into the dawn. *[2]*
Lured by Māyā, ill-fated men awake not out of their slumber :
And, rare is the one who, by the Guru's Grace, is Awake. *[3]*
Says Nānak : "If we Sing ever the Lord's Praise, **P. 376**
Our Countenance becomes sacred, and our Consciousness is Awake[3]". *[4-19]*

Āsā M. 5

The nine treasures are Thine, O God, nay, all treasures are Thine,
Thou art the Fulfiller of all : and the Preserver of all in the end[4]. *[1]*
If Thou be my Love, I Hunger no more,
And when Thou art Embedded in my Mind, there is no more Pain for me. *[1-Pause]*
Whatever Thou Dost that I accept,
For, ever True is Thy Command, O my Master. *[2]*
When Thou Willest, I Sing the Praise of Thee, my Lord,
For, in Thy Home eternally there is Perfect Justice. *[3]*
O my True Master, Thou art Unknowable and Inscrutable,
And as Thou hast Willed, so is Nānak yoked to Thy Service. *[4-20]*

Āsā M. 5

The Lord is forever near thee, nay, within thee,
And it is through His Immense Power that He Assumes form and colour. *[1]*
My Mind now no longer worries[5], nor grieves, nor cries,
For, it has wedded the Eternal, Imperishable and Mysterious Lord of the universe. *[1-Pause]*
To whom can Thy Servant now pay obeisance,
When Thou, the King, Preservest his Honour[6]. *[2]*

---

1. *i.e.* five *Gyanindriyas.*
2. *Lit.* perfect.
3. *Lit.* pure.
4. ਨਿਦਾਨ : (Sans. निदान), end; termination.
5. ਕਰੂੈ=ਕੜ੍ਹੈ : to worry.
6. ਆਣਿ=ਆਨ (आन) : (Persian), honour.

Thy slave[1] whom Thou Free-est, Lord, from the shackles of caste,
Who, then, can run him down[2] ? *[3]*
Dependent upon no one, who is free of all care,
Nānak, utter thou the Praise of such a Guru-God[3]. *[4-21]*

Āsā M. 5

Forsaking the Lord's Way, man is attached to the tasteless tastes,
And while the Thing is within him, he goes out to search for it. *[1]*
He can hear not the Nectar-Word of Truth,
And is engaged in Contention, clinging to the gospel of the False. *[1-Pause]*
Lo, he takes wages from his Master, and serves another,
And by such Sins is he enveloped[4]. *[2]*
He hides from Him who is ever with him,
And that what is of no avail to him, he begs for, door to door. *[3]*
Says Nānak : "O my Lord, Beneficent to the meek,
Fulfil me Thou as Thou Willest." *[4-22]*

Āsā M. 5

The Lord's Name is my life, my vital breath,
For, both here and Hereafter it alone is of avail to me. *[1]*
Without the Lord's Name, all else is vain,
For, only the Lord's Vision can fulfil me. *[1-Pause]*
The Guru's Word is the Treasure of the Lord's Devotion, precious like jewels,
And, he who Hears and Sings and Practises it, is Blest. *[2]*
When my Mind[5] is Attuned to the Lord's Lotus-feet,
The True Guru is in Mercy upon me and he blesses me with His Bounties. *[3]*
To Nānak, the Guru has imparted such Instruction,
That he Sees the Eternal Lord in every heart. *[4-23]*

Āsā M. 5

He, the All-pervading[6] Lord, Created[7] all Joys and Sports.
And, Himself He Fulfils all His works. *[1]*
The Perfect Lord has the Perfect means,
And His Glory Fills and Pervades all. *[1-Pause]*
His Name is the Treasure (of Virtue) : Immaculate is His Repute.
Yea, He the Lord is the One alone, and there is not another but He. *[2]*
All life, all Creation, is in His Hands,
And the Lord Pervades all, and is ever with all, *[3]*
The Perfect Guru is He, Perfect is His Creation :
And Lo, His Devotees, He Blesses with Glory. *[4-24]*

Āsā M. 5

Cast thy mind in the mould of the Guru's Word : **P. 377**
Yea, to see the Guru's Vision is to gather the Lord's Bliss[8]. *[1]*

---

1. ਲਉਡਾ=ਲੌਂਡਾ : slave.
2. ਤਾਤਿ : (to hurt, to damage, to injure, to spoil), jealousy.
3. *Lit.* Guru.
4. ਓਛਾਦਿਓ : (Sans. आच्छादनं) covering, concealing.
5. ਮਾਨੁ=ਮਨ : mind.
6. ਭਰੇਪੁਰਿ=ਭਰਪੂਰ : *lit.* brimful.
7. ਧਾਰਿਆ : (Sans. धृ=धार्) ; *lit.* to hold ; to keep ; to uphold.
8. *Lit.* wealth.

O Perfect Wisdom, come into my heart,
That I Contemplate and Sing the Lord's Praise,
And I love immensely the Lord's Name. *[1-Pause]*
Through the True Name is the Mind satiated,
Yea, to roll in the Dust of the Saint's Feet is to bathe in all the holy waters. *[2]*
Now I Realise the One Lord Pervading all,
And, joining the Society of the Saints, my Intuition is awakened. *[3]*
Nānak : abandoning Ego, I became the Servant of all,
And so I was Blest with the Bounties of the Lord. *[4-25]*

Āsā M. 5

Awakened is my Intellect, and Perfect now is my Understanding,
And thus is removed my False nature, and the distance between Him and me. *[1]*
I have attained such Wisdom through the Guru,
That I being drowned in the well of Darkness, was pulled out into the Light. *[1-Pause]*
Impassable is the Sea of Fire ; the Guru, the Treasure of Good, is the Boat which Ferries us Across. *[2]*
Hard to cross, and treacherous is the Māyā's blind Path :
But, the Perfect Guru shows clearly the Perfect Way. *[3]*
I have no power, O Lord, to contemplate Thee, or to practise austerities.
Says Nānak : "O Guru, I seek only but Thy Refuge." *[4-26]*

Āsā M. 5, Tipadas

He who drinks the Lord's Essence is forever Inebriated,
For, all other intoxications wear off in a moment.
Imbued with the Lord's Essence, one is ever in Bliss,
But, intoxicated with another spirit, one is worn by care. *[1]*
He who drinks the Lord's Essence is forever in Ecstasy,
But all other drinks are devoid of Taste. *[1-Pause]*
One can value not the Essence of the Lord,
It is at the Saints' Abode that it is Sold[1].
One may spend millions upon millions, but receive it not :
But he who has it in his Destiny[2], Him the Lord Blesses with it. *[2]*
Nānak is wonder-struck, Tasting the Lord's Essence,
Yea, he, by the Guru's Grace, has Tasted its Taste,
And then it leaves him not here, or Hereafter,
And so he is ever Imbued with the Lord's Essence. *[3-27]*

Āsā M. 5

If the Bride obliterates Lust, Wrath, Avarice and Infatuation[3],
And the False nature, born of Ego,
And, becoming Humble, Serves her Lord,
Then, she is the Beloved of her Spouse. *[1]*
Hear you, O Beauty, the Word of the Saint alone takes thee Across,
And then cease your Sorrow and Hunger and Care,
And Bliss enters into your Mind-at-peace. *[1-Pause]*
Wash you his Feet, and serve your Guru,
And with a Pure mind, shed your thirst for Evil.
And, If you become a Slave of his Slaves,
You Attain Glory at the Lord's Gate. *[2]*
This is the Right Conduct, this the Correct Way,
That you submit to His Will : this, indeed, is His Worship.
Nānak : he who practises this *Mantram*
Is Ferried across the Sea of Existence. *[3-28]*

---

1. *Lit.* contained.
2. ਪਰਾਪਤੀ : (Sans. प्राप्ति), attainment.
3. Trumpp translates ਮੋਹੁ as infatuation, spiritual blindness.

Āsā M. 5, Dupadas

P. 738

Thou hast obtained from thy God a human's body,
Now alone is the time[1] to attain to thy Lord.
Of no avail are thy other works ;
Join the Society of the Saints and utter nought but the Lord's Name. *[1]*
Dedicate[2] thyself to Swimming across the Sea (of Existence).
Thy life is being wasted away, enmeshed in Māyā. *[1-Pause]*
Thou hast not assembled thyself, nor taken to Meditation,
Nor to Penance nor Religion,
Nor known what it is to Serve the Holy, and thy King, the Lord-God.
Says Nānak : "Impurities attach to my name :
But I surrender to Thee, O Lord, now cover my shame". *[2-29]*

Āsā M. 5

Without Thee, O God, I have not another ; yea, Thou alone art in my Mind.
(When) Thou art my ever-near Friend and Mate, my mind has no need to be afraid. *[1]*
Thine is the Refuge, on Thee is all my Hope,
So, forsake me not Thou, if I be downsitting, upstanding, awake or asleep, nay, not even for a breath. *[1-Pause]*
Shelter me in Thy Covert ; O Lord, for, dreadful is the Sea of Fire.
O Thou Peace-giving Perfect Guru :
I am Thy child, O Gopāl. *[2-30]*

Āsā M. 5

The Lord has Rescued me, His Servant, (of the clutches of Māyā),
And my Mind is pleased with the Lord, and my feverish heart is calmed[3]. *[1-Pause]*
Him[4] touches no care who Sings the Praise of the Lord,
And his Mind is affected not by Māyā[5].
For, his asylum is the Lord's Lotus-feet. *[1]*
By the Saint's Grace, the Lord, the Compassionate, has come to my rescue,
And Nānak sings the Praises of God, the Treasure of Virtue,
And so cease all his Pain and Doubts. *[2-31]*

Āsā M. 5

When the medicament of the Lord's Name ministers to my Ailment,
Then Pain loses its seat in me, and I attain to Bliss. *[1]*
Through the Perfect Guru's Word, there is no Sorrow[6] for me.
And I abandon myself to Joy, and all my cares are effaced. *[1-Pause]*
All life (thus) attains to Peace,
When it Contemplates the Transcendent Lord in the Mind. *[2-32]*

Āsā M. 5

That time one wishes not to witness, comes in the end :
But, how is one to keep it ever in view, if one submits not to the Lord's Will ? *[1]*

---

1. ਬਹੀਆ : ਬਾਰੀ ((ਵਾਰੀ=turn, opportunity).
2. ਸਰੰਜਾਮਿ is a Persian word meaning ro fulfil, carry out, arrange for.
3. *Lit.* taken poison and died.
4. ਤਾਊ : him (ਤਾ-ਊ).
5. ਡਾਕੀ : (Sans. डाकिनी), ਡਾਇਣ, the witch, *i.e.*, Māyā.
6. ਤਾਪੁ : (Sans. ताप :), agony, sorrow, distress.

Cast to the waters, or burnt, or laid to rest in the grave is the body,
(But), the Soul is neither old, nor young[1]. *[1-Pause]*
Nānak, the Lord's Slave, seeks the Saint's Refuge,
And, through the Guru's Grace, overcomes he the fear (of Death). *[2-33]*

Āsā M. 5

Ever, ever is one's Soul in Bliss,
If one abides with the Saints and so Attunes to the Lord's Feet. *[1]*
O my Mind, Contemplate thou the Lord's Name,
That thou are at Peace, and for ever in Bliss, and all thy Sins are erased. *[1-Pause]*
Says Nānak : "He who is of Perfect Destiny,
Meets with the Perfect Guru, yea the Perfect Lord Himself." *[2-34]*

Āsā M. 5

The Bride whose Friend is Lord, the God,
She suffers not Sorrow and is no longer in Pain. *[1-Pause]* **P. 379**
By the Lord's Grace, she is Attuned to His Feet,
And so is ever in blissful Poise and in tranquil Ecstasy. *[1]*
She sings the immeasurable Praise of the Lord in the Society of the Saints,
And so Contemplating the Lord, becomes invaluable she. *[2-35]*

Āsā M. 5

He who gambles away his lust, Wrath, Envy[2] and the conceit of Māyā,
Brings[3] into his Self Virtue, Contentment, Compassion and Righteousness. *[1]*
And the load of birth-and-death is off his head,
And joining the Society (of the Holy), his Mind becomes Pure,
And the Perfect Guru Ferries him Across. *[1-Pause]*
And, then, his Mind becomes like the Dust for others to tread upon,
And all creation seems to him to consist of no others but of the loved friends. *[2]*
In all Pervades my Lord and He Blesses all with His Beneficence and Sustains He all.
He the One is He the One alone.
From the One is the expansion into many.
Yea, Contemplating (the Lord), all have become Holy :
For, whosoever Dwells upon the Lord's Name is Emancipated. *[3]*
The Lord, the Infinite Master, is Deep and Profound :
And, of His either end there is no end.
By Thy Grace, O Lord, Nānak sings Thy Praise,
And Contemplating Thee, he greets Thee ever. *[4-36]*

Āsā M. 5

Infinite art Thou, Eternal and Incomprehensible ;
This (universe) is Thy Form.
How can we, Thy creatures, play clever with Thee,
When all is contained in Thyself ? *[1]*
O my True Guru, protect me, Thy child, through Thy Power[4],
And Bless me with Wisdom that I ever Sing Thy Praise,
O Thou my Infiinite, Boundless Lord ! *[1-Pause]*
A creature lives in the womb of the mother,
Supported by nothing but the Lord's Name,
And as cherishes he Him with every breath he is in Bliss,
And the fire (of the womb) touches him not. *[2]*

---

1. ਬਾਲਾ : (Sans. बाल), young.
2. ਮਤਸਰ : (Sans. मत्सर :), envy, jealousy.
3. ਵਾਰੇ=ਵਾੜੇ ।
4. ਲੀਲਾ : sport.

The other's wealth and riches and women and slander of others—
Forsake thou thy craving for these.
And cherish the Lotus-feet (of the Lord) in thy heart,
Leaning on no one but the Perfect Guru. *[3]*
These houses and temples and castles that thou lovest keep not thy company[1].
So cherish thou the Lord's Name as long as thou livest in this Dark age. *[4-37]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Dominions, property, beauty, houses, glory and glamorous youth,
And immense riches and elephants and horses and precious jewels :
All these are of no avail to thee Hereafter, O man of Ego,
For you leave them all here. *[1]*
Why apply your mind then to the Other,
And not contemplate thy Lord, upstanding and downsitting, awake as in sleep. *[1-Pause]*
Most wondrous and beauteous may be one's field of activity,
And one may settle all scores on the field of battle, **P. 380**
And may bark out thus : 'O, I can subdue any one, bind and release any one'.
But, when the call comes from the Transcendent Lord,
He leaves off all in a day. *[2]*
He knows not the Creator,
Though practises he many 'pious' and 'righteous' deeds and contrivances.
He instructs the others but practises not what he preaches,
And knows not the Quintessence of the Word.
Naked he came, naked he will pass out :
Yea, he is like an elephant, rolling in dust. *[3]*
O Saints, O friends, hear ye, false is all this expanse,
Where men are Drowned by their self-hood,
And the wretches are wasted away in endless Strife.
Nānak, having met with the Guru, Contemplates the Lord's Name.
For, through the True Name alone is one Redemed. *[4-1-38]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The whole world is Asleep, lured by Doubt, and blinded by Strife,
And rare is the man of God who is Awake. *[1]*
Men are intoxicated with the infatuation of Māyā, which is their life-breath.
And rare is the one who abandons her way. *[2]*
Of Sublime Beauty are the Lotus-feet of the Lord, and the *Mantram* of the Saint.
But, rare is the one who is attached to them. *[3]*
Nānak : in the Society of the Holy, the Divine Wisdom is awakened in us.
And, on whomsoever is the Mercy of the Lord, he is a man of great Destiny. *[4-1-39]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Whatever Pleases Thee, O Lord, I accept, and that alone brings Bliss and Poise to my Mind,
For, Thou art the Cause of causes, the All-powerful and Infinite Lord,
And, without Thee, there is not another. *[1]*
Thy Saints, O Lord, utter Thy Praise with utter joy,
And that alone is the True Advice and Resolution and Supreme Wisdom for them,
Which Thou Blessest them with. *[1-Pause]*

---

1. ਸੰਗਾਰਿ = ਸੰਗ-ਾਰ : he who keeps company ; friend.

Nectar-sweet is Thy Name, O Dear,
Whose Taste I Taste in the Society of the Saints.
Yea, satiated were such Perfect beings,
Who Sang Thy Praise, O Treasure of Peace. *[2]*
O Master, whosoever leans on Thee,
Him care touches not.
And, he to whom Thou art Compassionate,
Is the True king and the man of Destiny. *[3]*
Gone are my Doubt, Infatuation and Deceit,
Since I Saw the Vision of my Lord.
And, now, I deal in nothing but the True Name of God,
And, through the Name, I am Merged in the Lord's Love. *[4-1-40]*

Āsā M. 5

(The slanderer) washes the age-old Dirt of another,
(But), himself he reaps what he sows.
He gets not Peace here, nor Refuge Hereafter,
And in the *Yama's* abode, he is wasted away. *[1]*
Fruitless[1] is the life of a slanderer :
Here, he can mount not (to the State of Bliss), by any device,
And Hereafter gets no Refuge. *[1-Pause]*
But, such is the innate nature of the slanderes :
So, what can the wretched one do ?
So utterly ruined is he that no one offers him refuge :
To whom shall he then go to cry out his woes ? *[2]*
The slanderer is redeemed nowhere, for such is the Will of the Lord,
And, the more he slanders the Saints, the more do the Saints gather Peace. *[3]*
For, Thy Saints, O Lord, seek Thy Refuge,
And Thou art the Protector of the Saints.
Says Nānak : "The Saints are Saved by the Lord,
While the slanderers are Drowned in the Deep." *[4-2-41]*

Āsā M. 5

He who washes himself from without, but remains Impure in mind,
He loses both here and Hereafter[2].
Here, he is infected by Lust, Wrath and Infatuation,
And, Hereafter, he Cries and Wails. *[1]*
This is not the way of Devotion to the Lord.
As by beating the snake-hole, the snake dies not,
So, also by beating at the ears of the (spiritually) deaf : for he has (no ears for) the Lord's Name.
He seems to abandon the ways of Māyā, *[1-Pause]*
But knows not the Essence of Devotion.
He may discourse upon the Vedas and Shastras,
But knows not the Essence of (True) Yoga. *[2]*
As a false coin[3] rings false when tested on the jeweller's touchstone :
So does our Lord, the Inner-knower, Know us all.
Then, how are we to hide our shame from Him ? *[3]*
Through Falsehood and Deceit[4], this foundationless man passes away in a moment.
Yea, Truth it is that Nānak speaks :
(So), Realise it within thee, and gather it in thy heart. *[4-3-42]*

---

1. ਅਹਿਲਾ : (Sans. अफला), fruitless ; vain.
2. ਦੁਇ ਠਉਰ : *lit.* both places.
3. ਢਬੂਆ : (Marwari : Pice), coin.
4. ਬੰਚਿ : (Sans. वंच्), to cheat, trap.

Āsā M. 5

When one makes an effort, and makes Pure his Mind,
He dances the Dance of Selflessness.
Overwhelms he the five passions,
And in his Mind is Enshrined the One Absolute Lord. *[1]*
Thus does Thy man, O Lord, Dance, and Sing Thy Praise,
(Thus does) he play upon the rebeck, the tambourine, the cymbals and the ankle-bells ;
And thus does he Hear Thy Unstruck Melody. *[1-Pause]*
First, instructs he his own mind,
And then alone asks another to follow.
And Contemplates he the Lord's Name in his heart,
And (then) recites he it to the others. *[2]*
He keeps company with the Holy, and Washes their Feet,
And applies the Dust of their Feet to his body.
And Surrenders he his body and Mind to the Guru,
And gathers he the priceless Truth (of God). *[3]*
Whoever hears him and beholds him with Faith,
Ceases his Pain of birth and death.
Yea, he who dances this-wise, overcomes Hell :
And he, Nānak, by the Guru's Grace, is ever Awake (to the Lord). *[4-4-43]*

Āsā M. 5

A low sweepress becomes a Brahmin-woman :
From an untouchable, she becomes the pure one, the best.
And the Fire[1] (of Desire) that is satiated not even if fed with (the joy of) the heavens and the under-worlds, is consumed of itself. *[1]*
Now the pet-cat (of the mind) is instructed in another way, and dreads she the sight of the mouse (of Craving).
And, by the Guru's Grace, the Tiger (of Ego) is given into the power of the Goat[2] (of Discrimination), and the Bitch (of Hunger) now eats the grass[3] (of Peace). *[1-Pause]*
Without pillars (of Hope and Desire) is the (body's) roof supported now, and the homeless (senses) have found a Home.
Without a setter is the Jewel (of the Mind) set, O, how wonderful in it shines the precious stone (of the Lord's Name) ! *[2]*
The Plaintiff's plaint reaches not (the Lord) through a howl, but in silence is the Justice obtained.
And one on the precious carpets is to him like a corpse, then, how can his eyes overawe (the Devotee) ? *[3]* **P. 382**
He who claims 'I know', he knows not, for he knows not the Knower.
Says Nānak : "I have Tasted the Nectar from the Guru, and as I relish it, I flower (into Eternity). *[4-5-44]*

Āsā M. 5

My God has cut off the Fetters of my Demerits,
Yea, He has done as is His innate Nature.
And, He has been Merciful to me like father and mother,
And has given sustenance to me, his child. *[1]*
The Guru-God Protects His Devotees,
And so has He Saved me from the Sea of Existence with His Eye of Grace. *[1-Pause]*
Dwelling on whom we escape from the *Yama's* noose,
And attain Peace both here and Hereafter :
Utter thou Him ever, O my tongue, and Sing ever His Praise. *[2]*

---

1. ਲਹਬਰ : (From Arabic 'ਲਹਬ'), flame of fire.
2. ਅਜ : (Sans. अज) : he-goat.
3. ਤਿਨਹਿ (Sans. तृण) : grass.

Through Loving Adoration, I Attained to the highest State of Bliss,
And in the Society of the Holy, I shed all my Pain.
Neither I am worn off, nor do I die, nor fear,
For the Immaculate Name of the Lord have I gathered. *[3]*
And when my life ends, the Lord is my only Support :
For, He Protects me both here and Hereafter.
Yea, He is my life-breath, my Beloved Treasure.
Says Nānak : "I am ever a Sacrifice unto Him." *[4-6-45]*

Āsā M. 5

When Thou art my Master, then who is there to fear ?
Without Thee, who else shall I Praise ?
If Thou art (mine), I am Fulfilled,
For, there is no one other than Thee. *[1]*
O friend, I have seen the world : it is like poison.
O Thou, my Saviour Lord, protect me, for, I lean on Thy Name. *[1-Pause]*
Thou Knowest the inmost state of my mind,
So, why shall I go to tell of it to another ?
Without Thy Name, the whole world behaves like mad,
And only on receiving Thy Name, it gathers Peace. *[2]*
Whom shall we go to ? What shall we tell another ?
For, whatever I have to say, I say it only to Thee.
All that happens is in Thy Will,
So ever and forever more, I lean on Thy Support. *[3]*
If Thou Blessest me with Glory, it is Thy Glory.
For, I Contemplate here and there no one but Thee alone.
Says Nānak : "O Eternally Bliss-giving Lord,
My only Mainstay is Thy Name." *[4-7-46]*

Āsā M. 5

Nectar-sweet is Thy Name, O Master,
And its Relish I, the Lord's Servant, have Relished.
And the fearful load of Sins, accumulated birth after birth, has vanished,
And also the Doubt and my Attachment to the Other. *[1]*
I live, O Dear, by seeing Thy Vision :
Hearing Thy Word, O True Guru, my body and Mind are cooled. *[1-Pause]*
In Thy Mercy did I join the Society of the Holy :
Yea, this is the Deed Thou didst in Thy Mercy.
And I cling tenaciously to Thy Feet, O Lord,
And with ease is the Poison of Māyā (within) neutralised. *[2]*
Thy Name is the Treasure of Peace, O Master :
This is the Eternal *Mantram* I Receive from Thee.
And, by Thy Grace I attain to the Guru,
And my inner Fire is quenched[1]. *[3]*
Blessed is the human birth,
Through which I Attain to the Union of my Lord.
Blessed in the Kali age is the Lord's Praise in the Society of the Saints :
(Yea, Blessed is the time) when one's Mind[2] leans on the Lord's Name. *[4-8-47]* **P. 383**

Āsā M. 5

All that happens is eternally fixed in accordance with Thy Law,
So, what other wisdom does one need to have ?
Of His child the Lord Forgives all Errors :
Yea, He the Transcendent Lord, who is the Builder of our Destiny. *[1]*

---

1. ਬਰੁ ਗੀਉ=ਬਲ ਗਿਉ, was burnt down.
2. *Lit.* heart.

My True Guru, Ever-compassionate, has Protected me, the meek one.
And curing me of my Ailment, Blest me with immense Bliss,
And, now, my mouth sucks-in the Nectar-Name (of God). *[1-Pause]*
Myriads of my Sins He has washed off.
My Bonds are loosed and I am Emancipated.
Yea, of the Blind and Dreadful Well (of Evil) He pulls me out by the Hand *[2]*
And, I become fear-free, and effaced is all my dread,
For, the Saviour Saves me in His Mercy.
Such is Thy Munificence, O Lord, that I am ever Fulfilled. *[3]*
The Lord, the Treasure of Virtue, my Master, my Mind has met,
And as I surrender to Him, I am in Bliss. *[4-9-48]*

Āsā M. 5

When I forget Thee, the whole world becomes my enemy,
And, when I cherish Thee, then serve me they all.
I can think not of another but of Thee,
O Thou True, Unknowable and Inscrutable One. *[1]*
When I cherish Thee, Thou art ever Compassionate to me,
Then, what fear have I of the creaturely beings ?
Whom shall we call good or bad, O Lord,
When all belong to Thee ! *[1-Pause]*
Thou art my Mainstay, Thou my Support,
Thou Protectest me with Thy Hands,
And he on whom is Thy Grace,
Him no one can slander[1]. *[2]*
That alone is Gladness, that alone is Greatness, which Pleases Thee. O Lord,
(For), Thou alone art Wise and Ever-compassionate.
And, Receiving Thy Name, I revel in it. *[3]*
Before Thee alone is my Prayer, O God,
For my body and soul are Thine.
Says Nānak : "All is Thy Glory, O Lord.
Else, what am I ? Who knows my name ?" *[4-10-49]*

Āsā M. 5

Be Thou Merciful, O Lord, the Inner-knower of all,
That through the Grace of the Saint, I Attain to Thee.
And, Thy Door is opened unto me that I See Thee :
And am cast not again into the womb. *[1]*
When I meet with Thee, my Love, all my Pain is stilled,
And, I Swim Across in the company of him
Who cherishes Thee, my Lord, in his heart. *[1-Pause]*
This world is like the Sea of Fire, a great wasteland,
In which one lives now in joy, now in pain.
In it the mind is made Pure (only) by meeting with the True Guru,
When the tongue Utters the Nectar-Name of the Lord. *[2]*
Man hugs his body and riches :
Such is the subtle Bond (of Māyā).
(But), by the Guru's Grace, one is Delivered of (this) Bondage,
When one Contemplates the Lord's Name. *[3]*
My Saviour Lord has Protected all on whom was His Grace.
Says Nānak : "O Lord, my body and life are Thine,
And I am forever a Sacrifice unto Thee." *[4-11-50]*

1. ਬਿਪ ਨ ਕੋਊ ਭਾਖੇ (बिप न कोऊ भाखे) : *lit.* no one calls him a ਬਿਪੁ (slanderous slang for a Brahmin).

Āsā M. 5

You have awakened out of your slumber of impious Attachment,
O, who has been so compassionate to you ?
Now, Māyā, the great enticer, affects you not,
O, where have you shed your indolence ? *[1-Pause]*
Lust and Wrath and Ego—how treacherous are they :
O, which way did you find your deliverance from these ?
For, they've cheated and robbed the great beings, and angels and demons and all men who move within the Three Modes. *[1]*
This jungle-fire[1] has burnt down all that was green.
And rare is the one that is saved and sprouts."
"Powerful is the Lord and I can describe Him not,
Yea, His (whole) Praise one cannot utter. *[2]*
Abiding in the store-house of Collyrium, I turned not black,
And, my Colour[2] remained Pure and Immaculate.
And the great *Mantram* of the Guru I cherished in the heard,
And (through it) heard the Mysterious Name of the Lord. *[3]*
The Lord looked upon me with His Eye of Grace,
And I clung to His Feet."
Says Nānak : "Through His Loving Adoration, I Attained Bliss in the Society of the Saints,
And Merged I in my Lord, the God." *[4-12-51]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

"How pretty you look in your flaming-red[3] gown, O Bride,
And, the Lord is Pleased with you and His Heart is Bewitched. *[1]*
O dear, how did you bathe yourself in beauty,
O, how were you Imbued with the colour of the Lāllā-flower ? *[1-Pause]*
You are in utter bloom : Eternal is your Groom,
Yea, the Lord Abides in your Home and your Destiny is Glorious. *[2]*
Virtuous are you, the first amongst women,
Yea, you are the Beloved of the Master, endowed with the highest Wisdom." *[3]*
"When my Lord Loved me, I became beauteous.
And then, O Nānak, I was Blest by His Eye of Grace. *[4]*
Listen you, O my mate, this is the only effort I made.
And, then, my Lord and Master Bedecked me Himself with Beauty." *[1-2nd Pause-1-52]*

Āsā M. 5

When I am rid of the intense Pain (of Sin),
Then, from the Lord's Presence issues forth the Instruction (of His Name). *[1]*
Gone is my pride, O my friends, my mates,
My Doubt is stilled, and the Guru has United[4] me with the Beloved. *[1-Pause]*
Near, so near, is then the cosy Couch of my Lord,
That no more do I lean on the support of another. *[2]*
Within the Temple (of my Mind) is lighted the Light of the Word,
Where Plays (with me) the Lord in utter Joy. *[3]*
How fortunate am I ,O Nānak, that my Love has entered my Home,
And I am wedded to my Eternal Groom. *[4-2-53]*

---

1. ਦਾਵਾ ਅਗਨੀ : (Sans. दावाग्नि) : a forest conflagration.
2. ਬਰਨੁ : (Sans. वर्णः), colour, hue.
3. Red is considered in India to be the auspicious colour of the bride's wardrobe.
4. ਮੇਰੀ (मेरी) : ਮੇਲੀ ।

To the Lord's True Name is the inmost Mind Attuned,
And I meet the people (of the world) only on the outskirts[1] (of my Soul). *[1]*
Outwardly, I keep on good terms with all,
But, inwardly, I remain Detached, like the lotus in a muddy pool. *[1-Pause]*
By word of mouth, I converse with all,
But my Soul I keep in the custody of my Lord. *[2]*
Terrible though in looks I seem,
But, my Mind is humble like the Dust under the feet of men. *[3]*
Nānak, the Lord's Servant, has Attained to the Perfect Guru,
And within and without, he Sees but the One alone. *[4-3-54]*

Āsā M. 5

The spark of youth makes man revel in joy,
But, without the Lord's Name, he but mingles with dust. *[1]*
Over his ears wave the black tresses, and draped he is in fine raiments,
And cosy is his couch, and his mind is puffed up with Ego. *[1-Pause]*
He rides the elephants and over his head waves the canopy of gold,
But, without Devotion to the Lord, he is buried in dust. *[2]*
He keeps a harem, of exquisite charm is whose beauty,
But, without the Lord's Essence, insipid[2] are all other tastes. *[3]*
The deceitful Māyā is vain as poison, O Nānak,
So surrender thou to thy Compassionate Lord and Master. *[4-4-55]*

Āsā M. 5

(The Assembly of the Saints) is a Garden, in which are the shady Trees of immense girth,
And they yield the Fruit of the Lord's Nectar-Name. *[1]*
O Wise one, contemplate this wise,
That you mount to the State of *Nirvān.*
All around are the pools of poison, but within the Garden is the Lord's Nectar. *[1-Pause]*
There is but one Gardener who tends the plants,
And Takes He care of every Branch and very Leaf. *[2]*
All kinds of Trees are brought and implanted there :
And all of them Blossom forth ; yea, none is without the Fruit. *[3]*
He who Receives the Nectar-fruit of the Lord's Name from the Guru,
That Devotee, O Nānak, forever Crosses the (Sea of) Māyā. *[4-5-56]*

Āsā M. 5

All joys of royalty, I receive from Thy Name, O Lord !
Yea, when I Sing Thy Praise, I attain to Yoga. *[1]*
When I seek Thy Refuge, I am ever in Peace,
And, by the Guru's Grace, torn is my Veil of Doubt. *[1-Pause]*
Knowing the Lord's Will, I revel in Joy,
And Serving the True Guru, I Attain to final Beatitude[3]. *[2]*
He who Knows Thee is Approved both as an ascetic and a householder :
Yea, he who is Imbued with Thy Name forever abides in *Nirvān.* *[3]*
Says Nānak, "He who has gathered the Treasure of the Lord's Name,
Brimful is his Soul[4] (with the Supreme Bliss)." *[4-6-57]*

1. ਠਾਠਾ ਬਾਗਾ : *lit.* the splendour (ਠਾਠ) of clothes (ਬਾਗਾ) : *i. e.* outer show.
2. ਫਿਕਰੀਆ (ਫਿਕੇ, फिक) : tasteless, insipid.
3. ਮਹਾ ਨਿਰਬਾਣੇ (महा निरबाणे) : Pari-Nirvān ; complete or final deliverance ; total extinction of individuality (according to Buddhists).
4. *Lit.* treasure.

Āsā M. 5

Abiding at the holy places, men are torn by Ego :
And when I see the Pundits, they too are swept off by Māyā. *[1]*
Show me, O friend, that Blissful Abode,
Where they Sing ever the Praise of the Lord alone. *[1-Pause]*
The Shastras and the Vedas dilate upon sin and virtue,
And (contemplating them), one shuttles between Heaven and Hell, birth and death. *[2]*
In the household, one is torn by Care or Ego,
And the more one goes the Way of Works, the more is one involved. *[3]*
Through the Lord's Grace is one's mind under one's sway,
And, through Guru's Word, One Swims across the Sea of Māyā. *[4]*
If we Sing the Lord's Praise in the Society of the Saints,
We mount forsooth to the State (of Supreme Bliss). *[1-2nd Pause-7-58]*

Āsā M. 5

Within my Home is Gladness : Gladness too is outside my Home,
For, I have Dwelt upon the Lord, and so all my Woes are past. *[1]*
I am in utter Peace if Thou, my Lord comest into my thought,
(But), he alone Contemplates Thy Name with whom Thou art Pleased. *[1-Pause]* **P. 386**
Dwelling on Thy Name, my body and Mind are composed :
Yea, uttering the Lord's Name, destroyed is the House of Pain. *[2]*
He who Knows the Lord's Will, is Approved,
Yea, the True Word is the Insiginia (of the Lord's Will). *[3]*
Says Nānak : "The Perfect Guru has embedded in me the Lord's Name,
"And my Mind is filled with Gladness." *[4-8-59]*

Āsā M. 5

Wherever Thou Takest me, thither I go.
And whatever Thou Givest, in that is my Peace. *[1]*
I am for ever a Worshipper of Thee, O my Lord and Master,
Yea, by Thy Grace, is my Mind Fulfilled. *[1-Pause]*
I wear and eat what Comes from Thee,
I Cherish Thee alone, body and mind.
O Lord, in Thy Grace May I pass[1] my life in Peace, *[2]*
And I look upon no one as Thy equal[2]. *[3]*
Says Nānak : "Forever do I Dewell thus upon Thee, O Lord,
And I am Redeemed, clinging to the Feet of the Saints." *[4-9-60]*

Āsā M. 5

Cherish your Lord downsitting, upstanding and in sleep,
And also as you walk along. *[1]*
Hear with your ears the Elysian Gospel of the Lord,
Hearing which your Mind is in Bliss and all your woes and sorrows depart. *[1-Pause]*
In work, on the way, at the sea-shore, Dwell only on the One Name of God,
And Taste thus the Lord's Nectar, by the Guru's Grace. *[2]*
Night and day, Sing the Praises of the Lord,
And then you go not the way of Death. *[3]*
Forever through him, who forsakes not the Lord,
Are we Redeemed, O Nānak, if we cling to his Feet. *[4-10-61]*

---

1. ਵਲਾਂਈ (वलांई) : to pass.
2. ਲਵੈ (लवै) : (of Malwai dialect), equal to.

Āsā M. 5

Contemplating the Lord, one abide ever in Bliss,
And one is Emancipated[1], and ceases all one's Pain. *[1]*
Praise you the Lord and Revel in Joy,
Yea, be reconciled ever to the Eternal God. *[1Panse]*
And, practise ever the True Word of the Guru,
And sit tranquilled in your home and so Attain to your Lord. *[2]*
Cherish not Evil in the mind for another,
And then, O friend and brother, you come never to Grief. *[3]*
The Lord's Name is the *Tantra* and *Mantra*[2] that I received from the Guru,
And this is the only Pleasure that I know of. *[4-11-62]*

Āsā M. 5

The wretched one whom no one knows,
Contemplating the Lord's Name he is acknowledged all over. *[1]*
I seek Thee, O God, Bless me with Thy Vision !
For, who it is who was Saved not through Service of Thee ? *[-Pause]*
He whose nearness no one seeks,
His Feet the whole world washes (if he is Attuned to the Lord's Name). *[2]*
The man who is of no avail to anyone,
If the Saint be in Grace upon him, his name is cherished by all. *[3]*
In the assembly of the Holy, the Mind Awakens from its Slumber,
And then, Nānak, the Lord seems sweet to us. *[4-11-63]*

Āsā M. 5

I see with my eyes no one but the One Lord,
And I cherish ever the Lord's Name (in the Mind). *[1]*
I Sing the Praises of the All-pervading He,
Yea, by the Saint's Grace, in the Society of the Holy,
I Contemplate ever the Lord's Name. *[1-Pause]*
On whose Thread is the whole universe strung,
He, the Lord, Pervades all hearts. *[2]*
He Creates and Destroys all in a moment,
But Remains He Himself, without attributes, detached from all. *[3]*
He, the Inner-knower, is the Doer and the Cause,
Yea ever in Bliss is the Nānak's Lord. *[4-13-64]*

Āsā M. 5

No more for me are the wanderings through myriads of births,
And I have won the Game of this precious life without a loss. *[1]*
My Sins are washed off, and gone are my Sorrow and Pain,
Yea, Pure have I become, becoming the Dust under the Saints' Feet. *[1.Pause]*
The Lord's Saints have the power to Save all,
But meet they him in whose Lot it is so Writ by God. *[2]*
And in their Mind is Bliss, Blest by the *Mantram* of the Guru,
Yea, quenched is their Thirst, and moveless becomes their Mind. *[3]*

---

1. ਕਲਿਆਣ : (Sans. कल्याण) ; *lit.* good fortune ; happiness.

2. Certain charms (tantras) and spells or formulas (mantras) held auspicious and sacred for the attainment of the desired objective. In the Sikh credo, besides the Lord's Name, one must not put faith in *tantra*, *mantra*, or *yantra*.

The Precious Name is for me to posses all the nine treasures and the eighteen miraculous powers[1].
Nānak : through the Guru, Awakened is my mind. *[4-14-65]*

Āsā M. 5

Quenched is thy Thirst, dispelled is thy Ignorance, thy Darkness,
And myriads of thy Sins are obliterated, by the Service of the Saints. *[1]*
Bliss, Poise and utter Gladness are thine.
Through the Service of the Guru the Mind becomes Pure,
And one hearkens to the Lord's Name. *[1-Pause]*
Ended are the the stubborn presumptions of the mind,
And the Lord's Will then seems sweet to thee. *[2]*
Then thou lovest the Feet of the Lord,
And Sins of myriads of thy births are washed off. *[3]*
And thy precious human birth then yields the Fruit (of Fulfilment).
Says Nānak : "Then is the Mercy of the Lord on Thee." *[4-15-66]*

Āsā M. 5

Cherish thou the True Guru ever in thy Mind,
And sweep the Dust of the Guru's Feet with thy beauteous hair. *[1]*
Awake, arise, O mind,
For without the Lord, nothing is of avail to thee.
False is the fascination (of Māyā), false is the expanse of the world : *[1-Pause]*
So, Love and Revel in the Word of the Guru,
And the Lord will be Merciful to Thee, and thy Pain will end. *[2]*
Besides the Guru's, there is no other place to go to,
Yea, the Guru is the Giver : the Guru who Blesses with the Lord's Name. *[3]*
The Guru is himself the Transcendent Lord, the Supreme God,
So contemplate thou the Guru forever and forever more. *[4-16-67]*

Āsā M. 5

Himself is He the Tree ; Himself its Offshoots,
Himself is He the Protector of His own Farm. *[1]*
See wherever one may, one finds no one but Lord the God.
Yea, He the One Prevades all hearts, through and through. *[1-Pause]*
Himself is He the sun, Himself the expanse of rays :
Himself is He the Subtle, Himself is He in Form. *[2]*
'The Absolute' and 'the Related' are but His names,
But, in Him, both converge on a single point. *[3]*
Nānak : Meeting with the Guru, one is rid of one's Doubt and Fear,
And one Sees with one's Eyes the Lord, whose form is Bliss. *[4-17-68]*

Āsā M. 5

I know not a contrivance, nor dexterity,
I (know and) utter but Thy One Name ever, O God. *[1]*
I am without Merit, O Lord, I have no Virtue,
And (I Know) Thee to be the only Doer and the Cause. *[1-Pause]*
Ignorant, doltish, unwise, and thoughtless am I :
Now, Thy Name is my Mind's only hope. *[2]*

---

1. The nine treasures are : gold and silver ; jewels ; precious raiments and delicious foods ; skill in arms ; trading in cloth and grains ; trading in gold ; trading in pearls and corals ; accomplishment in fine arts like music ; and vigour and splendour.

महापद्मश्च पद्मश्च शंखोमकरकच्छपौ । मुकुंदकुंदनीलाश्च खर्वश्च निधयो नव ॥

The eighteen miracles are : *Anima* (to assume another's form) ; *Mahima* (to expand one's body) ; *Laghima* (to reduce one's body) ; *Garima* (to become of heavier weight) ; *Prapati* (attainment of desire) ; *Parkamya* (to know another's mind) ; *Ishita* (to make others follow one's will) ; *Vashita* (to be able to control others) ; *Anurami* (control over thirst and hunger) ; *Dur-Sharvana* (power to hear distant sounds) ; *Dur-Darshan* (power to sce distant vision) ; *Manovega* (to fly at the speed of thought) ; *Kamrupa* (to assume the desired form) ; *Parkaya Parvesh* (to enter into another's body) ; *Swechham-Mirtyu* (to die at will) ; *Sur-Kirya* (to make merry with gods) ; *Samkalpa-Siddhi* (fulfilment of all of one's desires) *Apratihat Gati* (to go anywhere without obstruction).

I have practised not Meditation, nor Austerity, nor Self-control, nor Righteous deeds,
But I have cherished in the Mind Thy One Name, O Lord. *[3]*
I know not a thing, for little is my wisdom,
Nānak Prays Thee : "O God, (Save me, for) I lean on Thee." *[4-18-69]*

Āsā M. 5

My Rosary has but two beads—the One Lord, and the One Lord again.
And telling these, the Lord Becomes Merciful to me. *[1]*
I pray to Thee, "O my True Guide,
Be Merciful to me, and keep me in Thy Refuge,
That I ever Dwell on Thy Name." *[1-Pause]*
He who tells the Lord's rosary in the heart,
Overcomes the Pain of birth and death. *[2]*
He who cherishes Him in the heart and utters Him with the tongue,
Never wavers here or Hereafter. *[3]*
Nānak : he who is Imbued with the Lord's Name,
Him accompanies the Lord's Rosary into the Yond. *[4-19-70]*

Āsā M. 5

He to whom Belong all things, to Him Belong thou,
And, then, Impurity contaminates[1] thee not. *[1]*
Yea, the Lord's Servant is forever Redeemed,
For, whatever the Lord Does, he is Pleased with it,
And, Pure and Immaculate is his Way. *[1-Pause]*
He who forsakes all, seeks the Lord's Refuge,
Him Māyā contaminates not. *[2]*
He whose Mind treasures nothing but the Lord's Name,
For him, there is no care, not even in dream. *[3]*
Says Nānak : "I have Attained to the Perfect Lord :
And my Doubt and Infatuation are effaced." *[4-20-71]*

Āsā M. 5

When He, my Master, is Pleased with me,
Then how can Sorrow or Doubt come near unto me ? *[1]*
I live, hearing of Thy Glory, O Lord,
Save me, the Meritless one, in Thy Mercy, O God, *[1-Pause]*
That I forsake all my Cares and my Sorrows end.
Yea, Contemplating the *Mantram* of the Guru, I gather the Fruit (of the Lord's Name). *[2]*
True is He, True is He alone,
Contemplate thou Him, therefore, and wear Him in thy heart[2]. *[3]*
Says Nānak : "What better Deed has he to do,
In whose Mind Abides the Lord's Name." *[4-21-72]*

Āsā M. 5

By Lust, Wrath and Ego men are wasted away.
But, Meditating on the Lord, the Lord's Servants are Redeemed. *[1]*
Intoxicated by the Wine of the Great Illusion, one remains Asleep,
But, the Devotees are Awake, Inebriated with the Contemplation of the Lord. *[1-Pause]*
Attachment and Doubt make men wander through myriads of births,
But the Devotee who contemplates the Lord's Feet, becomes eternal. *[2]*
They who cling to the bondage of possessions, shut themselves up in the blind well,
But the Saints are Emancipated, for they know the Lord to be near. *[3]*
Says Nānak : "He who surrenders to the Lord,
Attains Peace here and Deliverance Hereafter." *[4-22-73]*

---

1. ਲੇਪੁ (Sans. लिप), to stain, pollute, defile, contaminate.
2. *Lit.* neck.

Āsā M. 5

I am but Thy fish, O Lord, Thou art like the wave :
Yea, Thou art my Master, I wait at Thy Gate *[1]*
Thou art my Creator, I am but Thy Servant,
And, I seek the Refuge of Thee, the Lord of Immense Merit. *[1-Pause]*
Thou art my life, Thou my Mainstay, O Lord,
Seeing Thee, (my sun), flowers the Lotus (of my heart). *[2]*
Thou art my Honour, my Ground for assurance ; through Thee is my Deliveranee ;
Yea, Thou art All-powerful : Thou alone art my Power. *[3]*
Nānak contemplates Thy Name, the Treasure of virtue, ever,
And prays he to no one but Thee, the Sublime Master. *[4-23-74]*

Āsā M. 5

One practises falsehood, if one grieves in pain,
And then laughs he and then cries again. *[1]*
In the home of one is death, in another's they sing.
Wailing is the lot of one : laughter is of another. *[1-Pause]*
And so from a child, one grows old,
But mounts not he (to his God) and[2] so regrets in the end. *[1]*
The whole world works within the three Modes,
And from Hell one passes to Heaven and is back again to the world. *[3]*
Says Nānak : "He who is dedicated to the Lord's Name,
Blessed is his life and Approved is his birth." *[4-24-75]*

Āsā M. 5

I kept Asleep and knew not the news of the Lord,
And when the day (of death) broke, then I grieved. *[1]*
The Love of my Beloved Lord brings spontaneous to my Mind the Song of Joy :
Yea, there is longing in me for the Master : Why be slothful unto Him ? *[1-Pause]*
The Lord puts His Nectar in the cup of my hands,
But it is spilled by me on to the ground[1]. *[2]*
I am laden with Desire and Lust and Ego,
Lo, how can I blame my Creator-Lord (for my Sorrows) ? *[3]*
Nānak : In the Assembly of the Holy is the Darkness of Doubt dispelled,
And we are United with the Creator-Lord. *[4-25-76]*

Āsā M. 5

Since I long for the Lotus-feet of the Lord,
The poor Couriers of the *Yama* have hastened away from me. *[1]*
When I cherish Thee, O Lord, it is through Thy Grace.
Yea, when I contemplate Thy Name, all my Pain is destroyed. *[1-Pause]*
(The *Yama*) gives pain to the others,
But, Thy Servants he comes not near. *[2]*
My Mind longs to See Thy Vision, O God,
And, so, in Equipoise and Bliss do I live Detached. *[3]*
Hear Thou the Prayer of Nānak, O Lord,
And Bless him only with Thy Blessed Name. *[4-26-77]*

Āsā M. 5

Satiated is my Mind ; past are my involvements :
For, my Master has become Merciful to me. *[1]*
Blessed am I through the Saint's Grace,
And I Meet with the Fear-free Lord[2], who has every thing in His Power. *[1-Pause]*
The compassionate Saint embedded the Lord's Name in my heart,
And, lo, the wild Craving within me is stilled. *[2]*

---

1. The idea is that God blesses us with human birth as an act of Grace, and we let it be wasted away.
2. ਧਣੀ (धनी) : (Sindhi), master.

My Master is now Merciful to me,
For, my Fire is quenched and my Mind is tranquilled. *[3]*
My Search is over : my Mind is Merged in Poise,
And, I have been Blest with the Treasure of the Lord's Name. *[4-27-78]*

P. 390

Āsā M. 5

He whose Mind is pleased with the Lord,
Is satiated with the Perfect Food (of the Lord's Name).
The Lord's Devotees lack in nothing,
And they ever have enough to expend, enjoy and give away. *[1-Pause]*
He whose King is the Fathomless Master,
How can a mere man stand upto him ? *[2]*
He whom Serve the eighteen miraculous powers,
Repair thou to His Feet (at least) for a moment. *[3]*
He on whom is Thy Mercy, O Lord,
He, says Nānak, lacks in nothing. *[4-28-79]*

Āsā M. 5

When I Dwell upon my True Guru,
I attain to utter Bliss. *[1]*
All my Accounts are effaced ; dispelled is my Doubt :
And, Imbued with the Lord's Name, I become a man of Destiny. *[1-Pause]*
When I cherish in my Mind my Lord and Master,
Then stilled forever is all my fear. *[2]*
When I seek the Refuge of my Lord, the God,
Then all my Desires are fulfilled. *[3]*
Seeing this miracle, comforted is my mind :
So, Nānak leans on no one but the One Lord. *[4-29-80]*

Āsā M. 5

Night and day, the mouse (of Time) plucks at the string (of one's life) ;
And, though fallen into the well (of the Lord), one eats still the sweet (of Māyā)[2] : *[1]*
And, worrying endlessly, passes he the night (of his life) ;
And thinks he of the endless procession of Illusion and contemplates he never the Lord of the earth. *[1-Pause]*
In the (passing) shade of the tree, he builds his eternal abode ;
He is in the grip of Time, and the Power of (Māyā) incessantly aims at him. *[2]*
The shore of sand is being washed away by the. waves,
But he the fool thinks : immovable is his abode. *[3]*
I contemplate the Lord in the assembly of the Holy,
And live I, Singing ever the Lord's Praise. *[4-30-81]*

Āsā M. 5, Dotukās

(O my body), with the Soul[3] is all your sport :
Yea, it is through the Soul that I am joined to you.
With it, you are sought-after by all ;
But, without it, no one would like to clothe oneself in flesh[4]. *[1]*
If the Soul be detached from you, wherein would you be contained ?
For, then, you would be like a deserted bride, without the Groom. *[1-Pause]*

---

1. पठी (धनी) : (Sindhi), master.
2. The reference here is to an old story in which a man went into a well holding on to a string tied to a tree on which was also perched a honey comb dripping drops of honey which fell all along the string. A mouse surreptitiously tore at the string, but the man knew it not, for he was busy sucking the sweet honey with which the string was dripping.
3. *Lit.* with that one *i.e.*, the Soul.
4. *Lit.* look at thy face.

With it, you are the mistress of the house
And become manifest in the world.
With it, you are ever in Bloom,
But, Without it, you are but reduced to the dust. *[2]*
With it is all your Honour, your Glory,
And, through it is your relation with the world.
With it, you are well-arranged and established ;
But, without it, you become but dust. *[3]*
Your Soul is in itself contained, and is neither born, nor dies,
And works as is the Will of the Lord.
Nānak : the Lord having Joined both then Separates them, (and Separating), Establishes them (again).
Yea, He alone Knows the Mystery of His Self. *[4-31-82]*

Āsā M. 5

P. 391

He, the Lord, is Deathless, so I fear not death.
As He is Destroyed not, So I fear not destruction.
Neither he is Poor, nor am I Hungry.
Neither he is in Woe, nor am I in Misery. *[1]*
There is no other Destroyer but He,
The Blessed One, who Blesses us all with life. *[1-Pause]*
Neither He is Bound, nor am I in Bondage.
Neither He has the Toil, nor am I bound to Struggle.
As He is Spotless, so am I Spot-free.
As He is in Bliss, so am I in Ecstasy. *[2]*
As He is worn not by Care, so am I not in Pain.
As He is Stained not, so am I free of Stain.
Neither He is Hungry, nor do I have Craving.
As He is Immaculate, so is cast my being.[1] *[3]*
O no, I am but nothing—He is all-in-all, He the One,
Before and after is He, and He alone.
Nānak : by the Guru's Grace, are my Doubts and Errors gone :
And He and I, Meeting together, have become one. *[4-32-83]*

Āsā M. 5

Render thou His Service in many ways,
And surrender thy possessions and life and Soul (to thy Lord).
Serve ever thy Guru, forsaking thy ego,
And, in a myriad ways, be a Sacrifice (to thy Master). *[1]*
She alone is the True Bride who is pleasing to the Lord :
And, in her company do I seek to meet with my Love. *[1-Pause]*
I would be the water-carrier of the Slaves of His Slaves,
Yea, I'd cherish in my Soul the Dust of their Feet.
When I am fortunate, I attain their Society,
And the Lord, in His Love, then Meets me. *[2]*
And then I surrender to Him all ritual – meditation, austerity and religious observances,
And the way of works and the set code of conduct, I offer to His Fire.
And I forsake my Ego and Desire and become the Dust under the Saints' Feet,
And, then, in their Holy Society, I See my Lord with my own Eyes. *[3]*
And I Contemplate Him with every twinkle of the eye,
And, thus do I Serve Him, night and day.
And then in Mercy is my Lord, the Supporter of the earth,
And as I join the Society of the Saints, He forgives my Sins. *[4-33-84]*

---

1. ਤਾ ਹਮ ਜਚਨਾ (ता हम जचना) : *Lit.* So do I correspond to Him.

sāA M. 5

In the Love of God is Eternal Bliss.
In the Love of God, Pain touches one not.
In the Love of God, the Dirt of Ego is cleansed.
In the Love of God, one becomes Pure forever. *[1]*
Hear ye friends, such Love and Affection for the Lord
Is forever the Support of every life and every heart. *[1-Phause]*
In the Love of God are obtained all Treasures.
In the Love of God, one Cherishes the Immaculate Name.
In the Love of God is eternal Glory.
In the Love of God all one's Cares are effaced. *[2]*
In the Love of God, one crosses the Sea of Fear.
In the Love of God, one fears not the *Yama.*
In the Love of God, all are Redeemed.
Yea, the Love of God goes along[1] with us (into the Yond). *[3]*
Of oneself one is neither Unites nor Separated,
But he on whom is His Grace, Unites He him with the Saints.
Says Nānak : "O Lord, I am a Sacrifice unto Thee,
For Thou art the Support and the Refuge of Thy Saints". *[4-34-85]*

sāA M. 5

Becoming a king, one has dominion over all,
And, through oppression, one gathers riches.
Gathers he the bagful, bit by bit, **P. 392**
But God, (in His Justice) snatches it away and gives it to another. *[1]*
Man is like a pitcher of clay in water,
The more he indulges in Ego, the more is he wasted away. *[1-Pause]*
Man fears not the Lord, and is shorn of all restraint,
And cherishes not the Lord who is ever his Company.
He assembles the armies : gathers he the arms,
But, when breathes he his last, he becomes but as dust. *[1]*
Magnificent mansions and houses and harems,
And elephants and houses and pleasing robes of all kinds,
And a large family of sons and daughters,
Yea, to these is the Blind one attached, and so is wasted away. *[3]*
He who Creates him also Destroys him He,
And all his pleasures and sports become but a dream.
He alone is Delivered (of Māyā), he alone has dominion over all,
On whom, Nānak, is the Mercy of Lord, the God. *[4-35-86]*

sāA M. 5

When to Māyā is man's mind attached,
The more he seeks its nearness, the more he whets his desires.
So tenaciously does she cling to one's neck, that she's shaken not off,
And one is Redeemed only if one repairs to the Guru's Feet. *[1]*
This fascinating 'world-catcher' I have renounced forever,
For, I've met my Absolute Lord and within me is Bliss. *[1-Pause]*
So beauteous is she that she bewiches the mind,
And entices[2] one in the home, on the way, and in the woods.
How sweet she seems to the body and mind :
But, by the Guru's Grace, I found her out to be a false coin. *[2]*

---

1. ਸੰਗਾਰੇ (ਸੰਗ, संग) : Company.
2. *Lit.* sees.

Her Courtiers[1] are also great Deceivers,
And they leave not out their father or mother.
And they Bind down whomsoever they know :
But, by the Guru's Grace, I have subdued them all. *[3]*
Now, there is utter Joy in my Mind,
And my fear is destroyed ; broken are all my chains.
Says Nānak : "When I Met with my True Guru,
Throughout my Home was Bliss and Peace." *[4-36-87]*

Āsā M. 5

The Saints Realise the nearness of the Lord, night and day,
And the Lord's Will seems sweet to them :
Yea, the One Name is the Mainistay of the Saints,
And they consider themselves humble like the Dust. *[1]*
Hear thou the routine of the Saints' life,
Whose glory and Splendour one can never describe. *[1-Pause]*
The Saints occupy themselves with the Lord's Name alone,
And in the Blissful Song of the Lord they find their Peace.
To them alike are friends and foes,
And other than God they know not another. *[2]*
They efface from the mind's tablet myriads of Sins,
And they bless us with Soulful life, and dispel our Sorrows.
They are men of word, yea, chivalrous are they,
And, so, the enticing Māyā[2] is enticed away by the Saints. *[3]*
Their company is sought even by the gods and the angelic beings,
Blessed, blessed is their Service ; fruitful their Sight.
With joined palms Nānak prays to the Lord :
"O God, Bless me with the Service of the Saints, the Treasure of Excellence." *[4-37-88]*

Āsā M. 5

Contemplating the One Name of God, one attains Bliss,
Yea, the Perfect Conduct is this that one Sings the Lord's Praise.
Eternally Blessed is the Society of the Saints
Meeting whom one is Imbued with the Lord. *[1]* **P. 39**
By the Guru's Grace, he attains eternal Joy
Who contemplates God. His mind is in Bloom, and indescribable is his State. *[1-Pause]*
Fasting, religious observances, ablution, worship,
And the recitation of the Vedas, the Puranas and Smritis,
(Are contained in Devotion to the One God).
They who are eternally Blest, whose Abode is Pure,
And who Dwell on the Lord's Name in the Society of the Holy, *[2]*
Become manifest in the whole universe.
Yea, the Dust of their Feet is the Purifier of the Sinners.
He whom meets the Lord God, our King,
The State of his Deliverance one cannot describe. *[3]*
Night and day, I pray with joined palms for the Vision of such a Saint,
And beg : "Join me, the poor one, with thyself, O Holy one,
For Nānak seeks but thy Refuge." *[4-38-89]*

Āsā M. 5

The man of Wisdom bathes in the Holy Waters (of God) night and day,
And makes he ever an offering (of himself) to his Lord.
He leaves not ever his Love alone[3],
And falls he at His Feet again and over again. *[1]*

---

1. *Lit.* forerunners, *i.e.*, lust, wrath, greed, infatuation and ego.
2. ਕਉਲਾ=ਕਮਲਾ, (कमला), who lives in the lotus, *i.e.*, Lakshmi or Māyā.
3. ਬਿਰਥਾ : (Sans. व्यर्थं) ; *lit.* without use, fruitless, in vain.

The Service of God for him is all-in-all :
And also the worship, flower-offerings and obeisance that men pay to images and stones. *[1-Pause]*
He whose Bell resounds through the four corners of the universe,
And whose Eternal Seat is the Paradise (of the Saints) ;
Whose fly-brush waves over the heads of all,
Whose incense burns forever to scatter fragrance : *[2]*
Who is treasured in the hearts of each and all,
And unbroken is whose Company with the Saints :
In His Song of Praise and Worship is all my Bliss :
Yea, His Greatness is Glorious and Limitless ever. *[3]*
He in whose Lot it is so Writ, he it is who Attains unto Him,
And he alone seeks the Refuge of the Saints' Feet.
Into his hands then falls the Supreme Deity.
Says Nānak : "But this, too, is through the Blessing of the Guru". *[4-39-90]*

Āsā M. 5, Panchpada

The Highway on which life[2] is robbed
Is far removed from the Saints. *[1]*
How True was the utterance of the True Guru,
That he who walks on the Highroad[3] of the Lord's Name,
Is kept far away from the *Yama's* way. *[1-Pause]*
The Port where Greed taxes man,
Is far, far removed from the Saints. *[2]*
The whirlpool[4] in which are caught caravans of men,
There, the Lord keeps company with the Saints. *[3]*
The *Chitra & Gupta* can **write out the accounts of all.**
But on the Devotees of the Lord they keep not their eye. *[4]*
Says Nānak : "He whose Guru is Perfect,
In his Mind rings the Unstruck Melody (of Bliss)" *[5-40-91]*

Āsā M. 5, Dupadas

In the Society of the Saints is learnt the Lord's Name,
And then all one's Desires and works are fulfilled.
One's Thirst is quenched, satiated with the Lord's Praise.
And, so I live, contemplating my God, whose Hands are the Support of the earth. *[1]*
When I seek Refuge of my Creator, the Cause of all causes,
Then, by the Guru's Grace, I find the House of Poise,
And Darkness being dispelled, the Moon (of Wisdom) is resplendent (in my Mind). *[1-Pause]*
My Treasures are then full of Jewels and Rubies :
Yea, Contemplating the Formless One, I can exhaust them not.
Rare is the one who Tastes the Nectar-Word,
For he, Nānak, Attains to the highest State (of Bliss). *[2-41-92]*

Āsā M. 5

Contemplate ever the Name of thy Lord ;
And thus save all thy associates and mates. *[1]*
Thy Guru ever keeps company with thee,
So, Dwell ever on Him and cherish Him ever. *[1-Pause]*
Sweet to me are Thy Doings, O Lord,
And I seek no other Boon but of Thy Name. *[2-42-93]*

---

1. ਸਾਲਗਿਰਾਮੁ : (सालगिरामु) *lit.* the stone-image of a god.
2. ਪਨਿਹਾਰੀ : (पनिहारी) *Lit.* water-carrier, *i.e.* life of struggle.
3. ਮੁਕਤੇ ਬੀਥੀ (मुकत वीथी) : ਮੁਕਤੇ (wide) ਬੀਥੀ (street).
4. ਆਵਟੇ : (Sans. (आवर्त), whirlpool.
5. **The two scribes of the Dharamraja, or the Lord Justiciar, according to Hindu mythology. The consious, unconscious parts of the mind, according to moden psychology.**

In the Society of the Saints is the world Redeemed,
For, therein, the Mainstay of the Mind is the Lord's Name. *[1]*
Blessed are the Loved Lotus-feet of the Lord,
The Saints worship them, Imbued with the Lord's Love. *[1-Pause]*
Says Nānak, "The Bride in whose Destiny it is so Writ,
She attains to her Groom who is Eternal and goes not". *[2-93-94]*

Āsā M. 5

When to the Bride seems sweet the Will of her Lord & Master,
He drives her rival[1] out of the home :
And ,then, she is the Beloved of Him who decks her with His Love,
And Quenches the Thirst of her Mind. *[1]*
How fruitful it was that I submitted to my Lord's Will,
And I experienced the Peace and Poise of my (inner) Home. *[1-Pause]*
I am the Bond-slave of my Lord : I Serve Him ever :
Yea, He the Eternal God, who is Unfathomable and Vast.
Sitting at His Feet, I serve Him, my God,
And hasten away from me the five Demons, the destroyers[3] (of Good). *[2]*
I neither have a noble Birth, nor Glory have I attained :
And, I know not why my Lord Loves me so.
Supportless was I, Destitute and Humble,
But my Groom took me to His Bosom and made me a Queen. *[3]*
When I Saw the Beauteous Face of my Loved Lord,
I entered into the Peace of Poise blest by His Grace.
Says Nānak : "Satiated now is my Desire,
And, the True Guru has United me with my Lord, the Treasure of all Good." *[4-1-95]*

Āsā M. 5

On her forehead are the three attributes : vicious is her look,
And, cruelly she speaks, yea, she of the rude tongue.
And, ever-hungry is she, and knows the Lord to be far. *[1]*
Such a woman too has my God created in the world,
That she devours all, though I was Saved, by the Guru's Grace. *[1-Pause]*
She ministers the poisonous potion and overpowers the whole world,
And entices away even Brahma and Vishnu and Shiva.
But, Blessed is the God-man who cling to the Lord's Name. *[2]*
One fasts, practises religious observances and atonements,
And visists the river-banks and pilgrim-stations all over the earth.
But, he alone is Saved who takes to the Guru's Refuge. *[3]*
The world is bound down by the love of Māyā,
And is consumed by Ego, yea, the self-willed fool.
Says Nānak : "The Guru took me by the arm and, in His Mercy, saved me He." *[4-2-96]*

Āsā M. 5

All is Pain when one forsakes God,
And vain is one's life both here and Hereafter. *[1]*
The Saints are satiated[4] contemplating the Lord,
And, (Blessing them with) His Grace, the Lord Yokes them to His Name : **P. 395**
And, they find All-peace in His Will. *[1-Pause]*
He who thinks the near-God to be far,
He Dies continuously, writhing in Agony. *[2]*

---

1. *i.e.* Māyā.
2. ਲਾਵੇ : (From Sans. लू, to cut, to pluck, to reap) reapers.
3. *lit.* wave fan to Him.
4. ਤ੍ਰਿਪਤਾਸੇ : (From Sans. तृप्), to satiate.

He remembers not Him who has Given Him all,
And night and day he is wasted away, caught m Māyā's deathly grip. *[3]*
Says Nānak : "Dwell thou on the One Lord,
And seek the Refuge of the Perfect Guru that thou art Redeemed." *[4-3-97]*

Āsā M. 5

Contemplating the Lord's Name, one's body and Mind are in Bloom,
And effaced are all one's Sins and Sorrows. *[1]*
Blessed is that day alone, O brother,
When one Sings the Lord's Praise and Attains to the Sublime State (of Bliss). *[-Plause]*
When one Worships at the Feet of the Saints,
His Tribulations are over and he bears enmity to no one any more. *[2]*
When Meets one with the Perfect Guru, his mind's Strife is stilled,
And all the Five Demons[1] are overcome by him. *[3]*
He in whose Mind is Enshrined the Lord's Name,
Nānak is forever a Sacrifice unto him. *[4-4-98]*

Āsā M. 5

Sing thou the Lord's Praise, O singer,
For, He is the Mainstay of thy body and Soul :
Yea, He in whose Service one Receives all Peace,
And then one goes not to another. *[1]*
Ever in Bliss is my Blissful Lord, the Treasure of Virtue,
Dwell thou ever on Him.
I am a Sacrifice to the beloved Saints, by whose Grace the Lord is Enshrined in me. *[Pause]*
He whose Bounties are inexhausible,
In Him all Merge wholly through Equipoise.
He whose Beneficence no one can efface,
Gather thou Him, the True One, in thy Mind. *[2]*
He whose Home is brimful with every life-object,
His Devotee be thou that thou grievest never.
Seek His Refuge and Attain the State of fearlessness,
And Sing thou, with every breath, of God, the Treasure of Virtue. *[3]*
He is never far from us, go where we will,
And when He is in Grace, we Receive our Lord.
Nānak Prays now to the Perfect Guru,
That He Blesses him with the Treasure of the Lord's Name. *[4-5-99]*

Āsā M. 5

Effaced is the pain of his body,
Who is Blest by the Guru with the Lord's Name,
And his mind is ever in Bliss.
O Sacrifice am I to such a Guru. *[1]*
When one finds the Perfect Guru, O dear,
All one's Sorrows and Ailments are over, sheltered in His Refuge. *[Pause]*
He who Enshrines the Lord's Feet in his heart,
He Receives what he wishes for.
Quenched is his Fire and he is ever at Peace,
Whom the Lord Blesses with His Grace. *[2]*
The placeless one finds a Place through the Guru.
The honourless one is Blest with Honour.
And loosed are the Bonds of the Devotee, and protected is he by the Guru's Hands,
And his tongue Tastes the Nectar-Word of the Lord. *[3]*
Blessed is he who Worshipps the Guru's Feet,
And forsaking all, finds the Refuge of the Lord.
He on whom, Nānak, is the Guru in Grace,
He forever is Redeemed and Saved. *[4-6-100]*

P. 396

1. Lust, wrath, etc.

Āsā M. 5

God has Blest me with the boon[1] (of a son).
May he live long : by good Destiny am I so Blessed.
The son when conceived in the womb,
Brought immense gladness to the mother's mind. *[1]*
The son was born, yea, the Devotee of the Lord,
And the Writ of Eternity became manifest to the the world. *[Pause]*
After ten months, by His Will, was the child born,
And all my sorrow was dispelled and there was immense gladness.
My mates sang the Lord's Song of Joy,
For this alone pleases my Lord, the God . *[2]*
The creeper has yielded fruit, my progeny will now increase,
Yea, the Lord has Established firmly the power of Righteousness.
As I had wished, so was I Blessed by God,
And, becoming care-free, I am Attuned to the Lord. *[3]*
As the child has great faith in his father,
So do I speak as is the Lord 's Will.
It is now no secret : the miracle is manifest.
Nānak : the Guru, in His Mercy, hath blessed me with a boon. *[4-7-101]*

Āsā M. 5

The Perfect Guru has protected (my son) with His Hands[2],
And the power of his Servant has become manifest to the world. *[1]*
I contemplated ever the Guru : the Guru I dwell upon,
And lo, I received from the Guru what I prayed for with all my heart. *[Pause]*
I sought the Refuge of the Perfect Lord,
And the Devotee's Service was Approved by God. *[2]*
He Protected (his) body, life, beauty and vital breath.
Says Nānak : "I am a Sacrifice to the Guru". *[3-8-102]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Kafi

I am Thy Bond-slave, O my True Lord,
I am Thine, body and Soul ; all that is mine is Thine. *[1]*
Thou art The Pride of me, the meek one, O Master, Thou art my only Support.
Without the True One all other support is false. *[1-Pause]*
Boundless is Thy Will, and no one can find its end.
He who meets with the perfect Guru, walks in the Will of the Lord. *[2]*
No cunning, no cleverness works with the Lord,
And whatever the Lord Gives in His Mercy in that lies my Peace. *[3]*
Even if myriads of works are practised, the mind is held not.
Nānak has made the Lord's Name his only Support,
And (thus) has forsaken all his Strife. *[4-1-103]*

Āsā M. 5

I have sought all pleasures : none is greater than the Lord's.
Yea, when the Guru is in Grace, I Attain to the True Master. *[1]*
I am a Sacrifice to Thee, my Guru, ever and forever more,
Bless me thou that I forsake not Thy Name even for a moment. *[1-Pause]*

---

1. Guru Hargovind, who was born to the fifth Guru's house after a long & anxious wait.

2. The reference here is to Guru Hargovind's (the fifth Guru's sons) recovery after being poisoned by his uncle, Prithi Chand, who jealous of the Guru's House, was scheming all the time for the throne of Nānak to pass on to him or his sons.

The man of Destiny[1] is he in whose heart is the Wealth of the Lord.
Yea, he alone is Released from the great snare (of Māyā)
Who Enshrines within him the Guru's Word. *[2]*
How shall I utter the Glory of the Guru,
For, the Guru is the Ever-awake[2] Spring of Truth.
What shall I say of the Guru's Glory,
For, the Guru is from Eternity : yea, He is the Perfect God Himself. *[3]*
Contemplate I the Lord's Name ever, and am Imbued with the Lord.
The Guru is my life and Soul and riches,
And keeps He my Company ever and forever more. *[4-2-104]*

Āsā M. 5

When the Boundless and Incomprehensible Lord comes into the Mind even for a moment,
Then all my Pain and Ailment and Sorrow, O mother, are destroyed. *[1]*
Sacrifice am I to my Sublime Master.
There is immense Joy in my body and Mind when I Contemplate Him. *[1-Pause]*
For a moment[3] I heard a Word about that True Lord,
And I received Comfort upon Comfort which I can evaluate not. *[2]*
Bewitched He my eyes : seeing Him, I became enamoured of Him.
Without Merit was I, O mother : Himself but claimed[4] me He. *[3]*
Beyond the (comprehension of the) Vedas and the Semitic Texts and the whole world is He.
For, the Master of Nānak is a Presence : He is here before me. *[4-3-105]*

Āsā M. 5

Millions of Thy Devotees contemplate Thee, O Lord, calling Thee "Dear, O Dear,"
Then, how shall I, the Meritless and the Vicious one, Unite with Thee ? *[1]*
I lean on Thee, O Thou Beneficent Master, Supporter of the earth :
For, Thou art the Master of all and the whole Creation is Thine. *[1-Pause]*
Thou art ever the Support of the Saints who See Thy Presence ever.
But they who are bereft of the (Lord's) Name, Wither away, Sorrowing all the while. *[2]*
Pleasing is the sense of Service to the Lord's Servants and their wanderings are over.
But, they who forsake Thy Name, how wretched is their life and death ? *[3]*
As do the stray cattle, so does the whole world (break into the other's field and is bound down).
Says Nānak, "O God, snap Thyself my Bonds, and Unite me with Thyself." *[4-4-106]*

Āsā M. 5

Forsake all other objects and dwell upon the One alone.
Shake off thy false conceit and make an offering of thy Mind and body to thy Lord. *[1]*
Praise Thou night and day thy only Creator,
(And pray :) "O Lord, be Merciful to me : I live on Thy Bounties." *[1-Pause]*
Practise the Deeds which make thee bright-faced.
O Allah, he alone clings to Truth whom Thou Blessest with it. *[2]*
Erect that house for thyself, O man, which breaks not,
And Enshrine Him in the Mind who Lives for ever. *[3]*
They alone Love their Lord with whom the Lord is Pleased.
And, it is by the Guru's Grace that Nanak utters the Unutterable (Truth). *[4-5-107]*

Āsā M. 5

What kind the men who forget not the Lord's Name ?
Between the two there is no distinction, for, they and the Lord are one. *[1]*

---

1. ਭਾਗਠੁ : (Sans. भाग + इष्ट) : fortunate.
2. *Lit.* Awakened, or ever-awake ; here it means ever-flowing
3. ਖਿੰਦਕ = ਖਿੰਦ-ਕੁ (क्षणिक) : *i.e.* for a moment.
4. *Lit.* He tagged me on to His Skirt.

O Lord, Meeting with Thee, Blessed becomes our body and Mind,
And Thy Servant is in Bliss and all his Pain is stilled. *[1-Pause]*
As many there are divisions of the universe, so many hast Thou Saved,
And they alone are Thy True Devotees, in whose mind Thou art Enshrined. *[2]*
He whom the Lord Approves, he alone is Acknowledged, P. 393
He is manifest to all, yea, renowned is he all over. *[3]*
O True King, fulfil Nānak's long desire,
That he contemplates Thee ever and cherishes Thee with his every breath. *[4-6-108]*

Āsā M. 5

That Lord of ours Fills all places :
He is the Roof over my head : yea, there is not another. *[1]*
As is Thy Wish, so keep me Thou, O my Preserver,
For, without Thee, there is not another : it is through Thy Grace that I am Blest. *[1-Pause]*
Thou Sustainest all : yea, Carest Thou for all hearts :
He in whose heart Thou Comest of Thyself, he forgets Thee never. *[2]*
Thou Dost ever what is in Thy Will,
The Mainstay of Thy Devotees art Thou, known through the ages. *[3]*
Contemplating Thy Name, never do we Sorrow :
Nānak thirsts for Thy Vision, O Lord, so fulfil Thou his Desire. *[4-7-109]*

Āsā M. 5

O thou careless one, why sleepest thou forsaking the Lord's Name ?
Many before thee have been washed away by the tumultuous Sea of life. *[1]*
The Lord's Feet are the Boat wherewith the Mind crosses the Sea,
And, then night and day, in the Society of the Saints, one Sings the Lord's Praise. *[1-Pause]*
One enjoys many pleasures : but without the Lord's Name, vain is their Joy,
And, without Devotion to the Lord, one Grieves ever. *[2]*
Clothes and scents and perfumes[1] that one applies to the body,
Are, like the body, but dust, without the Contemplation (of the Lord's Name). *[3]*
Dreadful is the Sea of coming and going ; but rare the one who knows, Nānak,
That Release is in the Refuge of the Lord, for such is the Eternal Writ of God. *[4-8-110]*

Āsā M. 5

No one keeps company with another: So why be proud (of one's kindreds) ?
The Lord's Name is our only Support wherewith we are Ferried across the Sea of Existence.
For me, the meek one, the only True Support art Thou, O my True Guru,
For, Seeing Thy Vision, my Mind is ever at Peace. *[1-Pause]*
Dominions, possessions and involvements are of no avail.
The Lord's Praise is our only Support ; for this is the Wealth that goes not.
As many are the joys of Māyā, they are all but shadows,
The Lord's Name is the only Treasure of Bliss : and men of God Sing it ever. *[3]*
Thou art the True Treasure of Virtue, O Master, Fathomless and Deep.
Nānak leans on Thy Hope alone : for, Thou art the only Sustenance of his life. *[4-9-11]*

Āsā M. 5

Contemplating whom goes our Pain, and we attain to the Peace of Equipoise,
Why not Dwell upon Him, night and day, with joined palms. *[1]*
Nānak's Lord is He to whom belong all,
Yea, He, the All-prevading One, the True, the Eternal God. *[1-pause]*
Within and without, He keeps us company : He is worthy of being Realised.
Dwell upon Him, O mind, that all thy Sorrow is dispelled. *[2]*

---

1. ਮਰਦਨ ਮਾਲਣਾ : (Sans. मर्दन to rub ; also, the substance rubbed on the body); to apply (ਮਾਲਣਾ) ; the indigenous beauty preparation (ਮਰਦਨ, ਵਟਣਾ).

Preserver of all is He : He keeps us safe in the Fire (of the womb).
Comforting is the Lord's Name : Contemplating it, one's (inner) Fie is quenched. [3] **P3999**
Says Nānak : "He who is the Duṣt of other men's Feet, attains Peace, Poise and Bliss,
And Fulfilled is he and he Meets with the Perfect Guru." [4-10-112]

Āsā M. 5

God is the Treasure of Virtue, but only those turned God-wards know.
And when He is Beneficent and Merciful, we Revel in His Love. [1]
Come ye Saints, let us together Recite the Gospel of the Lord,
And Dwell ever upon Him, unmindful of the censor[1] of the world. [1-Pause]
I live ever contemplating the Lord's Name and so Attain Bliss,
For, vain is the love of the world : being False, it stays not. [2]
Rare is the one who clings to the Lotus-feet of the Lord,
Yea, Blessed is the tongue which utters the Lord's Name. [3]
Ends his transmigration, and the Pain of Death, who Contemplates the Lord.
For, Nānak, Joy for him is that which Pleases his God. [4-11-113]

Āsā M. 5

Come, gather ye friends, let us Revel in Joy[2],
And Dwell on the Nectar-Name of the Lord, and eradicate[3] all our Sins. [1]
Know ye the Quintessence, O Saints, that Sin contaminates ye not,
And all the thieves (within) are destroyed, for those turned God-wards are ever Awake. [1-Pause]
Let Humility of the mind be thy viaticum ; burn down the poisonous shoots of Ego ;
And deal with the Shop of Truth where Perfect is the Trade, and the Merchandise is only of the Lord's Name. [2]
They who offered up their bodies and minds alone are Approved,
And are pleasing to the Lord and so Revel in Joy. [3]
They who drink the wine of Vice, their mind is turned[4],
But they who drink the Elixir of the Lord are in the Ecstasy of Truth. [4-12-114]

Āsā M. 5

We made an effort, yea, we were made so to do and so we began,
And so lived we Contemplating the Lord's Name : for, this was the *Mantram* that the Guru Blest us with. [1]
And we fell at the Guru's Feet who had dispelled our Doubt,
And, by His Grace, He established the Reign of Truth. [1-Pause]
He took us by His Hand and in His True Will, made us He His own,
And then whatever He Blest us with, that became our Perfect Glory. [2]
Let us utter His Virtues and contemplate His Name,
And the Lord is then in Mercy and by the Guru's Grace our Vow is accomplised. [3]
The Perfect Guru has Blessed ye with the Treasure of the Name : reap its profit by singing His Praise.
For ye are the Pedlars and the True and Infinite Merchant is the Lord. [4-13-115]

Āsā M. 5

He of whom Thou art the Master, O Lord, is a man of great Destiny,
He is forever in Joy and at Peace, for his Fear and Doubt are stilled. [1]

---

1. ਲਾਜ ਲੋਕਾਣੀਆ : ਲੋਕ-ਲਾਜ (लोक लाज) ।
2. *Lit.* taste all tastes.
3. ਮੁੰਚਰ : (Sans. मुञ्च्), to give up.
4. ਬਿਖਲੀਪਤਿ ਕਮਲੀ : (Sans. वृषलीपति) the husband of a shudra woman.

I am the Lord's Slave ; my Master is the Highest of the high.
Yea, He who in every way is the Cause of causes, He alone is my True Guru.
There is not another that one may fear,
But, one mounts to His Mansion, through Devotion to the Guru,
And so Swims across the impassable Sea of the world. *[2]* **P. 400**
One gathers Peace in Thy Vision, O Lord, and Enshrines then in the Mind the Treasure (of Thy Name) :
But, he on whom is Thy Mercy, that Thy Servant is Approved. *[3]*
The Lord's Praise is Nectar-sweet, but rare is the one who Tastes it.
Nānak is rewarded with the One Name of God,
And he lives Contemplating it in the heart. *[41-4-116]*

Āsā M. 5

The Lord of whom I am the Bride[1] is the Highest of the high,
He is acclaimed as the Master of all, high or low. *[1]*
The Lord is the Sustenance of my Soul and my vital breath ; He is my only Treasure, and I am accepted as the Lord's own :
Yea, He who Sanctifies my name, I am the Slave of Him. *[1-Pause]*
O Thou Care-free Master, Embodiment of Bliss, Thy Name is (precious like) the Jewel.
And, Content is she and ever at Peace, of whom Thou art the King and Master. *[2]*
O my mates, my companions, make me Wise in my Lord,
That I Serve His Saints with Love and so gather the Treasure of God. *[3]*
All pass for the Lord's devoted Brides and every one proclaims : "He is mine, He is mine,"
But she alone abides in Bliss whom the Lord embellishes (with His Grace). *[4-15-117]*

Āsā M. 5

Be thou the Slave of the Lord's Saints, O God's Bride, yea, learn thou this conduct.
And, thou art virtuous only if thou knowest that thy Groom is near at hand. *[1]*
Beauteous is thy Mind : dye it in the madder-colour of the Lord's Name :
And give up thy clever sharp-writtedness and know thy Lord to be near. *[1-Pause]*
Walk in thy Lord's Will : let this be thy embellishment,
And let this be thy betel-chewing that thou forsakest the Other. *[2]*
Light thy House with the Guru's Word : let thy Couch be of Truth,
And stand ever before thy Lord, with joined palms, and then the Lord, thy King, will clasp thee in His Embrace. *[3]*
She alone is Embellished and Cultured and of dazzling Beauty,
Whom the Creator-Lord Approves, yea, she alone is the True Bride. *[4-16-118]*

Āsā M. 5

He alone wavers in Faith whose mind is ridden with Doubt :
But he whose Doubt the Guru removes, he gathers Peace. *[1]*
My contentious Adversaries were overpowered by me, through the Guru's Grace :
And, I was Released from their grip and they hastened away from my Abode. *1-Pause]*
Since I knew 'mine and thine', I was held in Bondage,
But when the Guru effaced my Ignorance, my Bonds were loosed. *[2]*
So long as one Realises not the Lord's Will, one suffers Pain.
And when, meeting with the Guru, His Will is Realised, one abides in Bliss. *[3]*
And, then, there is no adversary of one, nor one comes across one who is Evil.
Yea, he who Serves the Guru, is also the Servant of the Lord. *[4-17-119]*

Āsā M. 5

When I Sing the Lord's Praise, I am in Bliss and Equipoise.
And, the evil stars no longer chase me, for the True Guru Blesses me with His Name. *[1]*

1. *Lit.* slave, devotee.

Oh, I am a Sacrifice to my Guru : I am always a Sacrifice unto Him, **P 401**
Yes, dedicate I myself to the Guru, for Meeting with him, I am Pleased[1]. *[1-Pause]*
He alone is affected by omens, good and bad, who enshrines not the Lord in his mind.
Yea, him the *Yama* comes not near, of whom the Lord Approves. *[2]*
Above all acts of piety and charity and austerity and concentration is the Lord's Name,
And, he who utters only the Lord's Name, is Fulfilled. *[3]*
He whose Fear and Doubt and Infatuation are removed, and who sees not any separate from himself,
Him the Lord Saves, and there is no Sorrow for him. *[4-18-120]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Contemplating my Lord, I gather-in all Peace,
But I know not if my Lord is Pleased with me.
There is but only one Beneficient Lord, and, the whole world begs at His Door :
So, why should I go to another ? *[1]*
I am ashamed of asking from another,
For, there is only one Lord of all : who else can equal Him, pray ? *[1Pause]*
Restlessly, I search for His Vision, for I can live not without Him.
Even Brahma and his sons[2] found Him unattainable. *[2]*
The Lord is Unreachable and of Unfathamble Wisdom, I can put no value upon Him.
So I sought the Refuge of the True Purusha, my Guru, and Him I contemplated. *[3]*
My Lord, the Compassionate Master, was Merciful to me and He snapped the Bonds round my neck.
Says Nānak : "When I joined the Society of the Saints, I was no more cast into the womb."
[4-1-121]

Āsā M. 5

I Sing the Praises of my Lord within and without, awake and in sleep.
Yea, the Lord has Blest me this Sustenance on the (life's) Path, so I deal only in the Lord's Name. *[1]*
All the rest I have forsaken and abandoned :
The Lord has Blest me with the Bounty of His Name,
And, now, this is my only Mainstay. *[1-Pause]*
I Sing His Praises in joy and in woe,
Yea I cherish Him ever, and walk ever on His Path.
The Guru has embedded the Lord's Name in my Mind and so quenched my Thirst. *[2]*
I Sing His Praises the whole day and the whole night too,
Yea, I sing His Praises with every breath.
And this Faith sprang up in my mind in the Society of the Saints,
That the Lord Abides with me in life as in death. *[3]*
Bless Nānak, O Lord, with this Bounty,
That he cherishes the Dust of the Saint's Feet in his heart.
And hears he only Thy Gospel with his ears and Sees only Thy Vision with his eyes,
And rests he his head on the Guru's Feet. *[4-2-122]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The body that you believe to be ever-lasting is but a guest for a few days,
For thy sons, mansions and all possessions and loves are but an illusion. *[1]*

---

1. ਸੁਆਉ=ਸੁਆਦ (सुआद) ; relish, pleasure.
2. *i. e.* Sanaka, Sanandana, Sanatana and Sanat Kumara.

O my mind, why say you, seeing these "What a wonder, what a wonder !"
For what you see is a Mirage[1] : So earn you the Profit only of the Lord's Name. *[1-Pause]*
As one wears clothes on the body and they wear off in a few days (so does life).
Pray, how far can one run on a wall ? In the end, one comes to an end. *[2]*
As a piece of rock-salt melts away in the pool of water,
So does man pass away after a few brief moments, when the Lord so Commands. *[3[*
O man, as is the Lord's Writ, so one goes and stays and lives,
So Praise you the Lord ever, and seek the Refuge of the True Guru's Feet that you are Saved. ***[4-1-123]***

Āsā M. 5

My Evil turned into Virtue : the enemies became my friends :
The Lord's Jewel Illumined my Darkness and the Impious mind sparkled with Purity. *[1]*
When the Lord was in Mercy,
I Attained Happiness and Affluence as fruits of (Contemplating) the Lord's Name, and I met with the True Guru. *[1-Pause]*
I, the poor[2] one, whom no one knew, am now known in the whole universe.
No one kept my company before, but now the whole world falls at my feet. *[2]*
I was in search of small coppers, but now all my Thirst is quenched.
I could bear not one harsh word from anyone, but now I am calmed in the Society of the Saints. *[3]*
I have but one tongue ; which of the Lord's Infinite Merits shall I utter ?
O Lord, I seek Thy Refuge only : make me Thou Thy Slave. *[4-2-124]*

Āsā M. 5

O foolish one, how slow are you to make profit, but how you make haste to suffer loss !
Though you are willing to incur debts (for the world's sake) you buy not the Lord's Goods that sell so cheap. *[1]*
O True Guru, Thou art my only Hope,
O Transcendent Lord, Thou art the Purifier of the Sinners,
So I seek Thy Refuge. *[1-Pause]*
I hear vicious talk and get involved in it,
But I tarry when it comes to Thy Name.
I am ever alert to slander and to feel anxious,
For I've understood only the other side (of God). *[2]*
I have an eye on other men's possessions and women,
And, I partake of the Forbidden Thing, and so go crazy.
I am attached not to the Religion of Truth :
Indeed, I am enraged on hearing of Thy Truth. *[3]*
O Thou Compassionate Lord of the poor, my Master,
Thy Devotees lean only on Thy Name.
Nānak seeks Thy Refuge with Devotion,
Now own him Thou to keep Thy Honour. *[4-3-125]*

Āsā M. 5

We are attached to Falsehood ; we cling to it, being trapped by Māyā and Infatuation
And He who Blesses us with Life, Him we cherish not, blinded by Ego. *[1]*
Why doesn't mind get Detached and contemplate its only Lord,
And abides in an impermanent home in the company of Evil and Sin. *[1-Pause]*
Night and day, I yell : 'this is mine, this is mine', and my life wears off each moment. **P. 403**
Attached am I to this False stinking business (of the world),
As one is lured away by the flavour of the sweets. *[2]*

---

1. According to a Purānic lore, Harishchandra, the benevolent and self-denying King, went to the heavens, along with his subjects, but having prided on his piety, through the evil design of Nārada, the sage, he fell from his high pedestal on to the earth. On the way, he repented for his folly and so was allowed to remain suspended in the air, midway between heaven and earth. His abode is called a 'Hari-Chandauri', or 'Gandharvanagar' which seems, but is not. Hence Mirage.

2. *Lit.* miser.

I am lured away by sense-desires—Lust, Wrath, Greed and Infatuation.
Thus, the Lord of my Destiny causes me to take the Round again and over again. *[3]*
When the Lord, the Destroyer of our Sorrow, is in Mercy upon us, His poor folk,
We Meet with the Guru to attain Peace.
Says Nānak : Contemplate thou Him, thy Lord, and drive out all thy vicious Sins. *[4]*
Yea, contemplate thy Lord, the Builder of our Destiny in such a way,
That He, the Destroyer of the Sorrows of the poor in His Mercy, effaces thy Pain of birth-and-death.
[1-Second Pause 4-4-126]

Āsā M. 5

For a moment's indulgence in lust, one incurs the Pain for countless days :
Yea, for an instant, he enjoyes himself and then Grieves over and over again. *[1]*
O Blind one, contemplate thy Lord, thy King,
For the day (of reckoning) is near at hand. *[1-Pause]*
You are deluded, seeing the outward beauty of the (bitter) fruit of swallow-wort and *neem.*
But, as is the companionship of a venomous snake, so is the ravishing of another's woman.
You commit Sin for the sake of Māyā, your enemy, and the real Thing your keep away from you.
That what leaves you is your friend, and that which is to be your Eternal Company, that you leave off.
[3]
The whole world is so involved : and, he alone is Saved whose Guru in Perfect.
He makes one Swim across the Sea of Existence, and one's body is Sanctified. *[4-5-127]*

Āsā M. 5

O God, Thou Seest what we do in secret,
Yet we, the Ignorant ones, deny Thee.
Yea, we are Bound down for our own deeds, and then we Grieve. *[1]*
My Lord Foresees the State of our minds,
Though, beguiled by Doubt, we conceal our deeds, and then confess to ourselves. *[1-Pause]*
It is the Lord who Yokes all to whatever they do : else, what can a mortal do ?
O Lord, Bestow Thy Forgiveness on Nānak, for, he is ever a Sacrifice unto Thee. *[2-6-128]*

Āsā M. 5

The Lord of Himself Keeps the Honour of his own Servant,
And Himself He Yokes him to His Name.
And wherever the work of His Servant is,
Thither the Lord runs to fulfil his tasks. *[1]*
To His Servant the Lord appears so near,
That for whatever the Servant asks His Master,
That comes to pass in an instant. *[1-Pause]*
I'm a Sacrifice to the Lord's Servant with whom my Lord is Pleased,
Hearing even of his Name one's Mind is in bloom,
And Nānak goes out to worship at the Feet of such a one. *[2-7-129]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The Pantomime exhibits himself in many ways,
But from within remains as he was.
So does man's mind wander through myriads of births,
But remains he ever the same, entering not the Abode of Peace. *[1]*

O Saints, my companions, my friends,
Without the Lord (within), one remains but a mere mortal. P. 404
But he who Sings the Lord's Praise in the Society of the Saints,
Wins the Prize of Eternal Life. *[1-Pause]*
The Lord has Created the Māyā of Three Modes :
Say, how is one to save oneself,
When the whirlpool is bottomless and impassable ?
Yea, it is through the Guru's Word that one is Ferried Across. *[2]*
In my ceaseless search for the Quintessence (of Truth), this have I Realised,
That if one reflects on the Lord's Name, the invaluable Treasure, the Jewel of the Mind, is then content and satiated. *[3-1-130]*

Āsā M. 5 Dupadas

The Lord is Enshrined in my Mind through the Guru's Grace,
And whatsoever I ask for, that I receive.
Now that my Mind is satiated with the Love of the Lord's Name,
Its outgoings have ceased. *[1]*
My Master is the Highest of the high,
So I Sing His Praises night and day.
I instil His Fear in thy mind,
For, he may Establish or Disestablish thee in a moment. *[1-Pause]*
When I See the Vision of my own Lord,
Then I heed not another.
Nānak, the Lord's Slave, has been Robed by the Lord Himself,
And so he is a witness to the Truth that God has dispelled his Doubt and Fear. *[2-2-131]*

Āsā M. 5

The four castes, amongst whom are men of wisdom,
And on whose finger-tips are the six Shastras,
And who are beauteous and clever and wise, are all beguiled by the Five (Desires). *[1]*
He who has slain the Five Demons, O, who and where is such a brave one ?
Yea, he alone who has overwhelmed the Five, is the Perfect one in this Dark-age. *[1-Pause]*
They, the Five Demons, are a tough fraternity.
And they flee not easily, for they are obstinate and strong.
Says Nānak : "Only he has smothered them under his feet,
Who has sought the Refuge of the Saints". *[2-3-132]*

Āsā M. 5

For one's Soul, the highest Good is the sweet Gospel of the Lord.
All other relishes have an insipid taste. *[1-Pause]*
They who are wise, yea, the heavenly singers and the seers and knowers of the six Shastras
Know, that all else is unworthy of one's thought. *[1]*
But, this Nectar, an antidote to Passion, Distinctive, Infinite and Poise-giving, one intakes in the Society of the Saints. *[2-3-133]*

Āsā M. 5

(The Lord's Gospel) is my beloved : it is a shower of Nectar.
And, the Guru rains it eternally on my Mind. *[1-Pause]*
Being Imbued with the Lord's Love, it leads me on to See the Lord's Vision, and to Blossom forth. *[1]*
Even if one Utters it for a moment, he mounts to the Guru,
And, if one Meditates upon it, he is trapped not by the *Yama*,
And the Lord is ever weaved into his heart. *[2-5-134]*

Asā M. 5

Blessed is the Society of the Saints. *[1-Pause]*
For, here, one Sings each moment of the Lord and describes Him alone. *[1]*
The Saints Sing the Lord's Praises in every state of the body and Mind and Enshrine the Lord's Feet (in their heart). *[2]*
Says Nānak : "O Lord, Thou art so Great and I am so small[1]:
So, I seek Thy Refuge." *[3-6-135]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Shed all thy cleverness and contemplate thy Absolute, Transcendent Lord. **P. 405**
For, without the Eternally-True Name of the Lord, the rest is all but dust. *[1]*
See thou ever the Lord's Presence within thee,
And, Imbued with His Love, Realise thou Him, by the Guru's Grace. *[1-Pause]*
Seek thou thy only Lord's Refuge : there is no other place for thee to go,
And so Cross thou the Sea of life, Singing ever the Lord's Praise. *[2]*
One overcomes thus the Pain of birth and death, and suffers not the Sorrow of the *Yama's* abode.
But, he alone is Blest with the Treasure of the Name, on whom is the Lord's Grace. *[3]*
Make only thy Lord thy Mainstay and make Him thy Mind's Power.
Dwell thou on Him alone, Nānak, in the Society of the Saints, for there is not another without thy Lord. *[4-1-136]*

Āsā M. 5

The Lord has Blest me with the Soul, Mind, body, the vital breath. and all pleasures and enjoyments.
For, He is the Friend of the poor, who Blesses all with a Soul, and is worthy of giving thee Refuge. *[1]*
O my Mind, Contemplate thou the Lord's Name :
Attune thyself to the One alone, for He Abides ever with thee both here and Hereafter. *[1-Pause]*
The world dwells upon the Vedas and the Shastras to Swim across the Sea of life,
And goes the 'way of works,' and a myriad other ways,
But, above all these, is the Culture of the Lord's Name. *[2]*
Thiswise, one's Lust and Wrath and Ego are effaced, and one Meets with the angelic True Guru,
And Enshrines the Lord's Worship in the Mind ;
For, Blessed is the Service of the Lord. *[3]*
O Thou Compassionate One, I seek Thy Refuge, for Thou bringest Honour to those without honour,
And Thou art the Mainstay of our Soul and our vital breath ; and as for Nānak, Thou art his only Support. *[4-2-137]*

Āsā M. 5

Wavering in Faith, one gathers immense Pain, severed from the Society of the Saints.
So, reap thou the Profit of the Lord, by being Attuned to Him with a single Mind. *[1]*
Contemplate thou ever the Lord's Name :
And, Dwell upon Him with thy every breath and forsake all other loves. *[1-Pause]*
Thy all-Powerful Lord is the Cause of causes : He Blesses thee with a Soul,
So shed thou all thy cleverness and Dwell upon Him night and day. *[2]*
He is thy only friend, companion and support, Who is the One on high, Unfathomable and Infinite.
So Enshrine thou His Feet in thy mind and make Him the Mainstay of thy Soul. *[3]*
O my Transcendent Lord, be Merciful to me, that I Sing Thy Praise,
And live Contemplating Thy Name, and gather all Peace and Glory. *[4-3-138]*

---

1. ਹਉਰੈ=ਹੌਲਾ (होला) ।

Āsā M. 5

Seeing the Society of the Saints, I too would make an effort (to join it) if Thou, O Lord, Enablest me so to do.
Dye me in the Colour of Thy Name, O Lord, if so Thou Willest. *[1]*
O Mind, Contemplate the Lord's Name.
O Lord, abide in my heart in Thy Mercy ; yea, bide Thou with me to sustain my Soul. *[1-Pause]*
Hearing Thy Name, I am excited to see Thy Vision, O Love. **P. 406**
Have Compassion on this worm : this alone is the object of my Prayer to Thee. *[2]*
My life and riches are Thine : no, nothing is in my power.
And, as Thou Willest, so do I live : for it is Thou who Sustainest me. *[3]*
Bathing in the Dust of the Saints' Feet, one's Sins of myriads of births are effaced,
And with Thy Loving Adoration, our Doubts and Fears are stilled, and Nānak ever Sees Thy Presence. *[4-4-139]*

Āsā M. 5

Thy Vision, O Lord, is Unfathomable and Unreachable,
And, he alone is Blessed with it who is so Destined.
The Lord on whomsoever is Merciful, Blesses He him with His Name. *[1]*
In the Kali age one is Saved only through the Guru,
And (then) all those who are Vicious and Impious and Ignorant, are dedicated to the Service of the Lord. *[1-Pause]*
Thou Thyself art my Creator-Lord, the Upholder of Thy Creation, yea, in all art Thou contained.
And the *Dharma-raja* too is wonderstruck at the sight of men repairing to the Lord's Feet. *[2]*
People look upon the three past Ages, *Satyayuga*, *Tretā* and *Duapar*, as great,
But for me, the present, is the greatest of them all.
For in this Kali age, only he who sows the seed reaps the fruit ; and no one is made answerable for another. *[3]*
The Lord does only what His Devotees wish for.
For, this is the innate nature of the Lord.
So Nanak prays to his Lord with joined palms : "O Lord, Bless Thy Saints with Thy Vision." *[4-5-140]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

O True Guru, by thy words even the meritless are Redeemed. *[1-Pause]*
Yea, even the vicious, garrulous men of strife were made Pure in Thy company. *[1]*
They who were wandering through births and deaths or were thrown into Hell,
Thou Saved them too, nay, Thou Saved also their whole generations. *[2]*
They whom no one knew nor recognised, became Glorious at the Lord's Gate. *[3]*
How am I to Sing of Thy Glory, how much Greatness shall I ascribe to Thee, O God ?
So Nānak can only be a Sacrifice to Thee, every moment, O Lord. *[4-1-141]*

Āsā M. 5

The Crazy ones are Asleep. *[1-Pause]*
For, they are intoxicated With *Māyā* and love of their families,
And so they hold fast only to Falsehood. *[1]*
The hopes and delights of a dream that are vain, these the Egocentrics call true. *[2]*
But of the Lord's Nectar-Name, one's life-object, they know not the Mystery. *[3]*
But, they alone, who have sought the Refuge of the Saints, them the Lord Saves in His Mercy. *[4-21-42]*

Āsā M. 5, Tripadās

I seek only the Love of my Lord. *[1-Pause]*
Neither gold nor jewels do I seek, nor *Gaja-Pearls*[1], nor rubies, no, none of these. *[1]*

---

1. ਗਜ ਮੋਤੀਅਨ (गज मोतीअन) : a pearl supposed to be found in the *Kumbhas* or projection of the forehead of the elephant.

P. 407

I seek not dominions, nor fortune, nor command, nor mansions[1] :
No, I seek not these, not these. *[2]*
I seek the Refuge of the Saints' Feet ;
Yea, I seek to pay obeisance to them.
And then I gather Calm and Peace.
And the Fire (within me) is cooled.
And then I meet with my Love, my Lord, my God. *[3-3-143]*

Āsā M. 5

The Guru has brought me Face to Face with Thee, O Lord ! *[1-Pause]*
Here and there, in every heart, and in every mind,
Art Thou and Thou alone, O the Enticer of our hearts. *[1]*
Thou art the Cause of causes, the Upholder of the earth,
Yea, Thou art the only One alone, O Thou fascinating one ! *[2]*
Seeing Thy Saints, I See Thy Vision to which I am a Sacrifice :
And so I sleep in Bliss. *[3-4-144]*

Āsā M. 5

He who treasures the Priceless Name of the Lord,
Is in Poise and Peace. *[1-Pause]*
The Lord is for ever our Companion, yea, He Forsakes us never :
Unfathomable, Unequalled[2] is He. *[1]*
The Lord is my Father and Brother.
O mother, He is the Refuge of His Devotees. *[2]*
Says Nānak, "Such is the wonder[3] of the Lord,
That though Unknowable, He was made Known to me through the Guru". *[3-5-145]*

Āsā M. 5

O Lord, fulfil my Devotion,
For, I have come to Thee with great expectation. *[1-Pause]*
Let Thy Feet Dwell in my heart ; let the Blessing of Thy Name be my life-object. *[1]*
In this alone lies my Emancipation and the Way of life,
That I abide in the Society of Thy Saints, *[2]*
And I Sing Thy Praise and Contemplete Thy Name and so Merge in Equipoise. *[3-6-146]*

Āsā M. 5

Blessed are the Feet of the Master :
Yea, the Lord's Saints cherish them in their hearts. *[1-Pause]*
They destory their self and Serve their Lord,
And Sing the Lord's Praise with Love. *[1]*
And only this desire thy have that they See their Lord,
And Love not the Other. *[2]*
All this, O Lord, is Thy Mercy, else what is a mere mortal ?
O God, Nānak is ever a Sacrifice to Thee. *[3-7-147]*

Āsā M. 5

Contemplale only the One Lord in the Mind. *[1-Pause]*
Meditate upon the Lord's Name and Cherish Him in thy heart,
For there is no one other than Him, thy God. *[1]*
If one seeks the Refuge of the Lord, one gathers Supreme Bliss and all his woes hasten away. *[2]*

---

1. ਸਾਦਨ (सदन, सनद) : house.
2. ਅਤੋਲਾ : (Sans. अतुल्ल), unequalled ; also inweighable.
3. ਚੋਲ੍ਹਾ-ਚੋਹਲ, (चोव्ला-चोहल) play, wonder.

He the Creator-Lord is Beneficent to all life,
And Dwells He in all hearts.

Āsā M. 5

He alone is dead who forksakes his God. *[1-Pause]*
But, he who Contemplates the Lord's Name is Fulfilled, and is for ever at Peace. *[1]*
If one were a ruler but acted he in Ego,
He would be trapped by Doubt, as is the parrot by the reed. *[2]*
Says Nānak, "He who Meets with the True Guru, becomes immortal he." *[3-9.149]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

That Love remains ever-fresh, ever-new,
Whose object is the Creator-Lord. *[1-Pause]*
And, he whom the Lord Loves, is destined not to go the Round again,
And he is absorbed in the Loving Adoration of his God. *[1]* **P. 408**
One Meets with one's Lord if one gives away one's mind.
O Lord, be Thou Merciful to me and Bless Nānak with Thy Name. *[2-1-150]*

Āsā M. 5

O God, come into me : without Thee, I am transquilled not. *[1-Pause]*
I have trodden many paths and read through the Shastras and Smritis,
But, without Thy Vision, I find no Peace. *[1]*
I have fasted long and observed the discipline of the pious,
But only when I sought the Saint's Refuge wert Thou Seen by me. *[2-2-151]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Intoxicated by Vice and Māyā, one Sleeps, unconscious of his Destiny.
And, only when the *Yama* seizes him by the locks is he Awakened. *[1]*
Lured by Greed and Sin, one takes what belongs to another and so hurts himself he.
Yea, drunk with the arrogance of transient possessions, the demon knows not (what he is about). *[1-Pause]*
The Vedas, the Shastras and the holy men proclaim, but he, the Deaf one, hears not :
But when he loses the Game of life, he Grieves. *[2]*
He suffers Pain in vain, and he is deemed of no account in the Lord's Court.
The works which would save His honour, those works he attempts not. *[3]*
The Guru Revealed to me the Reality of this world and I Praised only the One Lord :
And I gave up all other hope and my Pride and sharp-wittedness, and sought the Refuge of my only God. *[4-1-152]*

Āsā M. 5

Dealing only in the Lord's Name,
I please the Saints, Attuned to my Lord.
I sang His Praises and struck (as if) the five sounds[1] (of the subtle Melody of the Lord's Name). *[1-Pause]*

---

1. *i.e.* the five kinds of musical instruments that are played upon at the time of festivity. Here, it is used figuratively, though it is believed by the yogis that even though unstruck, the sounds of the five musical instruments ring in one's mind, one after another, till they merge in a sutble symphony which they call "Anhad Nād" or, "The Unstruck melody." The Gurus incuicate only the hearing of & one's merging in the Guru's Word as the way to Bliss, & not the yogic discipline which is supposed to lead to the 'hearing' of the "Unstruck Melody".

And the Lord was in Mercy upon me, and, in Poise,
I saw the Lord's Vision and Imbued was I with my God.
Serving the Saints, I have come to Love my God and am Blest with Glory. *[1]*
The Guru has made my Mind Wise in God, and I abide in Bliss,
And know that I'll return not and, remaining in Poise, I shall treasure my Lord.
All my mind's desires are now stilled.
It was long long since I was athirst to See my God,
And I prayed : "O Lord, enable me to See Thy Vision and Reveal Thyself to me".
And lo, when I, the poor one, sought His Refuge, the Lord Took me in His Embrace." *[2-21-53]*

Āsā M. 5

Is there one who demolishes the strong fortress[1] (of Desire),
And rids me of Hope, Hunger, Doubt, Deception, and Infatuation ? *[1-Pause]*
That my mind leaves off the evils of Lust, wrath, Greed and Ego : *[1]*
And, associating with the Saints, I Sing ever the Lord's Praise, Imbued with the Love of the Name,
And I Contemplate my Lord ever and forever more,
And win Victory over my Doubt and demolish all its walls ;
And I cherish in my Mind the Treasure of the Lord's Love ? *[2-3-154]*

Āsā M. 5

Shed thou thy Lust, Wrath and Avarice,
And Contemplate thy Lord's Name.
For, the Worship of the Lord is the only Fruitful Deed. *[1-Pause]* **P. 409**
Shed thou thy Ego and Infatuation and thy Falsehood and Sing and Dwell only on thy Lord.
O my Mind, take thou to the Saints' Feet. *[1]*
Thy Lord is Beneficent to the poor, Sustainer of the earth, Purifier of the Sinners, thy Transcendent God.
Awake, O thou, and Contemplate thy Lord's Feet.
Yea, Worship thy Lord that thy Destiny becomes Perfect. *[2-4-155]*

Āsā M. 5

Joy and pain, dispassion and revelry are the play of the Lord. *[1-Pause]*
Now one is in fear, now in fearlessness ; now calm, now lured by wander-lust ;
Now in revelry, now in the state of abandonment ; *[1]*
Now dedicated to Yoga, worship, austerity, and now enticed away by Doubt,
And then, through the Lord's Mercy, one Attains the Society of the Saints and is Imbued with the Love of the Lord. *[2-5-156]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Utter thou the Name of Gobind, thy God,
And Love thou utterly Him in thy Mind,
And enshrining the Guru's Instruction in the heart,
Tear thyself off from the Other, yea, turn thy back upon it.
So wilt thou Attain to thy Love, O my mate. *[1-Pause]*
In the Pool (of the world) is the Mud of Attachment,
And so one can take not a step towards God.
The Ignorant fool is thus stuck up.
Make no other effort (and Contemplate the Lord) :
For thou art Released, (O friend), when thou seekest thy Lord's Refuge. *[1]*

---

1. गाਹ (गड़, गढ़) : fortress.

Keep the Mind whole and firm-footed,
And then thou lookest upon home and wilderness, alike.
If only the Lord Abides within thee,
And thou keepest all else without,
Thou practisest Yoga in the midst of thy kingly state.
Says Nānak : "This state is wondrous and beyond description". *[2-1-157]*

Āsāvari M. 5

Have only one Desire :
Fix ever thy mind on the Guru :
Enshrine the Word of the Saints in thy Mind,
And Worship at the Feet of Thy Guru.
Then by the Guru's Grace, you will meet your Lord, O my Mind, *[1-Pause]*
All your Doubts will end.
And you will see your Lord Pervade all the Universe.
And your fear of the *Yama* will depart,
And, you will then find the Lord the root of all things.
And then you will lean on no one (but the Lord). *[1]*
But he alone attains to this State in whose Lot it is so Writ.
He crosses the Fire of Fear,
And abides he within himself,
And relishes the Relish of his Lord.
His Hunger is then satiated,
And he, Nānak, Merges in Equipoise. *[2-2-158]*

Āsāvari M. 5

Sing thou thy Lord's Praise.
Yea, sing thou of Him with the Music of Equipoise.
The Saint's tongue utters ever His Praise,
I have known this to be the only way of Emancipation.
But it is the Virtuous alone, O my Mind, who Attain to it. *[1-Pause]*
Him the seers search and also the seekers,
For thy Lord is the Master of all.
In the Kali age, the Lord is hard to find in the world,
Yea, Him who is the Destroyer of Pain.
The Lord is the Fulfiller of all our desires. *[1]* **P. 410**
O Mind, Serve thy only Lord,
Who is Unknowable and Impenetrable.
Love Him : this is thy God,
He Who Goeth not, nor Dieth.
He is known but only through the Guru,
And then our Mind is Content and pleased with Him. *[2-3159]*

Āsāvari M. 5

Seek only the Refuge (of thy Lord),
And, utter only the Word of the Guru.
Submit to the Lord's True Command,
And so Enshrine the Lord's Treasure in the Mind,
And Merge in Peace and Gladness. *[1-Pause]*
He who dies (to his self) while yet alive,
He alone Crosses the impassable Sea (of Existence).
He becomes then (like) the Dust under all men's feet.
Utter the Name of the Lord, the Fear-free,
And then thy Doubt will depart
Through the instruction of the Guru-Saint, O my Mind. *[1]*

---

1. ਲੋਗ ਅਲੋਗੀ=ਲੋਗ, ਲੋਕ, (state of mind), ਅਲੋਕਿਕ (घलौकिक) (wondrous).

The one who earns Bliss through the Lord's Name,
Near him comes not Pain.
He who Hears the Lord's Praise,
Every one submits to his Command.
His coming into the world is Fruitful,
And he becomes acceptable to his Lord. *[2-4-60]*

Āsāvari M. 5

Meeting together, let us sing the Lord's Praise,
And so Attain to the Supreme State of Bliss.
He who is Imbued with this Relish,
Attains Perfection of all kinds.
He remains forever Awake (to his Lord)
And his Destiny is Perfect. *[1-Pause]*
Let us Wash the Saint's Feet,
And so cleanse our mind of Evil.
Since I became like the Dust of His Servant's Feet,
I was afflicted with no Pain, nor Sorrow.
When one seeks the Refuge of the Devotees of the Lord
One rises above the state of birth-and-death.
Yea, they have become eternal and everlasting,
Who have contemplated their Lord. *[1]*
Thou art my Friend and Companion, O my Lord,
So plant Thy Name in my heart.
For, without Thee, there is not another to go to.
So I Contemplate Thee in my Mind,
And forget Thee not even for a moment.
How can one be Fulfilled without Him, pray ?
I am a Sacrifice to my Guru
By whose Grace, I Dwell only upon my Lord's Name. *[2-5-161]*

Āsāvari M. 5

Thou, O Lord, art the Cause of causes,
Nay, I can think not of another.
For that alone happens what Thou Dost,
And then one abides in the Peace of Poise,
And one's mind is held and is Content.
So prostrate at the Door of Thy Lord, O my mind. *[1-Pause]*
When I joined the Society of the Saints,
I disciplined my sense-desires.
Ever since I was rid of my self,
My Afflictions have ceased,
And the Lord is Merciful to me,
And has Saved my Honour. *[1]*
Know thou that this is the only Joy,
That one submits to whatever the Lord Does,
And calls no one bad,
And becomes the Dust of the Saint's Feet.
He whom the Lord Himself Saves,
He alone Tastes the Lord's Nectar-Name. *[2]*
He of whom there's no one to call his own,
Even of Him is my Lord, the God.
My Lord is the Inner-knower of all hearts,
And He Knows all and Oversees all
O Lord, Save this Sinner too ;
For, Nānak, Thy Slave, Prays to Thee alone. *[3-6-162]*

Āsāvari M. 5, Ik Tuka

P. 411

O my stranger friend,
Hearest thou the call (from the Yond), *[1-Pause]*
That what one loves in life,
That one leaves off in the end ?
And, the whole play ends like a dream
For them who have uttered not[1] the Lord's Name. *[1]*
They who forsaking their Lord have clung to the Other,
They are born only to die and hasten away.
But they who have earned their Lord,
Have lived Eternally, age after age.
Nānak : He on whom is the Mercy of the Lord,
He alone is the Devotee of God. *[2-7-163-232]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 9

To whom shall I reveal the Pain of my Soul ?
For, I am in the grip of Greed, and my mind wanders in all directions, and I long ever for riches and more riches. *[1-Pause]*
To earn the joys of life, I suffer immense pain and serve one and all.
Like a cur, I call at every door and, I'm conscious not of the Lord's Worship. *[1]*
I have wasted away the human birth in vain : I am ashamed not if the people mock my ways.
Why utter not the Lord's Praise, O Nānak, that thou art rid of the Evil of the mind ? *[2-1-223]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1 Ashtapadis

Descending the treacherous Precipice (of Vice) one should bathe in the Pool (of the Lord's Name),
And should utter nothing vain but only the Lord's Praise,
And should Merge in the Lord, like water in the atmosphere,
And should churn all the True relishes to procure the Lord's Nectar. *[1]*
O my mind, hearken to this Wisdom :
That thy Lord Pervades and Upholds the whole universe. *[1-Pause]*
If one practises the discipline of Truth, death pains him not,
And, through the Guru's Word, he burns off his Wrath,
And he lives ever in the Sky (of his Mind), wrapt in a deep Trance.
By the touch of the Philosopeer's Stone, one attains the Supreme Bliss. *[2]*
One should churn the Essence of Truth for his mind's sake,
And bathe in the brimful[2] pool (of the Lord's Name) that his Dirt is washed off,
And should become like unto Him with whom he's Imbued,
And should submit willingly to the Will of the Creator-Lord. *[3]*
And with the cool snow of the Guru, he should extinguish his (inner Fire),
And besmear his body with the 'ashes' of a dedicated (Mind) :
And wear this garb that he lives in the 'Home of Poise'.
And the Pure Praise of the Lord : let this be his flute. *[4]*
To be Wise in God : this is the Essence of Truth,
And to Reflect on the Guru's Word : this, indeed, is the Holy Bath.
To Realise the Lord within : this, indeed, is the True Worship.
And this is how one's Light Merges in the All-light. *[5]*

---

1. ਜਿਨ੍ਹਿ=ਜਿ+ਨ : those who have not.
2. ਸੁਭਰ : (Sans. शुभ्र), also meaning white, shining, bright.

Then, one is filled with Ecstasy, for he has the Wisdom to love the One alone.
And he, the Elect one, then, Merges in his Lord, the King.
And he walks in the Will of the Lord,
Who cannot be known, yea, the Unmanifest He. *[6]*
As the lotus springs in water, yet keeps its head in the sky,
So does the Light of the Lord Pervade the world[1].
How can I say He's near to one and far from another,
For I see His Presence all over and so Sing I the Praise of Him who is the Treasure (of Good). *[7]*
Yea, there is no one other than Him within or without,
And that alone happens what He the Lord Wills.
Says Nānak : O Bharathri, the Yogi, hear thou my Word,
That one's only Mainstay is the Immaculate Name of the Lord. *[8—1]*

Āsā M. 1

All contemplation, all austerities, all cleverness,
Lead one astray, and one finds not the (True) Path.
For, without Knowing (the Truth), one is Approved not :
And devoid of the Lord's Name, one rolls in dust. *[1]*
The Lord is the only True Being and the world passes away.
And, he alone, who Serves the Guru, is Emancipated. *[1-Pause]*
The world is trapped by Infatuation and Desire and Hope :
And, it is through the Guru's Word that one becomes Detached.
They, within whom rings the Lord's Name, flower like the lotus,
And over their heads is no more the terror of Death. *[2]*
The world is overpowered by the woman and loves the woman alone,
And yoked to the sons and the wife, one forsakes the Lord's Name :
And so one wastes away one's life and loses his turn[2].
Yea, the Service of the Guru is the only True and Pure Deed. *[3]*
From without, (the Lord's Servant) seems to suggest "I am,"
But from within he is Emancipated, and Detached is he in the Mind.
The Guru's Word burns off Māyā and Infatuation,
And one Dwells upon the Lord's Immaculate Name in one's heart. *[4]*
One's outgoings then cease and the Mind is tranquilled :
But, the society of such a one one attains through the Lord's Grace.
Without the Guru, one is led astray and one comes and goes,
But when the Lord is in Grace, He Unites one with Himself. *[5]*
I seek to describe my Beauteous Lord but can describe Him not,
For, He is Unutterable and beyond value.
All my Afflictions turned into Joys accepting Thy Will, O Lord,
And, all my Pain was stilled by Thy True Name. *[6]*
One Plays upon the musical organs without hands and Dances he without feet,
For, when the Word is Revealed to him, he Sees the Truth (within).
His inner self becomes pious and joyous he becomes,
And the Lord is Merciful to him and Protects him He. *[7]*
If one loses one's self, one knows the Mystery of the three worlds :
And knowing the Mystery of the world, he Merges in Truth,
And Attunes himself to the One Lord and reflects on the Word.
Blessed, Blessed, Nānak, is the Lord who Decks him thus. *[8-2]*

Āsā M. 5

Of many kinds is the written word of which the writers feel proud,
But only when the Mind accepts the Truth, can the Truth be relished and described.
Uttering and reading are (otherwise) a mere strain,
For, though the writings are countless, whom they describe is also Infinite, and beyond count and words. *[1]*

1. *i.e.* It is with it and yet not of it.
2. *Lit.* game (of life)

Such a True one is the One alone,
And I consider birth and death as the expressions of His Will. *[1-Pause]*
The world is bound to Māyā and Infatuation and so to Death,
But one's Bonds are loosed if one cherishes the Lord's Name.
The Guru is the giver of Bliss : So, search thou not another,
For, the Guru keeps thy company both here and Hearafter. *[2]*
He who dies in the Word and Attunes himself to his only Lord,
And eats up the uneatable (Vices), his Doubt is cast away.
If one Enshrines the Lord's Name in the Mind, he is Emancipated even while alive.
And looking Godwards, he Merges in the Lord's Truth. *[3]*
He who Created the earth, the sky and the firmament,
He who Established all and then Disestablishes what He Establishes,
He, the Lord, is within the hearts of all,
And He asks no one else when He Forgives. *[4]*
Thou, O Lord, art the brimful Ocean, the Jewel, the Ruby,
Immaculate art Thou, the True One, the Treasure of Virtue.
Thou art Thyself the King and Thy own Advisor : **P. 413**
And one enjoys Thy Bliss when one Meets with the Guru, the Seer. *[5]*
The world is Bound : only they are Emancipated who still their Ego.
But, rare in the world is the Wise one who practises (the Truth),
Rare is the man of Wisdom who reflects on this Wisdom,
For, without Meeting with the Guru, one walks in Ego. *[6]*
The world is unhappy : rare is the one who is in Joy,
For, the world is afflicted by the disease of Indulgence, and weeps, losing its Virture.
The world is born and then it dies, losing its esteem,
But, it is only those turned God-wards who know this Truth. *[7]*
Dear in price, immense in Majesty[1], is the Lord,
Eternal, Undeceivable, but Attainable, is He through the Guru's Word.
One Receives Him through Love ; and, He Loves him who walks in His Fear.
Such are the thoughts that Nānak, the lowliest of all, proclaims in all humility. *[8-3]*

Āsā M. 1

When the body dies, the five (sense-organs) grieve.
But, if one is rid of Ego, one's Dirt (of Pain) is washed off with the Word.
He who knows this enters the House of Poise,
But he who knows not, loses his Honour. *[1]*
Who is it that dies ? Who it is that one weeps for,
When the Lord is the only Cause of causes, whose Writ runs over all. *[1-Pause]*
He alone weeps for the dead who is grieved,
And he alone grieves who has suffered.
He who is so affected, let him Know his Lord,
And he, then, knows that that alone happens what the Lord Wills. *[2]*
If the Lord Wishes us to Swim Across, He Makes us Die to our self.
And we shout 'Victory to the Lord,' and seeking His Refuge Attain the Supreme Bliss.
Sacrifice, O Sacrifice, am I to the Guru's Feet.
The Guru is the Boat, and his Word rows us across (the Sea of Fear). *[3]*
The Lord Himself is Fear-free, and His Light is ever-effulgent.
And, without his Name, one is Defiled and becomes Impure.
The world is wasted away by Vice : so why does the world cry,
When it knows that one is born only to die, if one hearkens not to the Music of Worship. *[4]*
Over the dead one, his friends cry and wail,
And so does the world of Three Modes wail eternally.
But, he who rises above pain and pleasure and whose Mind abides in Eqiupoise,
Surrenders his body and Mind to the Love of the Lord. *[5]*

1. *Lit.* weight.

Though countless are the bodies, within them all is the One alone.
Even though countless for them are the ways of practising righteoushess,
Without the Worship of the Lord, in His Fear, life is vain.
So, they who seek only their Transcendent Lord, Sing the Lord's Praise. *[6]*
The Lord Himself Dies (in one's death), He Himself winds up the play of life.
He Himself Creates and, having Established, Disestablishes all:
He Created the Creation, and is by nature Luminous He.
But, only he who Reflects on the Word, Meets with the Lord : else he wanders about in Doubt. *[7]*
Impurity is in the fire that consumes the world,
Impurity is in the waters, and on the earth and at all places.
In Impurity are men born, in Impurity do they die.
And it is through the Guru's Grace that one (becomes Pure), drinking the Essence of the Lord. *[8]*

Āsā M. 1

He who reflects on his Self, Realises his Essence[1],
And, the Perfect Guru saves him with a single glance of Grace.
He, with whom the Guru is Pleased, his mind is tranquilled by his Mind. *[1]*
The Guru, our King, tests each one on His Touchstone,
And then casting His Eye of Grace upon him, Attunes him to his Lord and so Saves him He. *[1-Pause]*
Then, one's Capital-stock is only the Lord's Name, Immaculate and Pure,
And the Pedlar too becomes Pure and Imbued with (the Lord's) Truth,
And, through the Lord's Praise, abiding in the House of Poise, one Attains to one's God, the (Eternal) Guru. *[2]*
The Word burns off all our Hope and Desire,
And one Dwells upon and utters only the Lord's Name.
Yea, from the Guru one finds the Path and the Abode (of God). *[3]* **P. 414**
One's golden body then seems utterly beauteous,
And from within too it is illumined by the incomparable Light (of God).
And, in all bodies, through the three worlds, one Sees one's only God.
That True and inexhaustible Treasure is now in my keeping. *[4]*
(That Treasure is the Lord) which Pervades the five (elements), three (worlds), nine (regions) and the four (directions),
Who upholds the earth and the sky with His Power,
And who turns back our outgoing (mind). *[5]*
The Ignorant wretch Sees not what he sees with his eyes,
His tongue relishes not the Relish : (his ears) hear not what is told to him.
And his limbs, listless with the Poison (of Māyā), he is involved only with the world. *[6]*
In the Society of the Holy, one becomes Holy,
And one runs after Virtue, forsaking his Sins.
He who Serves the Other but not the Guru, gathers not Poise. *[7]*
The Lord's Name is the diamond, the jewel, the ruby,
And one's (awakened) Mind is the pearl : the Virtuous one has both (the Awakened Mind as also the Lord's Name).
The Lord Tests all, and then, by His Grace, Saves He all (whom He finds True). *[8]*

Āsā M. 1

Through the Guru is all Wisdom, all Concentration and Satiation of the Mind.
Through the Guru is the Realisation of the Lord's Abode.
Through the Guru is awakened the Consciousness and one is anointed with the Word. *[1]*
Thus is the Essence of Loving Adoration of the Lord known.
It is through the Guru that one Realises the Lord's Name. *[1-Pause]*
Night and day, one walks in Purity and abides in Bliss,
And gathers he the Immaculate Wisdom of the three worlds.
But, through the True Guru is the Realisation of the Lord's Will. *[2]*
He enjoys True happiness and suffers no Woes.
Into him comes the ambrosial Wisdom and he Relishes the Great Essence.
His five (Desires) are stilled and (through him) everyone becomes Blissful. *[3]*
Thy Light Pervades all hearts, O Lord, all belong to Thee.
Thou Thyself Unitest all to Thyself and then Separatest Thou them :
And, whatever Thou Dost, that alone happens. *[4]*

1. *Lit.* tests the diamond.

He Builds and He Destroys, and Merges all in Himself, in His Will.
Yea, that alone happens as is the Lord's Will :
(But), without the Guru, no one Attains to the Perfect Lord. *[5]*
Man is unconscious (of his Destiny) as a child, as in his old age ;
And in his youth too he is drunk with Ego.
So, what profit will this man of Ignorance reap in the end ?
He who Blest me with sustenance and riches, Him I Realised not through Equipoise,
For, I was beguiled by Doubt and Grieved thereafter.
Round my neck is the Noose, and (yet) I seek to run wild. *[7]*
When I saw the world being Drowned, I hastened away in fear (to seek God's Refuge).
They whom the True Guru Saves are the Fortunate ones :
So Nānak clings to the Guru's Feet. *[8-6]*

Āsā M. 1

(Outwardly), they sing (sacred songs) : but within their minds is Iniquity.
They make music and pass for stoics.
But, without the Lord's Name, their mind is filled with Falsehood and Evil. *[1]*
Where goest thou, O mind, abide in thy own Home.
Through the Guru, thou art satiated with the Lord's Name and, searching thy Lord, thou findest Him through Equipoise. *[1-Pause]*
As one's body is infected by Lust, Wrath and Infatuation
And Avarice and Ego—so one is in Pain.
How without the Lord's Name is one to tranquil one's mind ? *[2]*
He who bathes in his Within, Realises the Truth,
And knows, through the Guru, the state of his inner Self.
(But), one finds not the Lord's Abode without the Guru's Word. *[3]*
He who absorbs his form in the Formless He,
And, abides in Truth and knows that, though attributeless, all attributeless inhere in Him,
He is not cast into the womb again. *[4]*
Go thou where thou Attainest to thy Lord's Name : **P. 415**
And, by the Guru's Grace, do only the deeds of Piety.
And, Imbued with the Lord's Name, Sing the Lord's Praise. *[5]*
Through the Guru's Service, one Realises oneself,
And the Bliss-giving Name is Enshrined in one's mind :
And one is absorbed in ihe Name, night and day, through the Word. *[6]*
When the Lord Yokes me to Himself, I cling to Him,
And, I am awake to the Word and still my Ego,
And then I gather Peace both here and Hereafter. *[7]*
My mercurial mind knows not the Way.
For, the Egocentric is soiled in the mind ; to him the Word is Revealed not :
It is throngh the Guru that one Utters the Immaculate Name. *[8]*
I pray to my dear Lord and Master,
That He Keeps me in the Sanctuary of the Saints,
And Illumines my Mind with His Name and rids me of the Pain of Sin. *[9]*
I Reflected (on the instruction of the Guru) and so loved[2] the conduct of Piety,
And recognised I, through the Guru's Word, the one alone :
And my Mind was (Imbued with) the Lord's Name. *[10-7]*

Āsā M. 1

The mind is like an elephant—wild and intoxicated with its own power[3] :
And it wanders about in the woods of Illusion, lured by Attachment :
With Death ever hovering over its head[4], it goes about here and there,
But when it meets with the Guru, it finds its Home. *[1]*

---

1. ਬੀਤੇ (Sans. विरक्त) ; indifferent to, free from passion or from attachment to worldly objects.
2. ਪਰਾਤਾ=ਪ੍ਰੀਤੀ ਕੀਤੀ (प्रीती कीती) ; loved.
3. ਸਾਕਤੁ (ताकत) : *Lit.* the worshipper of Shakti or Power (Māyā).
4. ਚਾਪੈ = (Sans. चप्) *Lit.* to grind, pound ; knead.

Without the Guru's Word, the mind finds not Peace,
So Dwell thou on the Lord's Immaculuate Name and forsake the **Poison of I-amness.** *[1-Pause]*
This mind is ignorant ; how will it be Saved ?
For without Knowing, it will suffer the pangs of Death.
The Lord Himself Forgiving, Unites us with the Perfect Guru,
And, Destroying the Thorn of disintegration, Makes us Relish[1] the Truth. *[2]*
This mind is born of five elements.
It is the mind that does (good) Deeds and practises Righteousness,
And then drunk with power, becomes Wild and Ignorant too,
But, when it cherishes the Lord's Name, though the Guru's Word, it becomes beauteous again. *[3]*
This mind finds its Home through the Guru.
And so becomes Awake to (the Reality of) the three worlds.
This mind is detached and also attached, and practises auterities too,
And also it knows the Quintessence of the Supreme Lord. *[4]*
The mind now renounces all sense-desires and I-amness,
(And then) in it abide Desire and the craving for the Other.
He who, through the Guru, Tastes the Cure-all of the Lord's Name,
Gathers Glory, at the Lord's Court, yea, at God's Abode. *[5]*
This mind becomes fearless too by cherishing the Lord's Name by the Guru's Grace.
It overpowers the Five (Desires) and slays them ;
And holding its Ego in its grip, it binds them down. *[6]*
The Mind, by the Guru's Grace, forsakes all other pulls and loves,
And, through the Guru's Word, awakens to the Lord's Worship.
Hearing the Unstruck Melody (of the Word), the Mind accepts, and reflects upon, the Truth of the Word.
And, Realising the Self, it is Attuned to the Formless He. *[7]*
This Mind becomes immaculate in the Lord's Presence,
And, Attuned to the Lord's Name, is Imbued with the Loving adoration of the Lord, through the Guru's Word.
By the Guru's Grace, Dwell thou on the Lord's Praise—
The Lord, who Pervades all hearts, since the beginning of the beginning. *[8]*
(When) the Mind is Imbued with the Cure-all of the Lord's Name,
By the Guru's Grace, it Realises the Lord, the Dispeller of all Sorrow.
For the sake of Lord's Worship, one abides then in the Guru's Feet,
And becomes, like Nānak, the Slave of the Lord's Slaves. *[9-8]*

Āsā M. 1

When the body perishes, where are then the riches ?— **P. 416**
(The True riches are in the Lord's Name) :
But how can one in-gather the Name, without the Guru ?
The Riches of the Lord's Name keep ever our company :
And, he who is Attuned to the Lord is forever Immaculate and Pure. *[1]*
Who, pray, is our friend without the Lord ?
So, forsake not thou His Name in pain and pleasure alike, and He, Forgiving thee, Unites thee with Himself. *[1-Pause]*
For the love of the woman and gold,
The ignorant fool is perplexed by Doubt and forgets the Lord's Name.
He whom Forgives our Lord, contemplates His Name:
Him the fear of Death corrodes not and he Sings His Praise. *[2]*
The Guru-God is Beneficent, the All-pervading Lord, Sustainer of the earth
O Lord, keep me Thou in Thy Will.
The Lord seems sweet to me, by the Guru's Grace,
And my Affictions are past and my Pain is stilled. *[3]*

---

1. ਪੇਲੈ : (ਪ੍ਰੇ) Sans. प्रेरणं), driving or urging on.

No other cure, no charm, no incantation can be of any avail,
But the Contemplation of the Lord, through which all my Sins are destroyed.
O Lord, Thou Thyself Strayest men from Thy Path and they forsake Thy Name,
And Thou Thyself, again, Savest them in Thy Mercy. *[4]*
If the Other abides in the mind, then there is Doubt and Affliction and Distance from the Lord.
For, without the Guru, one is lured away by Doubt and contemplates the Other.
If one beholds the Guru's Vision, one Sees also one's Primal Lord,
(But), without the Guru's Word, of what avail is the human birth ? *[5]*
One is wonderstruck and abides in the Realm of Ecstasy ;
And men and angels, both, enter into the trance of Equipoise, Seeing the Vision of the Lord.
O Lord, Thou Fillest all and Upholdest all in Thy Mind,
Yea, like Thee, there is not another that I See. *[6]*
For whose Worship, we utter the Lord's Name,
That Lord Abides in the Society of the Saints.
The Lord breaks our Bonds and we Dwell upon Him in Equipoise.
And we are Emancipated, Attaining the Lord's Wisdom, through the Guru. *[7]*
Him touches not the Pain of the *Yama*,
Who is awake to the Lord and is Attuned to Him.
The Lord is the Lover of His Devotees and Keeps ever their company.
Nānak : one is Emancipated only through the Love of the Lord. *[8-9]*

Āsā M. 1, Ik Tuki

He who Serves the Guru. Knows his Lord,
His Sorrows depart and, through the Word, he Realises the Truth. *[1]*
O my mate, Dwell thou on Thy Lord,
And Serve thy True Guru and thou See-est thy Lord with the Eyes. *[1-Pause]*
The father, the mother and the world hold thee in Bondage :
And so do thy sons, daughters and thy wife. *[2]*
All deeds, all righteousness, performed in Ego are like fetters,
And, if thou thinkest of the Other, thy sons and wife too are thy Bondage. *[3]*
The farmer is bound to his farm (and he says, 'tis mine')
And so, from him the king demands revenue as price for his Ego. *[4]*
All dealings, made without Thought, are nothing but Bonds,
For, they satiate not (our Desire), and the net of Māyā and Infatuation is cast wide. *[5]*
The riches men of substance gather leave them, and so these too are a Bondage.
For, nothing is Approved without the Worship of the Lord. *[6]*
Thy study of the Vedas and discursive wisdom that inflate one's Ego forge new Bonds,
And, one is wasted away bound to Attachment and Sin. *[7]*
Says Nānak : "I seek the Refuge of the Lord's Name,
For, when the True Guru Saves one, one is Bound not by any Bounds." *[8-10]* **P. 417**

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Āsā M. 1, Ashtapadis[1]

They whose lustrous hair shone in plaits and were filled with vermillion in the parting,
Their hair was sheared with the scissors and their mouths were choked with dust.
Yea, they who revelled in their palaces, now find not a seat even in the common. *[1]*
Hail to Thee, O Lord, All-Hail !
O Primal Lord, I know not Thy end, for Thou changest the scene of Thy Play many many times. *[1-Pause]*
When these beauties were married, their glamorous spouses sat by their side.
They were carried in palanquins and the bangles of ivory dangled round their arms.
(In greetings), water was waved over their heads, and they were fanned with glass-studded fans. *[2]*

1. The two verses under this heading were uttered by Guru Nānak as a protest against Babur's invasion of India in 1521 A.D.

A hundred thousand coins were offered to them when they sat and also when stood,
And they chewed nuts and dates, and enjoyed the bridal couch.
(But), today round their necks is the noose[1], and their necklaces of pearls are broken into bits. *[3]*
Both riches and beauty have become their enemies
Which had lured them away to enjoy life's manifold pleasures.
Now, the soldiers have been told to dishonour them and carry them off.
Yea, if the Lord Wills, He Blesses with Glory, and if He so Wills, he punishes man. *[4]*
But, if one were to foresee and forethink, why would he be punished thus ?
The kings had lost their heads and revelled in revelries.
But now that the writ of Babur prevails, not even the princes get their bread to eat. *[5]*
The Muslims have lost their prayer-time and the Hindus of worship :
And, how can the Hindu women without a bath and plastering their kitchen-square, anoint their foreheads with the saffron-mark ?
They who remembered not Rām, in their time, are now accepted not even if they shout "Allāh." *[6]*
Some (warriors) return to their homes and from them others ask about the welfare of their kins (on the battle-field).
Yea, in the lot of some it is so writ, that (with their spouses gone), they will wail in anguish their whole lives.
Says Nānak : "That what the Lord Willed has come to pass, else what could the man do of himself ?" *[7-11]*

Āsā M. 2

Where are the stables now, where the horses, where are the drums, where the flutes ?
Where are the sword-belts, where the chariots[2], where the red dresses (of the soldiers, pray ?
Where are the looking glasses, where the beauteous faces, no, I see them not before me. *[1]*
This world belongs to Thee, O Lord : Thou art its Master,
And Thou Establishest and Disestablishest in a moment,
And through the lure of riches dividest brother from brother. *[1-Pause]*
Where are the homes, where the mansions, where the magnificent *sarais* ?
Where are the beauteous brides, lounging on a cosy bed, seeing whom one would get no sleep.
Where are the betel-leaves and their sellers, where are the harems ? All have vanished like a shadow. *[2]*
Many, O many, have been consumed and wasted away by their riches,
Which one gathers not without sinning, nor carries along when dead.
He whom the Lord wishes to destroy, his goodness he destroys first. *[3]*
Hearing of the invasion of Babur, millions of Muslim divines prayed for his halt :
But, he burnt all the age-old[3] temples and the resting places, and the princes, cut into pieces, were thrown to the winds. **P. 418**
Not a Moghal was blinded (by God).
And, no miracle[4], no charm, saved the man from disaster ! *[4]*
The Moghals and the Pathāns grappled with each other and the swords clanged on the battle-field,
And while the Moghals fired their guns, the others put their elephants forth.
But they whose Fortunes were the losers at the Lord's Court, death forsure was in their Lot. *[5]*
The Hindu and Muslim and Rajput women had some their veils torn off, while others were licked by the flames[5].
And they whose loved ones returned not to their homes,
O, how did they pass their nights ? *[6]*
The Lord Himself is the Doer and the Cause, so who it is that one may go to ask ?
For all joy and sorrow come from the Lord.
Who other than Him can one go to wail ?
Says Nānak : "The Lord of Command Yokes all to His Will and is thus Pleased
And, we gather what is Writ in our Lot." *[7-12]*

---

1. ਸਿਲ਼ਕਾ (सिलका) (Arabic) : rope.
2. ਗਾਡੇਰਥਿ = ਰੇਹ - ਗਡੀ ; chariot.
3. ਬਿਜ (Sans. वज्र) *lit.* adament ; hard, well-built.
4. ਪਰਚਾ ਲਾਇਆ (परचा लाइआ) : to write charm on a paper.
5. *Lit.* their abode was the crematorium.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Kāfi M. 1, Ashtapadis

As is the shepherd in a pasture-halt (for a brief moment),
So is the world.
Yet, the man commits Falsehood and establishes here his hearth and home. *[1]*
O ye slumbering men, Awake, for the traveller[1] is on his way out. *[1-Pause]*
We may build permanent homes if we have to abide forever,
But the body dies and the Soul escapes, O, only if one were to know ! *[2]*
Why do ye cry and wail[2] (for the dead) : for the Lord alone remains forever,
And, while ye wail for the dead, who is it that will wail for ye ? *[3]*
Ye are engrossed in vain strife and commit falsehood,
For the dead hear not your wails : only the living world does. *[4]*
He the Lord who puts the man to Sleep Awakens him He alone,
And, if one knows one's real Home, then one Sleeps not. *[5]*
If the dead one has taken something along, then ye also gather some goods,
Yea, gather the riches only then, and See, Realise and Know. *[6]*
Trade ye with desirable Object, lest ye Grieve,
And abandon your Demerits, do Good, and so realise the Essence. *[7]*
Make Righteousness your farm, Truth the seed :
Yea, practise such a farming.
And, ye are traders only if ye reap some (True) Profit. *[8]*
If the Lord be in Mercy, one Meets with the Perfect Guru and the Truth to him is Revealed.
He then utters the Lord's Name, hears the Name and deals only in the Name. *[9]*
As one reaps the profit, so suffers he loss, this is the way of the world,
"But," says Nānak, "I find (only) Glory, for I walk in the Will of my Lord."

Āsā M. 1

I have searched through the four corners of the world : no one[3] is mine.
But, if the Lord so Wills, the Lord becomes mine and I His. *[1]*
There is no other Door for me where I may go to pray.
Yea, Thou art my only True Master :
Thy True Name alone is upon my tongue. *[1-Pause]*
Some but serve the adepts to become seers like them, and ask for miraculous powers.
But, I crave for the Lord's Name alone, instructed in the Wisdom of the Guru. *[2]*
The Yogis, the revellers, the mendicants in tatters, **P. 419**
What do they roam the world for ?
Why don't they Realise the Guru's Word all the time, to Realise the Reality of the Real. *[3]*
The Pundits, the wise teachers, the fortune-tellers, the readers of the Purānas
Know not of the Substance within, their Supreme Lord hid in their very Mind. *[4]*
The devout practise austerities in the woods, and abide ever at the pilgrim-stations,
Yea, they, the men of passion, search not their Self : then why have they become recluses ? *[5]*
Some there are who control their sex and are called men of continence,
But, they are Emancipated not, without the Guru's Word,
And in Doubt is their coming and going. *[6]*
And, there are the householders who, attuned to the Guru's Wisdom, serve their fellowmen and practise Righteousness,
And with firm faith in the Lord's Name and charity (to all) and ablution (of their Selves) are awake to the Worship of the Lord. *[7]*
From the Guru does one Realise One's True Abode,
And so one forsakes not the Lord's Name, and accepts the True One with the whole Mind. *[8-14]*

---

1. *Lit.* pedlar.
2. ਓਹੀ ਓਹੀ=ਹਾਇ ਹਾਇ (हाय, हाय) ; cries of wailing.
3. ਨੀਮ੍ਹੀ : (Sans. निषेध) : is not.

Āsā M. 1

When one stills one's Desire within one's mind, one Crosses the Sea of Material Existence, Ferried by (the Lord's) Truth.
O Thou Compassionate One, since the beginning of Time, I seek Thy Refuge. [1]
Thou art the Eternal Giver : I am Thy seeker ; Bless me with Thy Vision, O Lord !
When I Dwell on Thy Name, through the Guru's Word, the Temple of my Mind rings with Joy.
When I give up my false Greed, I Realise the Truth, [1-Pause]
And Merging in the Guru's Word, I become Wise in the Self[1]. [2]
This mind is satiated not like the (cravings of a) king, and craves for more and more,
But when, through the Guru's Word, one overcomes one's Greed, one is reconciled to the Lord. [3]
If one sows in the barren land, what profit will he reap ?
Such too is the Lot of the Egocentric, unaffected by Truth, and he gets stuck up in Falsehood. [4]
Abandon your Greed, O ye Blind, Greedy ones, for Greed brings one immense Pain.
If only the Lord Abides in ye, your Ego is stilled. [5]
Forsake your Duality, for it is the wrong way, else ye will be Beguiled.
Seek ye the Refuge of the True Guru, and praise ever the Lord's Name. [6]
Accursed is the life of the hard-hearted Egocentric, tasteless like a stone,
Which, even if one keeps in waters for long, remains dry at heart. [7]
The Lord's Name is the Treasure with which the Perfect Guru has Blest me.
And whosoever churns it, obtains Nectar : so Nānak forsakes not the Lord's Name. [8-15]

Āsā M. 1

The man, like a wayfarer, comes from one side and goes to another,
And is involved in the world's Strife and loves not Truth. [1]
Why run about and search the Lord without, when the Guru's Word Reveales Him to us (within ourselves),
And we abandon our sense of Attachment and arrive at our Home. [1-Pause]
We Attain to the True One through Truth, not Falsehood.
And, when one is Attuned to the True One, one comes not again (into the world of Desire). [2]
Why do you wail for the deard ? nay, ye know not how to wail :
Indeed, ye must wail (for yourselves) and Praise the True One and Realise the Lord's Will. [3]
He who gets the wages (of Virtue) in the Lord's Will, his birth alone is of avail.
And then gathers he the Fruit (of Wisdom) and the (Lord's) Will is Revealed to Him. [4]
If the Lord Wills, He Robes his Servant : **P. 420**
If not, He Binds him down and Strikes him in the head. [5]
The Profit is of the Truth and Justice, which one Enshrines in one's Mind,
And then one attains to what is Writ in one's Lot and stills his Ego. [6]
The Egocentrics are Punished, and they are consumed by (endless) Strife.
Yea, the False one is beguiled by Falsehood and is wasted away, Bound hand and foot (by Desire). [7]
He who Enshrines the Lord in his Mind Grieves not :
For, if one lives the Guru's Word, the Lord Forgives all his Sins. [8]
Nānak craves for nothing but the Lord's Truth that comes through the Guru's Grace.
Yea, he has no one else to look upto but Thou, O Lord ; so Bless him Thou with Thy Mercy. [9-16]

Āsā M. 1

What for shall I go out to search the woods,
When the Woods in my own Home are in bloom ?
Yea, through the (Guru's) Word, the Truth instantaneously abides in our heart. [1]
And, then wherever we See, we See the Lord alone : for there is not another,
And walk on the Guru's Way and Realise the Lord's Presence[2]. [1-Pause]
When the Lord Himself Attunes us to His Truth, we accept its Verities.
And then we walk ever in His Will, and Merge in His Being. [2]

---

1. ਪਰਮਾਰਥ : (Sans. परमार्थ), *lit.* the highest or most sublime truth, true spiritual knowledge ; knowledge about Brahman or the Supreme Spirit.
2. *Lit.* mansion.

When He the True Lord Abides in our Mind, that state is the real State.
Yea He Blesses us with Glory and His Treasure becomes not any the lesser for His Givings. [3]
When one Serves every 'you and me', how will one Attain to the Lord ?
Yea, if one boards a boat of stone, he will sink with it. [4]
One should Surrender one's Mind and body to the Lord,
And Realise the Essence of the True Substance, through the Guru, and so find one's Real Home. [5]
We speak of birth and death, but all this is the play of the Creator-Lord,
Yea, he who (dies to) his self, he dies not again. [6]
One should do the Deed that is Writ in one's Lot by God.
If one offers one's Mind to the Guru and so Meets he Him, this Meeting is beyond value. [7]
The Lord Himself is the Evaluator of the Jewel (of the Mind), He alone Knows its price.
Says Nānak : "If the Lord Abides in our Mind, that alone is True Glory." [8-17]

Āsā M. 1

They who forsake the Lord's Name are strayed away by the world of Doubt :
Yea, he who forgets the root and thinks of the branches, shall he gather the Essence of the tree[1] ? [1]
There is no Emancipation without the Lord's Name : but do we Realise the Truth ?
It is only by turning God-wards that we are Released : the Egocentrics but lose their Honour. [1-Pause]
They who Served their only Lord, their Intellect became Perfect.
O Lord, take Thy Servants in Thy Refuge, O Thou, the Immaculate One, who art since the beginning of beginning. [2]
My Lord is the One alone, O dear, there is not another.
And, it is through the Grace of the True One, that I gather all Gladness. [3]
Without the Guru, not one has Attained to the Lord, though say they all they have.
The Lord Himself shows us the Way, and the True Worship is Enshrined in our Mind. [4]
Even if one instructs the Egocentric, he goes astray,
For, no one is Emancipated without the Lord's Name, and, dying, one falls into Hell. [5]
He who is born only to die and walks in Doubt and Cherishes not the Lord's Name,
He the one is worthless, if he Serves not the Guru-God. [6]
As the Lord Wishes, so do we Serve our Lord, **P. 421**
Yea, He alone Doth (all) and Seeth His Glory : who else is there to be asked ? [7]
The Service of the Guru he alone does whom the Lord Bids so to do.
And, then, one Attains Honour at the Lord's Court. [8-18]

Āsā M. 1

Magnificent and Great is our Lord : so is the Guru's Word.
If, by Good Fortune, one attains to the True Guru, one finds through Him the State of *Nirvān*. [1]
I am the Slave of Thy Slaves, O Lord : I'am Thy page-boy :
And, I abide as Thou Willest and in my mouth is Thy Name, [1-Pause]
I thirst for Thy Vision and Thou Pleasest my Mind if Thou so Willest.
Yea, in the Hands of my Master is Glory and through His Will we attain Honour. [2]
The True One is not afar : within our inner selves is He alone,
And wherever I See, I See my Lord Pervading all : but, how can I evaluate Him ? [3]
He Does all by Himself and Undoes He too, and so Sees He Himself His own Glory.
If one Sees Him through the Guru's way, one knows His Glory.
He who Serves the Guru, attains Merit while alive.
And if such be the Writ of one's past *Karma*[2], one finds the True Guru. [5]
The Egocentric suffers loss, each day, and is lured away by Doubt :
Yea, how can the self-ward, Ignorant one, See the Vision (of God) ? [6]
His birth alone is of consequence who Attunes himself to the True One,
And Meeting the Guru, he becomes as if the Philosopher's Stone (to transmute others), and his Light Merges in Light of God. [7]
And, remains he Detached, night and day, and Serves only his Lord.
Nānak : Contentment comes only through the Lord's Name, and if one be Attuned to the Lord's Feet. [8-19]

1. *Lit.* he'll gather dust.
2. *i.e.* as a result of deeds done in the past.

Āsā M. 1

How much is one to say (of one's Lord) for one knows not His End.
He is the only Support of the supportless : He is my only strength. *[1]*
Nānak's prayer is but this : "O God, make me Wise in Thy Name."
When I lose my self, Wisdom dawns upon me, and I Attain to the Lord, through the Guru's Word. *[1-Pause]*
If one loses one's Ego and I-amness, one gathers Discrimination,
And one's Mind is pleased with the Lord and Truth becomes his only Mainstay. *[2]*
One should be Content enternally with the Lord's Name : this alone is the True Service (of God).
And, for him there is no Woe who walks in the Lord's Will. *[3]*
He who submits to the Lord's Will, he is Treasured by the Lord :
The False Coins find no place (in the Lord's Treasury) ; they mix with the False ones. *[4]*
Every one assembles the True (Coins), for with them one buys the Wares of Truth.
But no one looks at the False Coins and they are cast (again) in the fire. *[5]*
He who Realises his Self is himself the Supreme Self.
For, the Lord is the Tree of Nectar which fruitions in Nectar. *[6]*
They who Taste the Fruit of Nectar are Inebriated with (the Lord's) Truth :
They harbour no Doubt, nor sense of Separation, and on their tongue is the Lord's Name. *[7]*
O man, wrought deeds brought thee into the world in the Lord's Will, so walk ever in the Lord's Will.
Nānak, the Meritless one, seeks Merit from Thee, O Lord, and begs he for the Glory of Thy Truth. *[8-20]*

Āsā M. 1

My Mind is Imbued with the Lord's Name and now I utter nothing but (the Lord's) Truth. **P. 422**
How is the world concerned if Thou, O Lord, art Pleased with me ? *[1]*
So long as you have life, Dwell only on the True One, O mind,
And earn the Profit of the Lord's Praise and gather Gladness. *[1-Pause]*
True is Thy Service, O Thou Compassionate One, Bless me with it.
I live if I Praise Thee : for Thou art my only Mainstay in life. *[2]*
Thy Slave sits at Thy Door like a Watchman : Thou alone Knowest the Agony (of his Mind).
Wondrous is Thy Worship for it destroys all Pain. *[3]*
The God-man knows that (his life-object is) to utter Thy Name in Thy Presence :
And, then, his life is Approved, and the (Mystery of the) Word is Revealed unto him. *[4]*
He who equips himself with Truth, Contentment and Love and the Lord's Name,
And forsakes Evil, the True Lord Blesses him with His Truth. *[5]*
The True Lord Yokes us but only to the Truth,
And He Himself ministers Justice as is His Will. *[6]*
The Blessing of the True Compassionate Lord is also True,
So Serve thou Him, night and day, for beyond value in His Name. *[7]*
Thou art my Sublime Lord, I am a low wretch, but I have the repute of being Thy Slave :
So be Thou Merciful to Nānak, that the Separated one[1] (too) gathers Thy Truth. *[8-21]*

Āsā M. 1

How may one's comings and goings cease ? How may one Meet with one's Lord ?
For, immense is the Pain of births and deaths and of Doubt and Duality. *[1]*
What use is life without the Lord's Name ? O fie on the cleverness that we practise,
And we Serve not the Saint or the Guru nor cherish the Lord's worship. *[1-Pause]*
One's comings and going cease and one attains to the Perfect Guru,
If God Blesses us with His Name and our False Doubt is dispelled. *[2]*
Let us join the Society of the Saints and Sing ever the Lord's Blessed Praise,
And so Attain to one Primeval, Transcendent Lord, through the Guru's Grace. *[3]*
As a pantomime stages his mimicry, so is the World's play,
One sees the show for a moment, but it takes no time to pass away. *[4]*
We play on the chess-board of the self, with the chess-figures of Ego and Illusion.
The whole world loses thus and wins he alone who Dwells on the Guru's Word. *[5]*

---

1. ਵਾਂਢੀਆ (वांडीआ) : foreigner, stranger ; hence. the separated one.

A is the staff in the hand of the blind, so is the Lord's Name with me.
Yea, the Lord's Name is my only Support, be it night or day[1]. *[6]*
I live as Thou Willest, O Lord ; for Thy Name is my only Mainstay,
I find it as my only Companion in the end ; for me it is the Door of Salvation. *[7]*
I have obliterated the Pain of birth and death, Dwelling on the Lord's Name.
Says Nānak, "Let me not forsake His Name : for the Perfect Guru Saves (thiswise alone.)" *[8-22]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Ashtapadis

In the pool of Thy Name, O God, are contained the Shastras, the Smritis and the Vedas,
And the (holy) Ganga is held in Thy Feet.
The world of three Modes the men can understand ; but Thou, O Lord, art the (Unknowable) Wonder of wonders ! *[1]*
I dwell on the Feet of such a Lord and so utter only the Nectar-Word. *[1-Pause]*
Myriads[2] of angels stand at Thy Door, and the miracle-men and they who live only on the air : **P. 423**
But, how can they know Thy Form ? What can they think about thee or say ? *[2]*
The three Modes and the four sources of creation[3] are but the expression of the world.
But it is through Thy Grace that one attains to the Fourth State (of Bliss) and one Utters the Unutterable. *[3]*
Thou art the Creator-Lord, all is Thy Creation : O, what can a mere mortal do ?
Yea, on whomsoever is Thy Eye of Grace, Merges in thy Truth. *[4]*
The whole world that comes and goes utters but Thy Name :
If Thou Willest, it Knoweth (Thy Mystery) through the Guru, else the Egotists abide in Ignorace. *[5]*
(They say :) the Lord gave the four Vedas to Brahma, and he, reading them, reflected on them.
But he Knows not the Lord's Will and so shuttles he between Heaven and Hell. *[6]*
In every age, the Lord Created many kings of whom some are called incarnations of God,
But even they found not Thy End, O Lord : what shall I then say or think about Thee ? *[7]*
Thou art True,True is Thy Creation too ; if Thou so Blessest me, I utter Thy Truth.
And, he whom Thou makest to Realise Thy Truth, Merges in Thy Name, the natural Way. *[8-1-23]*

Āsā M. 3

The True Guru made me lose my Doubt,
And, now, I Enshrine in my Mind the Immaculate Name (of the Lord),
And, I Realise the Word and gather Eternal Bliss. *[1]*
O my Mind, hear thou the Essence of Wisdom.
The Giver Knows our State and, through the Guru, we Attain unto the Treasure of the Lord's Name. *[1-Pause]*
If one Sees the Vision of the True Guru, one is Blest with Glory,
And quenched is one's Fire of Desire and Attachment,
And one is Imbued with Equipoise and Sings the Lord's Praise. *[2]*
Without the True Guru, I know not of another,
For, the others are engrossed in Māyā and the love of the Other.
And it is through the Guru that one is Blest with the Lord's Word. *[3]*
The Guru's Service is the Essence of all penances,
For, the Lord then Abides in our Minds and all our Woes depart,
And at the True Gate, one looks True. *[4]*
Through the Guru's Service, one knows (the Reality) of the three worlds,
And Knows one's Self and so Attains to the Lord.
Yea, through the True Word, one mounts to the Lord's Castle. *[5]*
Through the Guru's Service, one Emancipates all one's kindreds,
And Enshrines the Immaculate Name in the heart.
And so one is bedecked with True Glory in the True Home. *[6]*
Fortunate are they whom the Guru has yoked to His Service,
They are dedicated to God's worship night and day and the Lord's Name is embedded in their Minds.
Yea, through the Lord's Name are myriads of men Emancipated. *[7]*

---

1. ਦਉਤ : (Sans. द्योत:) : light, brightness, lustre ; sunlight.
2. *Lit.* Three hundred & thitry million (33 crores), according to the Pauranic belief.
3. The egg-born, the foetus born, the sweat-born & the earth-born.

Nānak but utters the True Thought :
That One must Keep the Lord's Name in one's heart.
For, only if one is Imbued with the Lord's Adoration, one is Redeemed. *[8-2-24]*

Āsā M. 3

All men live on hope.
But, he who Realises the Lord's Will, abandons all hope.
Many have been put to Sleep by (false) hopes.
And, only they are Awake, who were Awakened by the Lord. *[1]*
The True Guru made us Realise the Lord's Name ; for, without the Name, one's Hunger goes not.
Through the Lord's Name is the Fire of Desire quenched :
But one is Blest with His Name by God's Will. *[1-Pause]* **P. 424**
In the Kali Age, know thou the Essence of the Lord's Word :
And, this alone is the Lord's Worship that one loses one's Ego.
If one Serves the True Guru, one is Approved :
So, He who Created this Desire in thee, know thou Him. *[2]*
What shall we offer to him who Sings to us the Lord's Word,
And through whose Grace the Lord's Name is Enshrined in our Mind ?
To him offer thou thy head, shedding thy self,
And, know thou the Lord's Will and Attain Eternal Bliss. *[3]*
The Lord Himself Does all deeds, and causes other to do.
And of Himself He makes us Enshrine His Name in our Mind, through the Guru.
He Himself Leads us astray and also Puts us on the Right Path.
And, through the True Word, one Merges in His Truth. *[4]*
True is the Word : yea, True is the Lord's Word.
And, through Ages, men have uttered it, by the Guru's Grace.
The self-willed are beguiled and led astrary by Doubt.
For, without the Lord's Name, the world wanders about, like mad. *[5]*
Throughout the three worlds, Māyā holds its sway.
The Unwise read (many books), but hold fast to the Other :
(And though) they do many (righteous) deeds, they suffer immense Pain.
And, they gather Peace only when they Serve the True Guru. *[6]*
One sucks Nectar, Dwelling upon the Lord's Word :
And, night and day, he Relishes it, stilling his Ego.
And, through the Lord's Grace, one enjoys the Bliss of Equipoise.
Yea, they who are Imbued with the Lord's Name always love the Truth. *[7]*
One must read of the Lord, Dwell upon Him, and Reflect upon the Guru's Word,
For, by dwelling on, and reading of, the Lord one's Ego is sitlled.
Nānak : one must Contemplate the Lord, Imbued with His Love and Fear.
And Enshrine the Lord's Name in the heart through the Guru's Word. *[8-3-25]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3. Ashtapadis, Kāfi

From the Guru is all Bliss : the Guru quenches our Fire of Desire.
Yea, We receive the Lord's Name through the Guru and also all Glory. *[1]*
So Cherish thou only the Lord's One Name, O brother.
Seeing the world on Fire, I have sought the Lord's Refuge. *[1-Pause]*
From the Guru is all Wisdom and one Dwells on the Quintessence (of the Real),
From the Guru one finds one's Home, and the Lord's Door, and the treasurefuls of Worshlp. *[2]*
Through the Guru, one Dwells upon the Lord's Name, and (Knowing its Essence) Reflects upon it.
Through the Guru is the Devotee dedicated to the Lord's Praise, and within him is Enshrined the Infinite Word. *[3]*
Through the Guru is all Bliss : one comes not to Sorrow (through the Guru),
Through the Guru one stills one's Ego, and one's mind becomes Pure. *[4]*
Meeting the True Guru, one loses one's self, and knows (the Reality of) the three worlds.
And one Sees the Lord's Pure Light pervade all, and his Light Merges in God's Light. *[5]*
When the Perfect Guru instructs, one's Mind becomes Sublime,
And from within, one is Cooled and Comforted : yea, through the Lord's Name, one gathers Bliss. *[6]*

The Perfect Guru meets thee when the Lord is in Mercy upon thee,
And then all thy Sins are eradicated, and there is no Pain nor involvement for thee. *[7]*
All Glory is in God's Hands ; He alone Engages thee in the Contemplation of the Lord's Name.

P. 425

Nānak treasures the Name in the Mind and so he is Blessed with Glory. *[8-4-26]*

Āsā M. 3

O Mind, hear thou the Lord's Name and Enshrine it within thyself : thy Lord of His own accord will come to meet thee.
Worship thy Lord day and night truly, and Attune thyself to the True One. *[1]*
Contemplate only the One Name and gather Bliss.
Eradicate thy Duality and 'I-amness' : in it is thy Glory. *[1-Pause]*
The Lord's Worship is sought by the angels and the seers : but, without the True Guru, one can Attain it not.
The Pundits read the Books and the astronomers the stars, but they Know not the Essence. *[2]*
In His own Hands, the Lord Keeps everything : but one can say not, how ?
One Receives what the Lord of Himself Gives : this is the Mystery Revealed by the Guru. *[3]*
All Belong to Thee, O Lord, Thou belongest to all :
Whom shall we call bad, when there is not another without Thee ? *[4]*
The Writ of the Lord alone runs : all are engaged in His Task.
He Himself strays His beings from the Path ; and so within them abide Vice and Greed. *[5]*
Some He Awakens to His Reality and they Know and Reflect (on the Essence).
They are Blest with the Lord's Worship : and within themselves gather the Treasures (of Virtue). *[6]*
The Wise ones Know nothing but the Truth : and they are awake only to the Truth,
They are led not astray by the Other, for they Know the Truth. *[7]*
Within them also are the five (Desires), but the five within them are Discriminating.
Says Nānak : "Without the True Guru, these are overcome not ; and it is through the Lord's Name that one stills one's Ego." *[8-5-27]*

Āsā M. 3

Within our 'Home' is the Thing : there's nought without.
We Attain to It through the Guru's Grace : and the Doors within are opened unto us. *[1]*
O brother, we Attain to our Lord through the True Guru;
The Treasure of the Lord's Name is within us : but, through the True Guru it is Revealed. *[1-Pause]*
He who is the Seeker of the Lord gathers the Jewel of Discrimination,
And, When he opens up his Within and Sees the Vision of the Divine, he finds the source of his Redemption. *[2]*
Within us are myriads of Chambers in which the Soul abides,
And one Receives one's heart's Desire, and comes not again (into the world of Desire). *[3]*
The Wise ones assembled the Real Thing, being Awake to the Guru.
The Lord's Name is the Priceless life-object : it is through the Guru that one Attains to it. *[4]*
He who searches the 'Thing' without, finds it not, for it lies within us.
The whole world is led astray by Doubt : and so do the Egotists lose Honour. *[5]*
One forsakes one's True Home and goes to the Wrong Door.
And he is caught like a thief, and without the Lord's Name, he suffers Sorrow. *[6]*
Blessed are they who Realise their Home.
They Realise the Lord within, through the Guru's Glory. *[7]*
The Lord of Himself Blesses : of Himself He Reveals Himself to us.
Dwell thou on the Lord's Name, O Nānak, and Attain Glory at the True Door. *[8-6-28]*

Āsā M. 3

He who Realises himself knows how sweet is the Lord's Name,

P. 426

Yea, Tasting it, myriads were Emancipated who Loved the Truth. *[1]*
The Lord is the Purest of the pure and He can abide only in a Pure heart,
If one Praises Him through the Guru's Word, and remains unaffected by Māyā. *[1-Pause]*

Without the (Guru's) Word, one knows not one's Self and one remains but Blind.
Through the Guru's Word is the inner Illumination, and the Lord's Name keeps one's company in the end. *[2]*
And then one abides only in the Lord's Name and deals only in the Name.
Within one then echoes (nothings but) the Name : on one's tongue is the Name : and through the (Guru's) Word, one Reflects on the Name. *[3]*
Let us then Hear the Lord's Name, Believe in the Name : for, through His Name is all Glory,
And praise ever the Name and Attain to the Lord's Castle, through the Name. *[4]*
Through the Name is the heart Illumined : through the Name is all Glory :
Through the Name is all Bliss : So, I seek the Refuge of the Lord's Name. *[5]*
Without the Name we are Approved not, and the Egotists lose their Honour,
And they are punished at the *Yama's* Abode, and they waste their lives in vain. *[6]*
All Serve the Lord's Name[1] to whom the Name is Revealed through the Guru.
Through the Name is the Realisation[2] of the Name : through the Name is all Glory. *[7]*
He who is Blest with the Name Receives it : through the Guru's Word is the Name Realised.
Nānak : all is under the sway of the Lord's Name,
But it is through Perfect Destiny that one Attains to the Name. *[8-7-29]*

Āsā M. 3

The Deserted Woman abides not in the Lord's Home ; she knows not the Relish of the Lord.
She is Sour-tongued : she Bows not (to her Lord), for she is attached to the Other. *[1]*
How is this mind held ?
It is held through the Guru's Grace, and when it is instructed in Wisdom, it comes Home. *[1-Pause]*
The True Bride is **Embellished** by the Lord Himself, awakening His Love within her.
And, then, she walks in the Will of the True Guru and is Bedecked spontaneously with the Lord's Name.
Such Brides Enjoy their Spouse ever on the Lord's Couch in the State of Equipoise. *[2]*
They are bewitched by the Lord's Love,
And, Meeting with the Lord, they attain Bliss. *[3]*
With the Infinite Wisdom (of the Lord), the True Bride is Embellished and is Blest with Glory :
She is Beauteous, is Blest with Brothers, and is Loved by her Lord. *[4]*
Within the True Bride is the Lord's Love :
Yea, of the Lord who is Infinite and Unfathomable.
She Serves the True Guru in True Love and Faith. *[5]*
The Bride is Embellished with the Necklace of Merit :
And she applies the Scent of Love to her body, and treasures 'within' the Jewel of Discrimination. *[6]*
They who are Imbued with the Lord's Worship, through the Word is their High Caste[3].
Without the Lord's Name all have a low caste, and one is a worm abiding in Dirt. *[7]*
Every one is involved with his self : without the Word, our Ego goes not.
Nānak : they who are Imbued with the Lord's Name, lose their Ego and Merge in (God's) Truth. *[8-8-30]*

Āsā M. 3

They who are Imbued with God's Truth are Pure ; their Glory is True.
In life, they are known in every home, and hereafter they are renowned through the ages. *[1]* **P. 427**
O my Beauteous, Colourful Mind, get thyself Imbued with True Colour.
For, if thou art Imbued with the Beauteous Word, then this Colour fadeth not. *[1-Pause]*
We are Vile, Sinful, men of Ego, full of Vice and attached to the Other.
When we Meet with the Guru, the Philosopher's Stone, we are transmuted into Gold, and within us burns the Infinite Pure Light of the Lord. *[2]*
Without the Guru, no one takes on the True Colour : when the Guru is Met with, one is Dyed (in His True Colour).
They who are Imbued with the Guru's Love-in-fear,
Merge in the Praise of the True One. *[3]*

---

1. The service of the Name, or the All-pervading spirit, is to believe in and dwell upon it.
2. *Lit.* acceptance ; the idea is that one realises the Name (or God) only by contemplating the Name (or the Word), & not through any other way or practice, ritual or belief.
3. *i.e.* one's high caste is not by birth, but by deeds.

Without the Lord's Fear, the Cloth (of mind) is cultured not, and the mind becomes not Pure.
Without the Lord's Fear, whatever one does is False and of no avail. *[4]*
He whom the Lord Himself Dyes in His Colour is so Dyed, and he joins the Society of the Saints.
But, it is through the Perfect Guru that one attains to the Society of the Holy where one Merges in Truth, all-too-spontaneously. *[5]*
Without the Society of the Saints, one remains as does the quadruped.
If one Knows not the One who Creates all, nor the Lord's Name, one is like a thief. *[6]*
There are others who sell off their Demerits to buy up Merits, through the Guru-given Poise :
Through the Guru's Service, they Receive the Name and the Lord Abides within them. *[7]*
The Beneficent Lord of all is the One alone : He it is who Yokes us to our tasks.
Nānak : He Embellishes us with the Lord's Name and Merges us in His Word. *[8-9-31]*

Āsā M. 3

All long to Receive the Lord's Name, but he alone Receives it on whom is the Lord's Grace.
Without the Name, all writhe in Pain :
And, Happy is he in whose Mind Abides the Name. *[1]*
Thou, O Lord, art Infinite, the Beneficent One, I seek Thy Refuge.
Yea, we are Blest with the Glory of the Name, through the Perfect Guru. *[1-Pause]*
Within and without, Thou art our only Lord, Thou hast Created Thy Creation of a myriad kinds.
Thou Makest us work in Thy Will : who else is there to be reckoned with ? *[2]*
Both Wisdom and Ignorance are Thy Creations : Thou hast sway over all ;
Some Thou Forgivest and Unitest with Thyself : others, the False ones, Thou Drivest out of Thy Court. *[3]*
Some Thou Thyself Blessest with Purity and Yokest them to Thy Name.
And, through the Guru's Service, they gather Bliss, and, through the True Word, the Lord is Revealed to them. *[4]*
Some there are who are Vicious and of Evil intent and with Soiled minds[1] ; they are Beguiled without the Name.
They have neither Wisdom, nor Intuition, nor, Self-discipline and they are running wild. *[5]*
He on whom is the Lord's Grace, in him He puts Faith.
He is devoted to Truth, Contentment and Self-discipline, and in his Pure Mind rings the Music of the Word. *[6]*
One can read no account of Him nor describe Him to find His End.
It is through the Guru that one finds His Worth ; through the Word is the Revelation of Truth. *[7]*
O Mind, discipline the body through Contemplation of the Guru's Word.
For, within this body is the Treasure of the Lord's Name and one finds it through Love of the Guru. *[8-10-32]*

Āsā M. 3

The True Brides are Imbued with the Lord's Truth and are Bedecked with the Guru's Word.
Within their Home, they finds their Love, through the contemplation of the True Word. *[1]* **P. 428**
Through Merit are all her Errors forgiven and she is Attuned to the Lord :
The Bride then is Blest with the Lord, the Eternal Groom, and the Union is through the Guru. *[1-Pause]*
Some there are who See not the Lord's Presence, and Wander about in Doubt.
How can the Separated ones attain to their Lord : their Night passes in Sorrow. *[2]*
They in whose Mind Lives the True One, do True Deeds,
They Serve ever their Lord in a state of Poise and Merge in the True One. *[3]*
The Deserted Woman Wanders about in Doubt : she utters Falsehood and so licks Poison.
She Knows not her Spouse : her Couch is deserted and so she Grieves. *[4]*
The True Lord is the One alone : O mind, be not beguiled by Doubt.
Ask thy Guru and Serve thy Lord and Enshrine the Pure Truth in the Mind. *[5]*

---

1. ਕੁਚਲ (Sans. कुचर *Lit.* of corrupt conduct ; wicked) ; ਕੁਚੀਲ (Sans. कुचेल Ill-clad) ; ਵਿਖਲੀਪਤੇ (वृषलीपति ; vicious).

The True Bride attains ever to her Lord and she stills her Ego :
She is ever United to her Lord and Enjoys the Bed of her Spouse. *[6]*
They who said, ' 'Tis mine, 'tis mine' found nothing in the end.
Yea, the Separated ones found not the Lord's Castle ; and they left the world, Grieving. *[7]*
My Lord is the only One : I'm Attuned to Him alone.
Nānak : if the Bride seeks Bliss, let her Enshrine the Lord's Name in the Mind. *[8-11-33]*

Āsā M. 3

Ho who is Blest with the (Lord's) Nectar-Name, enjoys its Relish in a state of Poise.
Yea, our True Lord is Care-free : He has no Avarice. *[1]*
The True Nectar rains and the God-men suck it in.
Their Mind is ever in Bloom and they Sing the Lord's Praise, the natural way. *[1-Pause]*
The egotists remain forever Separated from the Lord and they Wail endlessly at the Lord's Door.
For, they Relish not their Lord and do what is Writ in their Lot. *[2]*
Through the Guru is the Seed (of the Name) sown, and it sprouts in Truth, and one deals only in the True Name.
They who reap this Profit are Blest with the Treasure of Worship. *[3]*
The God-men are the Lord's True Brides : in the Fear of the Lord, they Bedeck themselves with His Worship.
They Enjoy their Lord, night and day, and Enshrine the Lord's Truth in their hearts. *[4]*
They who Enjoyed their Spouse, I am ever a Sacrifice to them.
They Abide forever with their Lord and Lose their self. *[5]*
Their bodies and Minds are cooled ; their Countenances sparkle, through the Love of the Lord.
Cosy is their Couch and they Enjoy their Love, stilling their Craving and Ego. *[6]*
By His Grace the Lord Comes into our Home when we Love the Guru,
And (our Soul), the Bride, Attains to her Groom, the Eternal Lord.
Yea, the Guru affects the Union : through Him, we are Forgiven by the Lord.
Nānak : "Utter thou the Word, Hearing which thy Lord Loveth thee." *[8-12-34]*

Āsā M. 3

When the Lord Leads us on to the True Guru, we gather Merit,
And we Dwell on the Lord's Name in a state of Poise, and Wisdom Illumines our Mind. *[1]* **P. 429**
O Mind, think not thy Lord is afar ; His Presence is near, so near.
He Sees ever, Hears ever, and He is contained in the Word. *[1-Pause]*
They who Realise themselves through the Guru's Word, they Dwell single-mindedly on their Lord.
They Enjoy their Lord ever and they gather Gladness through the True Name. *[2]*
O Mind, no one belongs to thee ; see thou, reflecting on the Word.
Seek the Refuge of the Lord and Attain to the Gate of Salvation. *[3]*
Hear thou the Word, Know thou the Word, and Attune thyself to the (Lord's) Truth,
And still thy Ego through the Word, and Attain Bliss in the True Abode (of thy God). *[4]*
In this Age, the True Glory is of the Lord's Name, without the Name one is Blest not with Glory.
The glamour of Māyā stays for a while and goes soon thereafter. *[5]*
They who forsake the Name are dead (to their Souls) :
They Relish not the Taste of the Lord and are consumed by the Dirt (of Illusion). *[6]*
Some the Lord Himself Forgives and Unites with Himself : night and day, He Yokes them to His Name.
They Practise the Lord's Truth, Abide in Truth ; and they Merge in Truth. *[7]*
Without the Word, one Sees not, nor Hears ; yea, one is Blind and Deaf and is lost in Doubt.
Without the Lord's Name, one comes to Grief : but lo, one Receives the Name in the Lord's will. *[8]*
They the Pure ones who are Attuned to the Word are Approved :
They forsake not the Name ever and they ring True at the Lord's Gate. *[9-13-35]*

Āsā M. 3

From their Word are the Devotees known : yea, they who utter the speech of Truth.
They lose their self, and accept the Lord's Name, and are Attuned to the Lord's Truth. *[1]*

The Lord's Name Blesses the Devotees with Glory :
Blessed is their birth : them everyone worships. *[1-Pause]*
'I-amness' and Attachment are our caste, also Wrath and Ego :
But if one Merges in the Word, one is rid of one's 'caste,' and one's Light Merges in the Lord's Light. *[2]*
When one Meets with the Perfect Guru, one's life is Blest,
And one Receives the inexhaustible and brimful nine Treasures of the Lord's Name. *[3]*
Come ye all those who would deal in this Merchandise, and who Cherish the Lord's Name.
The God-men attain to these riches, for they Reflect within on the Word. *[4]*
The self-ward egotist knows not the Essence of Worship :
For, he is beguiled by his God and he loses his Life as if in a gamble. *[5]*
Without the Lord (as the object), there is no Worship, nor one's body is at Peace.
But, he who is Blest with the Lord's Love, his Mind becomes Content, through the Worship of the Guru. *[6]*
He whom the Lord Blesses with His Worship alone Worships Him, and Reflects he on the Guru's Word.
In his heart Abides the one Lord and his Ego and Duality are stilled. *[7]*
The One Name is the caste[1] of the Devotees : the Lord Himself Embellishes them.
They seek ever the Lord's Refuge : O Lord, Fulfil them as Thou Willest. *[8]*
God's Worship is distinct in this that one knows of it through the Guru's Word. **P. 430**
Nānak : he in whose heart Abides the Lord's Name, he, through the Lord's Fear, Worships Him and is Embellished with the Name. *[9-14-36]*

Āsā M. 3

Man is lured away by other tastes : but without the Lord's Name he suffers.
If he meets not with the True Guru, the *Purusha*, he knows not the Truth. *[1]*
O my wild mind, Relish thou the Essence of thy Lord :
For, if one is attached to other tastes, one wastes one's life away. *[1-Pause]*
In this Age, only the God-men are Pure : for they are Attuned to the Name of the True One.
But, without Destiny, one attains not a thing ; then what can one say or do ? *[2]*
He who Knows himself and Merges in the Word and sheds his mind's Vice,
And repairs to the Guru's Refuge, him the Lord Forgives. *[3]*
Without the Lord's Name, one Attains not Bliss and is rid not of his Woes.
For, this world is permeated through by Māyā and Attachment, and is led astray by the sense of the Other. *[4]*
The Deserted Woman knows not the Love of the Lord : how can she Bedeck herself ?
So, she burns ever in her own Fire and Enjoys not the Bed of her Spouse. *[5]*
The True Bride attains to the Lord's Castle : (for), she Loses her self.
She is Embellished with the Guru's Word : and the Lord of Himself Unites her to Himself. *[6]*
They who have forgotten death and are enveloped by Māyā and Attachment,
Such Egotists are born only to die and be born again to be wasted away at the *Yama's* Abode. *[7]*
They whom the Lord Unites to Himself Reflect on the Word,
And, Merge in the Lord's Name, and their Faces sparkle at the Lord's True Court. *[8-22-15-37]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5 Ashtapadis

When the Five (Virtues)[2] were reconciled to me and the Five (Passions) were estranged from me,
Then the Five abided within me and the Five were cast away. *[1]*
Thus was the Township (of my body) peopled, O brother,
That the Sins vanished and the Guru's Wisdom was Enshrined in my Mind. *[1-Pause]*
The Township was fenced by Truth and Righteousness,
And the Guru's Wisdom became its Gates[3]. *[2]*

---

1. ਜਤੀ ਪਤਿ=ਜਾਤਿ-ਪਾਤੀ (जाति-पाती) ।
2. Truth, contentment, compassion, righteousness and fortitude.
3. ਫਰਹੇ : ਫਲ੍ਹੇ, (फले), improvished gate.

I sowed the Seed of the Lord's Name in the Farm :
And, I dealt only in the Service of the Guru. *[3]*
Peace and Poise filled all Shops (in the Town),
And the Traders and the Merchant-Lord Abided in the same Place. *[4]*
There is no punitive tax on goods nor a levy,
For, the goods (are the Lord's Own) and are Stamped by the Eternal Lord Himself. *[5]*
The Lord's Name is the Merchandise : load thou all thy carriages with it.
And earning Profit come thou Home in Peace, by the Guru's Grace. *[6]*
The True Guru is the Merchant : the Devotees are his Pedlars,
The Capital-stock is of the Lord's Name and to Enshrine the Truth is to keep its Account. *[7]*
He who Serves the Perfect Guru abides in this Place.
Nānak : this is the Eternal Dwelling of thy God. *[8-1]*

P. 431

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsāvari M. 5

My Mind is in love with the Lord,
And, in the Society of the Saints, it Dwells on God : and Pure have become its ways. *[1-Pause]*
I crave for His Vision, and I think of Him in many ways.
Be Merciful, O my Transcendent Lord ; be Compassionate to me, O God. *[1]*
My mind, journeying through many births, met with its Lord by associating with the Saints.
And, the Thing it craved for, *that* it found in the Love of the Lord's Name. *[2]*
Varied are the Joys of *Māyā*, but they pass away in a moment :
The Devotees are Imbued with the Lord's Name and they enjoy Gladness all over. *[3]*
The whole world is transitory, Eternal only is the Lord's Name,
So befriend thou the Saint, that thou Attainest to the Eternal State. *[4]*
Thy friends, mates, sons and kinsmen keep not thy company in the end ;
Only the Lord's Name lasts with thee, which is the Support of the supportless. *[5]*
The Lord's Lotus-Feet are the Boat wherewith one Crosses the Sea (of Existence),
And one Meets with the Perfect Guru, and Loves truly one's Lord, the God. *[6]*
The Saint's Prayer is : "O Lord, forsake me not even for an instant,
For, that alone is good (which Thou Likest),
And, in Thy Will are we all fulfilled." *[7]*
We Meet with our Lord, the Ocean of Peace, and in us springs immense Gladness.
Says Nānak : "All our Woes depart, when we Meet with the Lord of Bliss." *[8-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Birharās[1], Chhantn ki Jāt[2]

Let us Contemplate our Transcendent Lord and Master and be a Sacrifice to His Vision. *[1]*
Contemplating whom our Woes are ended : O friend, why forsake such a Lord ? *[2]*
Be a sell-off to the Saint that he leads thee on to thy Love. *[3]*
And forsake the insipid pleasures of Māyā with all her embellishments. *[4]*
Abandon thy Lust, Wrath and Greed and repair to the Guru's Feet. *[5]*
They who are Imbued with their Lord go nowhere else. *[6]*
Yea, they who Tasted the Lord's Essence, they were Satiated and Fulfilled. *[7]*
One who holds fast to the Skirt of the Saint, he Swims across the Sea of Fear. *[8-1]*

Āsā M. 5

When one Meets with one's Lord, one's Woes of birth and death are past. *[1]*
The Beauteous, Virtuous and the All-wise Lord is the life of my life :
I crave to See His Vision. *[2]*

---

1. A song in which the poet sings of his separation from his love.
2. That is, these verses are to be sung in the measure of the Chhants.

O Love, he who is Separated from Thee, he is born only to die : he licks Poison. *[3]*
(But), he whom Thou wantest to Meet, Meeteth Thee : I take to his Feet. *[4]*
The Joy one receives from Seeing the Vision of the Lord that one cannot tell. *[5]* **P. 432**
The True Love is snapped not, it lives from Age to Age. *[6]*
He whom Thou Lovest, O Lord, is Blessed : for (this) Thy Will is Eternal. *[7]*
Nānak : they who are Imbued with the Love of the Lord, are Inebriated with Him all-too-spontaneously. *[8-2]*

Āsā M. 5

O Love, Thou Knowest my inmost state, so whom shall I go to tell ? *[1]*
Thou art our Beneficent Lord, we are all Sustained and Robed by Thee. *[2]*
Pain and pleasure are in Thy Will, O Love, there is not another from whom they come. *[3]*
And that what Thou Willest I do ; I can do naught else. *[4]*
Blessed are the nights and days when one Dwells on the Lord's Name, *[5]*
And we do the deeds as are Writ by Thee in our Destiny. *[6]*
Thou Pervadest all hearts : Thou alone Doest what Thou Doest. *[7]*
Nānak seeks Thy Refuge, O God, take him out of the Blind Well of the world. *[8-3-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1. Patti Likhi[1]

Sassā :

Our Lord is He the One alone who Created the universe.
They who were Attuned to Him Served Him well : Blessed is their birth. *[1]*
O my ignorant mind, why forsake that Lord ?
For, one is deemed Wise only when one renders the Account (to Lord the God and proves True). *[1-Pause]*

Ivri :

The Primal, Beneficent Lord is Himself the only True God.
The God-conscious being who Realises his Lord through these letters, has to render no Account (to the Lord of the Moral Law). *[2]*

Oorā :

Praise ye that Lord of whom there is no limit, no end :
For, they who Serve Him and practise the Truth gather the Fruit (of Eternal Life). *[3]*

Gangaan :

He who is Wise in the Lord's Wisdom, is the only Wise.
He Sees the One Lord in all life, and he is overwhelmed not by Ego. *[4]*

Kakkā :

When thy hair turn grey, becoming white without a seeming cause[2],
Then, take them to be the couries of Death ; else, they Bind thee with the Chains of Māyā. *[5]*

Khakkhā :

The God is the King[3] of the universe : He Yokes thee to His Service and Feeds thee.
The whole world is under His Sway : and, there is not another whose Writ may run. *[6]*

---

1. That is, an alphabetical poem is written here.
2. *lit.* without the soap.
3. ਖੁੰਦਕਾਰੁ = ਖੁਦਾਵੰਦਕਾਰ (खुदावंदकार) : Creator-Lord.

Gaggā :

He who Sings not The Lord's Praise[1], and, inflated by Ego wants to please his Lord by mere talk,
Him the Creator-Lord Burns in the Furnace (of his Soul)[2] like the clay-pots. *[7]*

Ghagghā :

The Servant who Serves the Guru and is Attunded to the Guru's Word,
And look upon pain and pleasure alike, Enjoys this-wise his Lord. *[8]*

Chachā :

He who Created the four Vedas and the four Ages and the four sources of life,
He thy Lord is through all Ages, in all life, a Yogi, Reveller, the Man of Wisdom. *[9]*

Chhachhā :

Ignorance that permeates all beings and Doubt are Thy Creation, O God. **P. 433**
Thou Strayest men from the Path, and in Thy Mercy one Meets with the Guru (to come back to Thee). *[10]*

Jajjā :

The Slave, O Lord, seeks that Wisdom to gather which he wandered through myriads of births.
Thou alone Takest away, and Thou alone Givest : nay, I have heard not of another. *[11]*

Jhajjhā :

O life, why care and worry ? That what Thy Lord has to Give, He Gives :
And, as He has Writ, so He Gives and Sustains and Oversees He all. *[12]*

Janjān :

When I See with my penetrating Eyes, I See not another.
The One Lord Pervades all places : yea, He alone Abides in all Minds. *[13]*

Tattā :

Why Practise guile[3], O life, for one passes away after a brief time :
So, gamble not thy life away, and seek the Lord's Refuge. *[14]*

Thatthā :

They alone are at Peace from within whose mind is fixed upon Thy Feet, O Lord.
Yea, they who were Attuned to Thee were Emancipated, and, by Thy Grace, they Attaine Bliss. *[15]*

Daddā :

Why put up a False show, when all that seems will pass away :
Serve thou the Lord who Permeates all, through and through, and attain Peace. *[16]*

Dhaddhā :

The Lord Himself Establishes and Disestablishes : and as is His Will, so goes He.
He Does and Watches what He Does and Works His Will, and Emancipates him on whom is His Grace. *[17]*

Nannā :

He in whose heart Pervades the Lord, he alone Sings the Lord's Praise :
The Lord Himself Unites him with Himself and then he is born not again (into the world of Illusion) *[18]*

---

1. ਗੋਇ (Sans. गो), speech, words.
2. The reference may as well to be the burning in Hell.
3. ਟੰਢੁ (ਟੰਚੁ) : guile, hypocrisy. Also miserliness or hard-heartedness.

Tattā :

Unfathomable is the Sea of Material Existence ; one can find not its limits :
Neither can I Swim, nor is any Raft about : Save me, O, Save me, my Saviour Lord ! *[19]*

Thatthā :

In all places, in space and in interspace, is He the Lord Who Created all.
So where is Doubt ? Where is Māyā ? for, all that Pleases Him is good. *[20]*

Daddā :

Blame not another, blame thy own deeds.
That what thou sowed thou reaped : Why blame then the others ? *[21]*

Dhaddhā :

Whose Power upholds the Universe and Establishes everything of its own kind,
And Whose Beneficence Blesses everyone, His Will Works as are our deeds. *[22]*

Nannā :

Our Eternal Spouse Enjoys ever His Brides, but I Saw Him not, nor Cherished Him.
Lo, I pass for a Wedded Bride, but I've met not with my Lord ever. *[23]*

Pappā :

Our Transcendent Lord, Our King, Created the world to be a Witness unto His Creation.
He Sees all and Knows all and Pervades He both within and without. *[24]*

Phapphā :

The whole world is Bound by a myriad Bonds : the Chains of Death have chained it.
And only those are Saved, by the Guru's Grace, who seek the Refuge of the Lord. *[25]*

Babbā :

The Lord Created the chess-board of the four Ages,
And making the creatures His chess-figures, Himself He threw the Dice. *[26]* **P. 434**

Bhabbhā :

They who Seek, gather the Fruit : yea, they who, by the Guru's Grace, live in the Fear (of God).
But the self-willed fools cherish Him not and wander through myriads of births. *[27]*

Mammā :

Attached to the world, one remembers neither God nor Death, and remembers the, both, when he is seized by the *Yama*.
Yea, in life he cherishes other things (of life), and forsakes he these[1]. *[28]*

Yayyā :

If one Realises the (Lord's) Truth, one is born not again.
If one Knows the One alone and that what comes from the Guru, then alone one Believes. *[29]*

Rarrā :

The Lord Pervades all His created beings :
Yea, Creates He all and Assigns tasks to all, and they on whom is His Grace, utter the Lord's Name. *[30]*

Lallā :

The Lord has involved all in the turmoil of the world, and to them all, Māyā seems sweet.
And they eat, drink and make merry ; and as is His Will, they suffer both (pain and pleasure). *[31]*

---

1. ਮੰਮਾ ਅੱਖਰੁ : ਮਰਣੁ (मरण) (death) and ਮਧੁਸੂਦਨੁ (मधुसूदन) (God).

Vavvā :

The Transcendent, All-pervading Lord, who Created the universe to Witness (His own Creation),
He Sees, Watches and Knows all, and Pervades He within and without. *[32]*

Rarrā :

Why involve thyself (in Illusion), Cherish thou Him, thy Eternal Lord.
Yea, Contemplate Him and Merge in (the Lord's) Truth and be a Sacrifice unto Him. *[33]*

Hāhā :

There is no other Giver but thy Lord, who Creates and then Sustains thee.
So, Contemplate thou the Lord's Name and Merge in it : and gather ever the Profit of the Lord's Name. *[34]*

Airā :

He who has Created the world, is doing what He has to Do.
He Does everything and Knows everything ; and this Truth, Nānak, the Lord's poet, now proclaims. *[35-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Patti

Ayu Angē, Kakhē Ghangē :

The whole world that was created will pass away.

Rirri Lalla :

The whole world commits Sin and, falling in Error, forsakes Good. *[1]*
O mind, why hast thou learnt that lesson
which makes thee Answer for thy deeds ? *[1-Pause]*

Sidham Gayyē : Nannā :

Thou cherishest not thy Lord : yea, thou utterest not the Lord's Name.

Chhachhā :

O Ignorant one, your life wears off each day : when the *Yama* seizes you, how will you be Released ? *[2]*

Babbā :

You know not (the Real) and are led astray by Doubt and so you waste away your life.
Without cause, you call yourself a teacher when the load of the Other is upon your head. *[3]*

Jajjā :

You have been denuded of your Light, O Fool : in the end you will Grieve.
For you Realise not the (Essence of the) One Word, and so will be cast into the womb again and again. *[4]*
What is writ in your lot, and treach not Evil to the others.
Else, you will be bound down and after you also those who follow you. *[5]* **P. 435**

Sassā :

You have abandoned self-discipline, O Brahmin, one gift you receive from your client is against good manners—
For his daughter is like your own : in receiving wages (for conducting her marriage), your life is accursed. *[6]*

Mammā :

Your Intellect has been cheated, for you are infested with Ego :
You Realise not your Lord in your inmost Self, and you have come to lean on Māyā. *[7]*

Kakkā :

You were beguiled by Lust and Wrath and Attachment ; and so you forsook your Lord.
You read and reflect much and shout too, but without Knowing you are sunk. *[8]*

Tattā Thathā :

Wrath has burnt you, O fool, and the place you abide in, also becomes accursed.

Ghagghā, Daddā :

You beg from door to door, but Receive not the Blessing (of the Lord's Name). *[9]*

Pappā :

You are Fulfilled not, for you are involved with the world.
You have been laid waste by the True Lord Himself, for such was the Writ for you. *[10]*

Bhabbhā :

O Fool, you were drowned in the Sea of Material Existence and were involved with Māyā.
If you, by the Guru's Grace, know the One Lord, you Swim across in a moment. *[11]*

Vavvā :

O Fool, your turn has now come (to Cherish Him), but you have forsaken your Lord.
This opportunity will come not to you again, and you will be caught in the *Yama's* noose. *[12]*

Jhajjhā :

You will Grieve not if you hear the True Guru's Word and preach it to others.
For, without the True Guru, there is not another Guru, and the Guruless has a bad name. *[13]*

Dhaddhā :

Hold thy mind, O fool ; within thee is the Treasure (of the Lord).
He who looks God-wards Tastes the Lord's Nectar ; yea, drinks it he, Age after Age. *[14]*

Gaggā :

Cherish thy Lord in thy Mind, O Fool ; by mere talk He is Attained not :
Cherish the Lord's Feet in thy heart that all thy past Sins are forgiven. *[15]*

Hāhā :

Know (the Essence of) the Gospel of the Lord ; and you will Attain Bliss.
The Egocentric suffers Sorrow the more he reads, for without the True Guru, one is Emancipated not. *[6]*

Rarrā :

Cherish the Lord in thy mind, O Fool ; for they who keep the Lord in their Mind,
And know their Lord, by the Guru's Grace, Realise their Absolute God. *[17]*
O Lord, Thy End one can know not : Thy Mystery is unutterable.
Nānak : he who meets with the True Guru, has the Account (of his deeds) settled (for good). *[18-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1, Chhant

O thou beauteous young Bride, thy Spouse is the Lord of Bliss.
When thou, His Bride, intensely lovest thy Spouse, thy Lord is Compassionate to thee. **P. 436**
And then the Lord, in His Mercy, Meeteth thee, His Bride,
And then mountest thou to His Cosy Bed, and there, all the seven Seas[1] seem brimful with His Nectar.
O Thou True Lord of Mercy, be Compassionate to me, that Attuning myself to the Word, I Sing Thy Praise.
And Seeing Thee, my Spouse, I am in Bliss and there is Joy in my Mind. *[1]*

---

1. i.e. five *Gyanindriyas*, (knowing faculties), mind and intellect.

O thou Bride of natural Beauty, I confide to thee the words of Love.
My Spouse I Love, body and Soul, and I am intoxicated ever with His nearness.
Imbued with His Love, I pray ever to Him, and I abide in Peace, charged with His Name.
If thou also knowest His Merits, thou knowest thy Lord, and, possessed by Merit, thy Sins will hasten away.
O Lord, I can live not without Thee, even for a moment : yea, uttering or hearing about Thee brings me Peace.
So Nānak utters the Lord's Name and his tongue is ever Imbued with the Lord's Name. *[2]*
O my mates, my Lord is the Merchant-King,
And He Deals in the Name : Infinite in His Value and His Joy.
Infinite is His Value and Abides He in Truth : and if the Lord Likes her, the Bride too is Blessed.
Some there are who Enjoy the Spouse, while I stand at His Door, and Wail.
The Lord is the Cause of causes, the All-powerful, the Master of Lakshmi, who Fulfils all.
Nānak : Blessed is the Bride on whom is the Lord's Grace and whose Self[1], the Lord's Word embellishes. *[13]*
In my Home, rings the Song of Truth : my Friend and Lord has come into me.
The Love-intoxicated Lord Enjoys me : lo, I have enticed away His Mind and He mine.
Yea, I have given away my mind to my Lord and so Attained to him, and as He Wishes, so He Enjoys me.
I've surrendered my body and Mind to my Lord and I am Blest with the Word, and I gather the Fruit of Nectar within my Self.
(For), the Lord is met not through clever talk : He Meets one only through Love, if He so Wills.
Says Nānak : The Lord is my Friend ; and I am no longer a stranger unto Him". *[4-1]*

Āsā M. 1

In my Mind rings the Unstruck Music (of Bliss).
Yea, my Mind is Imbued with the Love of my Lord.
My detached Mind is Attuned, night and day, to my God, and I abide in Desirelessness[2],
And Revealed to me is the Unknown, Transcendent, Primeval Lord, my Beloved, through the True Guru.
The Lord, whose Seat is moveless, my Mind is Imbued with Him, and reflects upon Him.
Yea, my detached Mind is Imbued with the Lord, and within me Rings the Unstruck Music (of Bliss). *[1]*
How, O how, am I to reach that unreachable Place ?
By knowing the essence of the Merits of Truth and Self-discipline, and living the Guru's Word.
Living the Guru's Word, one Attains to one's Self and Receives the Treasure of Merit,
Yea, Him who has neither the roots, nor branches, nor leaves, and yet is the Supreme Lord of all.
In vain, I practised contemplation and austerities and self-discipline and controlled my sense-organs through *Hatha-yoga*.
But the Lord of life Meets one spontaneously, and it is through the Guru that He is Revealed unto us. *[2]*
The Guru is the Mount of Pearls, the Sea (of Wisdom), full of Jewels. **P. 437**
Bathe you, O my Mind, in this Confluence of the Seven Seas that you become Pure.
When you have bathed in these Pure Waters in God's Will, you Receive the Five Merits[3] through Contemplation,
And you shed your Lust, Wrath, Deceit, and (Māyā's) Poison and treasure the Lord's True Name.
The tide of Ego and Greed turns, and you Receive your Compassionate Lord.
Says Nānak : Like the Guru, there is no other Place of Pilgrimage ; for thy Guru is the True God." *[3]*
I've wandered through all the woods and glades, and seeing all places,
I've found that Thou, O God, hast Created all the three worlds, yea, the whole universe.
Thou hast Created all, for Thou alone art Eternal, and there is no one to equal Thee.
All are Thy seekers ; Thou art the only Giver : then, who but Thou is there to be Praised ?
O Thou Compassionate Lord, Thou Givest even without asking, and The Treasure of Thy Worship is Brimful.
Says Nānak, the meek, "Without the Lord's Name one is Emancipated not." *[4-2]*

---

1. ਅਤ : (Sans. अभ्लन्तरम्) *lit.* mind.
2. ਸੁੰਨ-ਮੰਡਲਿ (सून-मंडलि) (lit. the state of Void) is a state wherein one recognises no such distinction as that of subject and object, or of the knower and the known and the knowing, and even self-consciousness.
3. *i.e.* truth, contentment, compassion, righteousness and fortitude.

Āsā M. 1

My Mind is Imbued with the Love of the Lord, my King.
True is my Primeval, Transcendent Lord who Upholds the universe—
Unfathomable, Unperceivable, Infinite, above all, Supereme,—
Yea, the Primeval Lord, who is since the beginning of the Time and now is, and shall forever be : all else is vain belief.
I know not the way of works, nor how one attains Salvation,
I know only the Lord's Word, through the Guru, and Dwell ever upon His Name. *[1]*
My Mind has come to believe that the Lord's Name is our only Friend,
And that Ego, Attachment and Māyā keep not one's company (in the Yond).
Our mother, father, brothers, sons, our clever tricks, nor our wife nor riches go along with us.
So, I shook off my desire for Māyā[1] and reflecting (on its nothingness), I trampled it under foot.
My Primeval Lord has shown a miracle that wherever I see, I See the One Lord alone.
Nānak forsakes not the Worship of the Lord and he Attains (to the Lord), all-too-spontaneously. *12]*
My Mind has become Pure, for I've assembled the Truth (in my Mind).
I have shed my Evil and ever keep company with Good.
Yea, I forsook Vice and did good deeds and was Approved at the True Door ;
And so ceased my comings and goings, for I Reflected on the Quintessence (of Reality), through the Guru's Word.
O Lord, Thou art my Friend and Wise Mate, Bless me with the Glory of (Thy) Truth.
And let the Jewel of Thy Name Illumine my Mind,
As is the Instruction of the Guru. *[3]*
I applied the Collyriun of (Thy) Truth to my Eyes and I was Imbued with Thee, our Immaculate Lord.
And, then, Pervaded Thou, the Lord of Life, my body and Mind.
Pervaded my Mind the Lord of Life ; I Attained to Him through Equipoise.
And in the Society of the Saints, by God's Grace, I gathered Bliss.
Through Worship of the Lord, I was Imbued with the Lord of Dispassion, and I was rid of my Desire and Attachment.
Nānak : rare is the man of Desirelessness, who, stilling his Ego, is Pleased (with his Lord). *[4-3-4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1, Chhant

Everywhere art Thou wherever I go, O Thou, the True Creator-Lord : **P. 436**
Thou art the Beneficent Lord, the Builder of our Destiny and the Destroyer of Sorrow.
Destroyer of Sorrow art Thou, it is Thy Will that Works,
And myriads of our Sins are by Thee effaced in an instant.
Knowing all hearts, Thou tellest a crane from a swan :
Yea, all over art Thou wherever I go, O Thou, the True Creator-Lord. *[1]*
They who Dwelt on Thee with a single Mind, attained Beatitude ; but rare, how rare, are they in the world ?
Near them comes not the *Yama* ; they practise the Guru's Word, and they are Defeated never.
Defeated not ever, they Dwell on the Lord's Praise, and the *Yama* touches them not.
Yea, end their comings and goings who cling to the Feet of the Lord.
Through the Guru's Word, they in-gather the Lord's Essence, yea, His Fruit.
And the Lord's Name is in their heart.
They who Dwelt on Him with a single Mind and attained Beatitude, how rare, how rare, are they ? *[2]*
He who Created the world and assigned to all their tasks, to Him I am a Sacrifice.
I Serve Him, and gather Profit, and so get Honour at the True Court :
He alone attains Honour at the Lord's True Court, who recognises no one but the One God.
He gathers the nine Treasures, and, through the Guru's Word,
He utters ever the Lord's Praise.
Night and day, Dwell ever on His Name, for, He is thy Sublime, thy Divine Master.
Yea, He who Created the world and assigned to all their tasks, to Him I am a Sacrifice. *[3]*

---

1. ਸਾਇਰ ਕੀ ਪੁਤ੍ਰ (साइर की पुत्री) : ocean's daughter, *i.e.*, Lakshmi, who appeared when the ocean was churned by the angels and demons to obtain nectar, according to a Puranic lore.

They who utter the Lord's Name look Beauteous, and of Beatitude they reap the Fruit;
And they who Believe, Win the Game (of Life).
Infinite is the Profit they earn, if such be the Lord's Will, though aeons of years may pass.
Yea, aeons of years may pass, but to their Profit there is no end,
They Age not, nor Die nor fall into Hell : yea, they who Dwell on the Lord's Name.
They who Utter the Lord's Name, Wither not, nor are afflicted they by Pain,
Yea, they who Utter the Name look Beauteous, and of Beatitude they reap the Fruit,
And they who Believe Win the Game (of Life). *[4-1-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1, Chhant

O black deer, hear thou, why art thou attached to the beauty of the garden ?
The Fruit of Vice is sweet for a day[1], and then it gives immense Pain[2] :
Yea, gives Pain the Fruit which intoxicates thee now, (for), without the Lord's Name one gathers Sorrow[3].
The world is like the sea-wave, like the lightening's flash, P. 439
And without the Lord, no one is there to Protect thee : why Him forsakest thou ?
Nānak speaks the Truth : dwell thou on thy Lord in the Mind, for tomorrow thou diest, O black deer ! *[1]*
O black bee, thou that hoppest from flower to flower, there is immense Pain for thee (in the end).
For, I have asked my Guru, reflecting on the Truth,
Yea, asked him I, O what is to become of this black bee (that) clings now to the garden ?
When the sun will rise, thy body will fall and heated wilt thou be like oil.
And yoked to the *Yama's* way thou wilt suffer Pain and, without the Word, wilt look Wild.
Nānak utters the Truth : "Dwell thou on the Lord in thy mind for tomorrow thou diest, O black bee !" *[2]*
O my stranger Soul, why involve thyself in strife ?
If the True Lord Abides in thy Mind, the *Yama's* noose grips thee not.
The fish, separated (from the sea) with tearful eyes, is trapped by the fisherman's net.
In the end, her Doubt departs and she knows that the world was Māyā, sweet though was its love.
So Dwell thou on the Lord, Attuned to Him, with a single Mind, and rid thyself of thy Doubt.
Nānak utters the Truth : "Dwell thou on the Lord in thy Mind, O my stranger Soul !" *[3]*
The streams, split from the river, their union (with the source) is rare :
Age after Age, this Poison (of Māyā) seems sweet to all, but rare is the Yogi who knows its Mystery.
Spontaneously, one knows it, if one knows the Lord, and Cherishes the True Guru.
Without the Lord's Name, one is beguiled by Doubt and unconsciously, the throughtless ones are consumed.
He who has not the Love's True Name in the heart, he in the end Grieves and Wails.
Nānak utters the Truth : "Through the True Word, the Lord Unites with Himself those Separated from Him for long.". *[4-1-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Chhant

In my House is sung the Wedding-song : the Word of Truth adorns my House.
The Bride has met her Groom : yea, the Lord Himself has United me with Himself.
United has the Lord me Himself and Truth abides in my Mind, and I am Imbued with Equipoise.

---

1. *Lit.* four days.
2. ਤਾਤਾ : ਤੱਤਾ (गर्म), hot, *i.e.*, painful.
3. ਪਰਤਾਪਦੇ : (Sans. परिताप), pain agony. anguish, grief.

She who is Decked with the Guru's Word and Embelished with Truth, she Enjoys her Spouse, Inebriated with Love.
For, she conquers her Self and so Attains her Lord and then is embedded the Lord's Essence in her Mind.
Says Nānak : "She who is Adorned by the Guru's Word, Fruitful becomes her life". *[1]*
Deluded by Duality, she attains not to her Spouse,
She, who is without Merit and has wasted away her life.
Wastes she the self-willed, Ignorant one her life, and, denuded of Merit, she Grieves.
But when she Serves her True Guru, she gets eternal Beatitude, and she greets her Spouse, Face to Face.
Seeing her Spouse, she Blossoms forth ; and, within her, is spontaneous Gladness, Dwelling on the True Word.
Nānak : without the Lord's Name, the Bride is strayed by Doubt ;
And, Uniting with the Spouse, she is Blest. *[2]* **P. 440**
United was she to the Lord, by the Guru's Grace, for she knew the Spouse to be with her.
Through the Word, to Him was she Attuned from within, and spontaneously the Fire (of Desire) in her was quenched.
The Fire was quenched through the Word, and Peace reigned within, and spontaneously she Tasted the Essence of the Lord.
And, Meeting with her Spouse, she ever Enjoyed her Love, and, through the True Lord's Grace, her speech was refined.
Reading, the Pundits and the anchorites were tried : through religious garbs, they Attained not Deliverance.
Nānak : without the loving Adoration of God, the world is crazy ; it is through the True Word that one is United with the Lord. *[3]*
In the Bride's Mind was Bliss, for she Attained to the Union of the Lord.
Yea, the Bride was Imbued with the Lord's Essence, through the Infinite Word of the Guru.
Through the Infinite Word met she her Love, and she Dwelt ever on Virtue in the Mind.
Her Bed was pleasant when she Enjoyed her Spouse, and Meeting with her Lord, she was rid of Vice.
In the House in which is the Lord's Name ever Dwelt upon, through the four Ages echoes in it the Wedding-song.
Nānak : Imbued with the Lord's Name, one is ever in Joy ; yea, Meeting with the Lord, all one's Tasks are Fulfilled. *[4-1-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Chhant

O my friend, my love, devote thyself to the Worship of the Lord :
And, Serve thou thy Guru and Receive the Blessing of the Lord's Name.
Worship thy Groom the way He is Pleased :
For, if thou goest thy own way, the Lord will be Pleased not with thee.
Hard is the way of the Lord's worship, and rare the one who is Blest with it at the Guru's Door.
Says Nānak, "He on whom is the Lord's Grace, he alone is devoted to the Worship of the Lord". *[1]*
O my lonely[1] mind, for whom is thy display of abandonment ?
(For), they who Praise ever their Lord are ever in Joy.
Shed thy hypocrisy of indifference (to the world), for the Lord Knoweth all.
The One Lord is all over—in waters, on earth and in interspace—and the one turned God-ward Serves but His Will.
They to whom was Revealed the Lord's Will, they alone Received Benediction.
Says Nānak : "Truly Detached is he, who is forever Attuned to the Lord". *[2]*
O my mind, wherever you go, thither goes the Lord with you.
O my mind, shed your cleverness and gather within you the Guru's Word.
He, the Lord, is ever with you even if you Cherish him for a moment,
The Sins of all your births are washed off, and, in the end, you mount to the Supreme State (of Bliss).
And with the True One you are tied up, and, through the Guru's Grace, you Cherish ever your Lord.
Thus says Nānak, "O my mind, wherever you go, thither the Lord goes with you". *[3]*

---

1. ਬੈਰਾਗੀਆ : (बैरागी) *lit.* detached ; also sad, lonely.

Meeting with the Guru, the outgoing mind is held, and it abides in the Self,
And it treasures up the Lord's Name, Utters the Name and Merges in the Name.
The outgoing mind is held, meeting with the Guru, and one enters into the Tenth Door. **P. 441**
There, Elixir is one's food and Rings there the Music of Equipoise with whose Strains the whole world is spell-bound.
There is the Music of myriads of Unstruck Strains, (Hearing which) one Merges in the (Lord's) Truth.
Thus says Nānak : "The outgoing mind is held on meeting with the Guru, and it abides in the Self". *[4]*
O my mind, thou art the spark of the Divine Light[2] ; know thy Essence.
O my Mind, thy Lord is ever with thee : so, through the Guru's Word, enjoy His Love.
Knowing thy Essence, thou knowest thy Lord, and knowest thou the Mystery of birth and death.
Knowing the One alone through the Guru's Grace, Duality clings not to thee.
And in thy Mind comes Peace, and Joy rings within thee and then thou art Approved.
Thus says Nānak : "O my mind, thou art the spark of Divine Light : know thy Essence"
O my mind, absorbed in Ego, the weight of ego oppresses thee.
And, lured by Māyā, thou wanderest from birth to birth.
Clinging to Ego, O Ignorant mind, one Regrets in the end.
Ego and Desire are the Ailments ; afflicted by them, one wastes one's birth away.
The self- willed fool Cherishes not the Lord, and Regrets while going into the Yond.
Says Nānak : "O my mind, absorbed in Ego, the weight of Ego oppresses thee". *[6]*
O my mind, be not proud that you are a know all, for he who turns God-ward is humble.
If within you are Ignorance and Ego, then through the True Word you are cleansed.
So, surrender to the True Guru and assert not your Ego.
This Ego has burnt down the whole world ; see, lest you also lose yourself :
Follow then the Lord's Will and Attune thyself to His Way.
Thus says Nānak : "O my Mind, gather Gladness, losing thy self, and abide in Humility". *[7]*
Blessed is the time when I Met my Blessed Guru, and I Cherished my Lord in the heart.
And within me was immense Bliss and Equipoise and my Mind and body were at Peace.
I Cherished my Lord and Embedded Him in the Mind and I forsook all Vice.
And when such was His Will, Virtue became manifest in me ; yea, the Guru himself Bedecks all.
They who rid themself of Duality and stuck only to the Lord's Name, were Approved.
Says Nānak : "Blessed is the time when I Met my Guru and I Cherished my Lord in the heart". *[8]*
Some are led astray ; strayed they are by the Lord :
They wander about in Duality and act in Ego.
Yea, strayed they are from Thy Path by Thee, O God : For, what indeed is in their power[3] ?
Their ascending and descending[4] Thou Knowest alone ; yea, Thou who Created the Creation.
Thy Will forsure is hard to follow ; and rare is the one who Realises its Essence.
Thus says Nānak : "Powerless are Thy creatures, O Lord, when Thou Thyself Strayest them away (from Thy Path)". *[9]* **P. 442**
O my True Lord, True is Thy Glory.
Thou art the Transcendent Infinite Lord : Thy Power one cannot tell.
True is thy Glory and he whose heart is awakened to it Sings ever Thy Praise.
Yea, Sings he Thy Praise if it Pleases Thee, and is Attuned to the True One.
He whom Thou Unitest with Thyself, he, by the Guru's Grace, is Merged in Thee.
Says Nānak : "O my True Lord, True is Thy Glory". *[10-2-7-5-2-7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4 Chhant

Life, I've found (True) Life ; through the Guru's Word, I've found the Lord's Love.
The Lord's Name, yea, the Lord's Name is Enshrined in my Soul.
The Lord's Name is Enshrined in my vital breath, and departed have my Doubt and Sorrow.
The Unseeable, the Unreachable I Dwell upon, through the Guru's Word, and I Attain to the State of final Beatitude.
The subtle Sound of the Unstruck Music ever Rings in my Mind, Singing the Guru's Word.
For, the Bountiful Lord has Blest me with His Bounty, and my light Merges in the All-light. *[1]*

---

1. *Lit.* trades in.
2. ਜੋਤਿ ਸਰੂਪੁ : *lit.* embodiment (ਸਰੂਪੁ) of light (ਜੋਤਿ) *c.f.* ज्योतिषाम् ज्योतिरेम् (O mind, thou art the light of all lights). It has also been rendered as : "You are the spark of the Supreme Light".
3. ਵਸਾਈ : ਵਸ ਵਿਚ ।
4. ਗਤਿ ਅਵਗਤੀ : ਗਤੀ (गति) (ascent) ; ਅਵਗਤਿ (अवगति) (descent).

The self-willed are wasted away, gathering 'mine-ness' and Māyā :
They are attached to the mound of waste that comes and goes.
Attached they are to the mound of waste, that vanishes like the safflower's colour.
Or, like the shadow that moves now to the east, now to the west ; or that moves about like the potter's wheel,
They eat Pain, gather Pain and experience Pain, and promote the life of Pain.
Nānak : the Impassable Sea one Crosses with ease, if one Surrenders oneself to the Guru. *[2]*
Elegant and Beauteous is my Master ; yea, He the Infinite, Unfathomable One.
I seek the Capital of the Lord, O my Guru, my Treasure,
Seek I the Capital of the Lord that I buy[1] up with it the Lord's Name, that I love and sing His Praise,
And I shake off my Hunger and Sleep, and I Merge in His Being Absolute.
The Traders of the same kind come to Thee, and they reap the Profit of the Name.
Nānak : Surrender thy body and Mind to the Guru ; but he who is so Destined (alone) Attains to it. *[3]*

The Sea (of the human body) is overflowing with the Jewels, the Rubies and the Life-objects,
(But) they alone, who cling to the Guru's Word, come by these.
Clinging to the Guru's Word, they come by the precious Jewel of infinite Worth.
And the Lord's Immeasurable Name they Receive out of the Lord's Treasure of Worship.
I Churned the Sea of the body and lo, within it a Thing of utter beauty shone.
(And saw I that) the Guru is in God, and God in the Guru, and the two are but One. *[4-1-8]*

Āsā M. 4

Softy, subtly, softly, subtly, rains the (Lord's) Nectar (upon my Mind),
And, through the Guru, I See my Loved Lord, O dear !
The Lord's Name is now dear to me for it Saves the world and brings us Glory.
In the Kali-age, the Lord's Name is the Boat, and through the Guru is one Ferried across.
Here and Hereafter, the Lord's Name Blesses all with Peace when Contemplation of the Name through the Guru's Grace, becomes our holy Deed.
Nānak : when the Lord Blesses us with it, in His Mercy, we are Emancipated through the Lord's Name. *[1]*
I Dwell upon the Lord's Name and the Pain of Sin is destroyed.
Yea, Meeting with the Guru, I Enshrine the Name in my heart.
Enshrining the Lord's Name in my heart, I Attained to the Supreme Bliss, when I sought the Refuge of the Guru.
And, my sinking Boat laden with Greed and Sin was Saved, when I clung to the Lord's Name by the Guru's Grace.
The Perfect Guru Blest me with an Awakened Soul, and I Enshrined the Lord's Name in the conscious Mind.
Yea, He the Lord Himself in His Mercy Blesses when one seeks the Guru's Refuge. *[2]*
Hearing the Lord's Name through the Word, I was Fulfilled and Pleasant became all my tasks.
And, I dwelt on my Lord through every pore of my body.
Dwelling on the Name I became Pure ; yea, the Name of the Lord that is without sign or form.
And my heart was Imbued with the Lord, and lost were my Hunger and Desire.
My Mind was Illumined with the Lord, through the Guru's Word, and my body and Mind were adorned with Peace.
Nānak : He the Lord Himself Graced me with it, for, I am the Slave of His Slaves. *[3]*
They who forsake the Lord's Name, they, the self-willed ones, are without Destiny.
Them permeates Desire, and Maya sways them every moment
Yea, the Māyā's dirt clings to them, the Ignorant, Unfortunate ones, who loved not the Lord's Name.
They in their Ego do all other deeds, but feel shy of the Lord's Name.
Impassable for them is the treacherous Path of the *Yama's*, enveloped[2] as they are by the Darkness of Desire.
Nānak : if one Dwells on the Lord's Name, through the Guru's Word, one Attains Deliverance. *[4]*

---

1. ਬਿਸਾਹੀ : (बिसाही) *lit.* trade in.
2. ਕਾਲੂਖਤ (Sans. कलुषित), *lit.* stained.

The Lord's Name Rings all over, but it is through the Guru that it is Revealed.
And, the out-going mind now in the skies, now in the nether regions, it brings back to its only Home.
Yea, bringing back the Mind to its only Home, one knows all the states (of Bliss) and Enjoys the Relish of the Name.
The Lord's Name keeps the Honour of His Servants, as it Emancipated Prehlāda (the Demon's son).
How Praise the Name, the Highest of the high, whose Merit is Infinite ?
Nānak : Hearing the Name, one is Imbued with it, and Merges he in the Name. *[5]*
They, within whom is the Lord's Name forsake all care.
They Attain the life-object, and Fulfilled is their Mind's Desire.
Fulfilled is their Mind's Desire, and they Dwell upon and Praise the Name.
And depart their Evil nature and Ignorance ; and, getting Awakened, they yoke their Mind to the Lord's Name. **P. 444**
Blessed is the birth and the body of one who is Illumined with the Lord's Name.
Nānak : Meditate thou on the Lord, night and day, and by the Guru's Grace, abide in thy Self. *[6]*
They who have Faith in the Lord's Name, are lured not by the Other.
Even if the whole earth were of gold, to them nothing is of avail but the Lord's Name.
The Lord's Name is their Mind's pleasure and so they Attain Supreme Bliss, for it goes along with them in the Yond :
And so they treasure the Riches of the Lord's Name which are neither sunk, nor stolen.
The Lord's Name is in this age the only raft ; the *Yama* touches it not.
Nānak : he to whom the Lord is Revealed, through the Guru, him the Lord, in His Mercy, Unites with Himself. *[7]*
True, True, is the Lord's Name : through the Guru's Word is it Revealed.
But he alone Serves the Guru who makes an offering to him of his body and Mind.
Makes he an offering of his body and mind, and being moved by his immense Faith, the Guru Unites him in His Love.
And the Support of the supportless, the Life of all life, the Beneficent Lord one attains through the Guru.
The Guru is in the Sikh, the Sikh in the Guru : for both (promote) the Instructions of the Guru.
Nānak : when the *Mantram* of the Lord's Name is Enshrined in the heart, spontaneously one Unites with the Lord". *[8-2-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Chhant

The Lord, the Creator, is the Destroyer of Sorrow, and His Name is the Purifier of the Sinners.
Whosoever loves His Service, mounts to the Supreme State (of Bliss) ; for, the Service of the Lord is the most excellent Deed.
Yea, the most excellent Deed is dwelling upon the Lord's Name ; for, Dwelling on the Lord, one stays (one's mind).
And one overcomes the dual Pain of birth and death; and sleeps, care-free, in Poise.
O Master, be Merciful to me, that I Meditate on the All-pervading Thou !
Yea, the Lord, our Creator, is the Destroyer of Sorrow, and His Name is the Purifier of the Sinners. *[1]*
In the Kali age, the Lord's Name is the greatest Boon, Meditate thou on it the Guru's Way[1].
Hear thou it through the Guru, utter thou it the Guru's Way, for Hearing and Meditating on it, thy Woes depart.
Thy Woes depart, Dwelling on the Name ; for, through the Name comes the Supreme Bliss.
And the Wisdom of the True Guru Illumines thy heart, and dispelled is the Darkness of Unwisdom.
But, they alone dwelt on the Lord's Name, in whose Lot it was so Writ by God.
In the Kali age, the Lord's Name is the greatest Boon ; Dwell thou upon it the Guru's Way. *[2]*

---

1. ਭਾਇ=ਭਾਵ (भाव) ।

He whose Mind Loves his Lord attains Eternal Bliss, and he reaps the Profit of the Lord (and abides he in) the state of *Nirvān*.

Yea, he Loves his Lord and the Lord's Name is his Eternal company, and cease his Doubt and comings and goings. **P. 445**

End comings-and-goings and Fear and Doubt for him, and he Sings the Lord's Praise.

Yea, his Sins and Sorrows, accumulated birth after birth are washed away, and Merged is he in the Name.

He who Dwelt on the Lord, such being his Lord Fulfilled, and Approved was his life.

Yea, he whose Mind Loves his Lord, he gathers Eternal Bliss, and reaps the Profit of the Lord (and abides he in) the state of *Nirvān*. *[3]*

They, whom the Lord Tastes sweet, are the first and the foremost amongst men.

The Lord's Name is their Glory : the Lord's Name is their Companion and they experience the Essence of the Lord through the Guru's Word.

Yea, experience they the Lord's Essence, and remain Detached ; and through good Destiny, they Taste the Essence.

They are Blessed, Great, Virtuous and Perfect men, who, through the Guru's Word, Dwell upon the Lord's Name.

Nānak, the Lord's Slave, prays for the Dust of the Saint's Feet, that his mind abandons its Sorrow and Separateness.

Yea, they whom the Lord Tastes sweet are the first and the foremost amongst men. *[4-3-10]*

Āsā M. 4

In the *Sat-Yuga* (they say) men were the embodiment of Truth, Contentment and Concentration, and Religion rested upon all fours.
And, through the minds and bodies of men rang the Lord's Praise.
And, they attained utter Bliss and within their hearts was the knowledge of the Lord's Excellences.
Yea, the knowledge of the Lord's Excellences was their life-object, and basking in the Lord's Glory, in-gathering of the Lord was the Blessing[1] they Cherished.
Without and within was for them the One Lord ; yea, He without a second.
To Him they were Attuned, their Ever-companion, and in the Lord's Court they were Honoured.
In the *Sat-Yuga* (they say) men were the embodiment of Truth and Contentment and Concentration and Religion rested upon all fours. *[1]*
Then come to *Treta* Age, and men overflowed with (earthly) Power, but practised their also chastity and self-discipline.
One leg now dropped off and resting on the three-legged (stool), their minds and hearts were fired by Wrath.
Yea, wrapped them Wrath, the poisonous essence, and the kings rushed out to overpower each other and so gathered Pain.
And corroded they were by the Disease of selfhood, and in Ego flourished their conceit.
How Merciful was my Lord that He Blest men with the Nectar-Name that washes clean the mind of Poison.
In thy *Treta* Age men overflowed with power, though they also practised chastity and self-discipline. *[2]*
And then came the *Duapar* Age, when men were lured by Doubt, and the Lord Created Krishna and the Gopis.
And men practised austerities and charity and performed *Yagnas*, following the way of works.
Yea, following they the way of works and their (spiritual) support was now but two-legged.
And they fought keenly and immensely and so by Ego were they consumed.
The One Lord, Compassionate to the poor, then brought to them the Guru, meeting with whom departed their Dirt (of Sin).
Yea, in the *Duapar* Age, men were lured by Doubt, and the Lord Created Krishna and the Gopis. *[3]*
P. 446

1. ਕਿਰਤਾਰ (Sans. कृतार्थ), successful, satisfied, happy, contented.

And then Created Lord the one-legged *Kali* Age for the three legs had dropped off by then.

(But), herein (if) men practise the Guru's Word, they receive the Cure-all of the Lord and, through His Praise, they attain Peace.

Lo, The Season of the Lord's Praise has come and of the Worship of His Glory, and to grow the Seed of the Name in the (body's) Farm.

In the *Kali* Age, if one sows another seed, he loses his Profit, nay, even the Capital loses he.

Nānak, the Lord's Slave, has attained to the Perfect Guru, and to his heart is Revealed the Lord's Name.

Yea, the Lord Created *Kali*, the one-legged Age, for the three legs had dropped off by then. *[4-4-11]*

Āsā M. 4

He to whose Mind pleasing is the Lord's Praise and to whose body and Mind sweet seems the Lord mounts to the Supreme State (of Bliss).

And he gathers the Essence of the Lord and, through the Guru's Word, Dwells he on the Lord's Name and the Eternal Writ is fulfilled.

Fulfilled is the Eternal Writ and becomes he the seeker of the Lord's Name, and through the Name he utters the Praise of the Lord.

And in his Forehead sparkles the Jewel of immense Love ; yea, through the Lord's Name is he Adorned.

His Light is blended with the All-light, and he Attains to the Lord, and Meeting with the Guru, his Mind is Satiated.

Yea, he to whose Mind pleasing is the Lord's Praise and to whose body and Mind sweet seems the Lord, mounts to the Supreme State (of Bliss). *[1]*

They who Utter the Lord's Praise, mount to the Supreme State ; they are the first and the foremost among men.

At their Feet I Serve, their Feet I Wash, every moment, the Lord to whom seems sweet.

They whom the Lord seems sweet, gather the Supreme Bliss : like jewels, their Faces sparkle in Piety.

Sing they His Praise, through the Guru's Word, and wear Him as the necklace, and keep His Name ever on the tongue[1].

To them all seem the same, and in all they See the All-pervading God.

Yea, they who Utter the Lord's Praise, mount to the Supreme State ; they are the first and the foremost among men. *[2]*

They love the Society of the Saints and Relish therein the Lord's Relish : they find the Essence of the Lord in the Society of the Saints.

They Dwell upon God and are in bloom, through the Guru's Word.

They Sow not another Seed.

Yea, there is no other Elixir but the Lord's and they who but Drink it know alone the Way.

Blessed is the Guru, through whom I Attained to the Lord ; yea, in the Society of the Saints is the Name Realised.

I call upon the Lord's Name, Meditate upon it, for without the Name, there's not another.

They who love the Society of the Saints and relish the Lord's Relish therein, they find the Essence of the Lord. *[3]*

O God, be Thou Merciful, and Ferry me Across, the Stone, and pull me out (of Time), spontaneously, through the Word.

I am stuck up in the Mud of Attachment, in it I'm sinking fast, O God, Hold me by Thy Hand.

Lo, God Held me by the Hand, I gathered Sublime Wisdom, and I Stuck to the Guru's Feet. **P. 447**

And Meditated I on the Lord's Name and on my Face and Forehead was Writ the Glorious Lot.

On Nānak was the Grace of God, and the Lord's Relish seemed sweet to him.

O Lord, be Merciful and Ferry me Across, the Stone, and pull me out (of Time), spontaneously, through the Word. *[4-5-12]*

---

1. ਕੰਠ : (Sans. कण्ठ) the throat, the neck, the voice.

Āsā M. 4

They who Dwell upon the Lord's Name in the Mind, sweet seems to them the Lord : yea, the Mind of the Devotee overflows with Joy.
They who are Dead to their self and so alive, they Taste the Nectar (of God) : their Mind, through the Word, is Attuned to the Lord's Love.
Love they the Lord in the Mind, for the Guru upon them is in Grace : they are Released while alive, and so are in Peace.
Their birth and death, through the Lord's Name, become glorious, for in their hearts is He the Lord alone.
In their Minds Abides the Lord, Imbued are they with the Word, and with abandon they drink in the Essence of the Lord.
They who Dwell upon the Name in the Mind, sweet seems to them the Lord ; yea, the Mind of the Devotee overflows with Joy. *[1]*
The world fights shy of death and hides its head lest the *Yama* drives it off.
But, the Lord is ever the One, within and without, and this life one cannot hold.
How can one hold one's life when it belongs to God, and when He whose it is, He takes it away.
The Self-willed one laments in self-pity[1], and beguiled by Doubt tries all kinds of cures.
But, He to whom life belongs, He takes it away, and one is Redeemed (only) by practising the Word.
The world fights shy of death and hides its head lest the *Yama* drives it off. *[2]*
Death was Writ in our Lot, since beginningless Time, and the God-men were Joyous ever ; yea, up they came by Dwelling on the Lord's Name.
They Attained to the Glory of the Name and were Robed at the Lord's Court.
Fulfilled[2] by the Name and Robed at the Lord's Court, they gathered Gladness through the Name.
And, their Pain of birth and death was past ; and, through the Name, they Merged in the Name.
The Lord and His Servant became one, for they are ever akin and alike.
Death was Writ in our Lot, since beginningless Time, and the God men were ever Joyous ; yea, up they came by Dwelling on the Lord. *[3]*
The world is born to die and is ever destroyed ; one becomes Eternal (only) by Clinging to the God's Presence.
And the Guru Enshrines his *Mantram* in one's Mind, and one Tastes its Elysian Taste, and into one's mouth drippeth Nectar.
Receiving the Nectar-Name, the Dead ones are brought to a Life that dies not.
Through the Name, one mounts to Eternity, and Merges in the Lord's Name.
Nānak's only Refuge is the Name ; nought else is his support.
The world is born to die and is ever destroyed ; one becomes eternal (only) by Clinging to the Guru's Presence. *[4-6-13]* **P. 448**

Āsā M. 4, Chhant

Great is my God, Unknowable, Unreachable, the Primal He, Immaculate, the Absolute.
Of His State I cannot tell ; He of Infinite Glory, my God. is Unfathomable and Infinite.
Yea, Govind is Infinite, Unfathomable, Transcendent, Knowing Himself His Self.
What can one say of these creaturely beings ? Can ever they utter and describe Thee ?
He on whom is Thy Grace, the God-man, he alone Reflects on Thee.
Great is my God, Unknowable, Unreachable, the Primal He, Immaculate, the Absolute. *[1]*
Thou art the Primal Purusha, the Transcendent Creator, one cannot know Thy bounds or end,
And Thou art Immanent too, Pervading all,
Merged in all.
The Immanent, All-hearts-Pervading, Transcendent God art Thou without limit,
Who hath no Form, nor Mark, Unseeable, Unreachable ; but, fathomed is the Unfathomable through the Guru :
And one is ever in Bliss and Mergeth in the Lord's Name in Equipoise.
Yea, Thou art the Primal Purusha, the Transcendent Creator, one cannot know Thy bounds or end. *[2]*

---

1. ਕਰਣ ਪਲਾਵ : (Sans. करुण-प्रलाप), pathetic lamentation.
2. ਸੀਧੇ : attained to the Siddhahood, *i.e.*, were fulfilled.

Thou art the True, Transcendent Lord, forever Eternal the Destroyer, of Fear, the Treasure of Virtue.
Yea, Thou art One, the Wise Purusha, without a second.
The Wise Purusha, the First, Unequalled, like Thee, O, who is another ?
Thine is the Will[1] that Works, and that alone happens which Thou Doest.
Yea, All-pervasive art Thou the One alone, the God-men Realise Thee through Thy Name.
Thou art the True, Transcendent Lord, forever Eternal, the Destroyer of Fear, the Treasure of Virtue. *[3]*
Thou alone art, O My Creator-God, all is Thy Glory, Drive us on as Thou Willest.
The world goes as Thou Willest, for all are subject to Thy Will.
Subject to Thy Will are all, and when Thou Willest, one gathers Glory through Thy Word.
And through the Guru, one gathers Wisdom, losing one's self, and one Merges in the Word.
Thy Word Mysterious is Revealed through the Guru, and Nānak Merges in Thy Name.
O God, Thou alone art the Creator : Thine is all the Glory and Thou Drivest all as Thou Willest. *[4-7-14]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Chhant

With the Elixir of my Lord are my Eyes lustrous.
With His Love is Illumined my Mind.
My God has Tested my Mind on His Touchstone, and lo, it rings True, my Mind's Gold,
Through the Guru, I am Dyed in the Crimson colour (of God), like the Lalla flower's, and my Mind and body are with His Love Imbued.
Nānak has been bathed as if in musk, and (now) Blessed, Blessed is his birth. *[1]* **P. 449**
The Speech of my Lord's Love has pierced my Mind through ; Sharp-pointed are the Shafts of my King's Speech.
He who loves the Pain of my Lord's Love, he alone knows how bears it he.
Yea, he is Delivered even while Bound ; he lives by Dying to his self.
Prays Nānak : "O Lord, Unite me with the Guru, that I Swim across the impassable Sea (of Existence). *[2]*
We the Ignorant, Doltish people, have sought Thy Refuge ; Meet us, O Govind, in Thy Love, O my All-pervading King.
I Attain Thee through the Perfect Guru, and I pray only for Thy Prayer.
My Mind and body blossom forth through the Word, by Dwelling on the Lord of the myriad Waves (of Joy).
Lo, Associating with the Lord's Saints, I've found my Lord. *[3]*
O Thou, Compassionate to the Poor, hearken to my Prayer, O Thou, my Master, my Lord, my King,
I seek the Refuge of Thy Name, pour Thou it Thyself into my mouth.
'The Lover of the Devotees', that is Thy Royal Title, so Save my Honour, O Lord !
Nānak has repaired to Thy Asylum, so, take me Across, through Thy Name. *[4-8-15]*

Āsā M. 4

I searched through and through, and out found the Friend, my All-pervasive King, my God, through the Guru.
Within the fortress of my golden body is He the Lord Revealed.
The Lord is the Diamond, and it pierces through (the Diamond of) my body and Mind.
Yea, being Blessed by the Eternal God, I Attain to my Lord, and I am permeated through and through with His Essence. *[1]*
I stand ever on the wayside, looking into the Yond, I, the young beauteous Bride of my King.
Enable me, O Guru, to Cherish ever His Name, that I tread the Way He Passes through.
The Mainstay of my body and Mind is the Name, and I've burnt down the treacherous[2] (Abode of) the self.
Unite me with my Lord, O Guru, Unite me with the Lord whose Garland is the entire universe of flowers.[3] *[2]*

---

1. ਸਬਦੁ : (सबदु) *lit.* Thine is the word (command) that runs.
2. *Lit.* poisonous.
3. ਬਨਵਾਲੀ : (बनवाली) *lit.* Vishnu who wears the garland of jungle-flowers.

Meet me, O my dear, my Guru's Way, it is long Thou tore me off from Thee.
My body and mind have melted in tears, and my Eyes are moist with Thy Essence.
O show me, my Guru, where is my Lord, that, meeting Him, my mind is Pleased.
Me the Unwise one the Lord has Yoked to His Service ; yea, to His Devotion and Love. *[3]*
My Guru's body is Imbued with Elixir, and He sprinkles the Lord's Nectar upon me.
They whose Minds have Cherished his Word, they feed on the Elixir of God.
When the Guru is in Mercy, we Attain to our Lord and cease to be tossed about.
For, his Saint becomes the Lord : yea, the Lord and the Saint are one. *[4-9-16]*

Āsā M. 4

My Lord is the Treasure of Nectar ; and Treasured is He in the Guru's Word.
The True Guru is the True Merchant, and He Blesses the Devotee with the stocks of Love.
Blessed, Blessed, is the Trader and the Trade, and Blessed is the True Merchant, the Guru.
Says Nānak : "they alone Attained to the Guru, in whose Lot it Was so Writ by the Eternal Lord". *[1]*
Thou, my Master[1], art the True Merchant, and the whole world Trades with Thee.
All the Vessels are Thine, O my Potter Sublime, and the Thing within is also Thine[2].
And whatever Thou puttest in the Vessel, that alone cometh out ; For, what can a poor creature do ?
And Thou it is who hast Blessed Nānak with the Treasure of Thy Worship. *[2]* **P. 450**
O, how shall I dilate upon Thy Merits,
O Thou, the Transcendent Lord, Infinite ?
I Praise Thy Name ever, for this alone is my Hope, my Mainstay.
I am innocent of Thy Way, and nought-knowing, how can I measure Thy Expanse ?
So Nānak becomes the Lord's Slave, nay, the Slave[3] of His Slaves. *[3]*
Gather us into Thy fold, O Lord, in Thy Will ; we seek Thy Refuge, O King,
We are led astray by Error each day, keep Thou our Honour, O Lord.
We are Thy children, O Father, our Guru, make us Wise in Thy Way.
Nānak's repute is that of the Lord's Slave, so keep Thou his Honour, O God. *[4-10-17]*

Āsā M. 4

In whose Lot it was so Writ by God, them met the True Guru, the All-pervasive King.
And their Darkness of not-Knowing was dispelled ; and within their hearts was the Illumination of the Guru's Wisdom.
And they Attained to the Jewel of the Lord's Name, and so ceased their outgoings.
Nānak Contemplated the Lord's Name, and Contemplating, he Entered into the Lord. *[1]*
They who Cherished not such a Glorious Name, why did they come into the world, O dear !
Precious[4] is the human birth, (but), without the Name, it goeth waste.
Here, in season[5] if one sows not the Seed,
Then, what will the Hungry eat in the Hereafter ?
The Self-willed are cast again into the womb, for such is the Will of the Lord. *[2]*
Thou, O Lord, belongest to all ; all Belong to Thee ; for all, O All-pervasive King, were Created by Thee.
And nothing is in the hands of anyone, and all are Driven as Thou Willest.
They whom Thou Unitest with Thyself they alone Unite with Thee, yea, they who are Pleasing to Thy Mind.
Nānak has met with the True Guru, and so, through the Lord's Name, he has Swum across. *[3]*
Some hymn Thee, O Lord, through *Nada*[6] and Vedas, but are Imbued not with Thee.
For, in whom are Deceit and Sin, of what account is their crying out (for the Lord) ?
The Creator-Lord Knoweth all, though we try to hide our Shame[7].
Nānak : they whose heart is Pure, through His Loving Adoration, they Attain to the Lord. *[4-11-18]*

---

1. ਧਣੀ : (धणी) (Sindhi), master.
2. ਥਾਰਾ : (थारा) (Sindhi), thine.
3. ਪਨੀਹਾਰੇ : (पनिहारो) water-carrier.
4. ਦੁਲੰਭੁ (Sans. दुर्लभ) : difficult to be attained ; scarce, rare ; best ; beloved ; costly.
5. ਵਤੇ (ਵੱਤਰ ਵੇਲੇ) : वत्तै, at the opportune time.
6. *Nada* lit. music, here, unstruck or subtle music, like the yogis claim to hear at the Tenth Door.
7. ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ : (सिरि रोग हथु दीजे) *lit.* even if we cover up (ਹਥੁ ਦਿਜੈ) the source of our malady (ਸਿਰਿ ਰੋਗ).

Āsā M. 4

They within whom is the Lord's Love, are All-wise.
Even if they err in speech, the Lord Loveth them still.
The Lord's Saint seeks no other Refuge and the Lord Keeps the Honour of the meek.
For Nānak, the Lord's Name is the Royal Court ; and the Lord is his only Power. *[1]*
Wherever is my True Guru, Blessed, Blessed is that Place ;
The Devotees search out that Sanctuary, and apply the sacred Dust of its precincts to their Face.
The Toil of the Devotee is Approved ; yea, his, who Contemplates the Name.
Nānak : they who Worship their True Guru, they, by the Lord, are made the objects of Worship. *[2]*
The Guru's Sikh loves the Lord in his Mind, and also the Lord's Name. **P. 451**
He who Serves the Perfect Guru with Faith, cease all his Hungers and his Self-hood is stilled.
Goes all the Craving of a Sikh, though many others owe their sustenance to him.
Nānak has sown the sole Virtue of the Lord's Name, and limitless (in him) is the growth of Virtue. *[3]*
Illumined are the Minds of the Sikhs who've Seen my True Guru.
If one recites to them the Gospel of the Lord, it seems sweet to them.
On whomsoever is the Grace of the Lord, they are Robed in the Lord's Court.
Nānak : the Lord's Servant becomes the Lord, for into his Mind hath come the Lord. *[4-12-19]*

Āsā M. 4

They who Met my Perfect Guru, within them he Enshrined the Name of the Lord.
They who Contemplate the Lord's Name, all their Cravings and Hungers cease.
Yea, they who Dwell upon the Name, near them comes not the *Yama*.
Upon Nānak is the Grace of the Lord, and so he Dwells upon the Name and is Saved. *[1]*
They, who, by the Guru's Grace, have Meditated upon the Name, for them there is no Impediment in the Way.
Yea, they who Please their True Guru, the *Purusha*, them Worships the whole world.
They who Served their dear Guru, they were ever in Bliss.
Nānak : they who Met with the True Guru, them also Met my Lord. *[2]*
They in whose heart is the Lord's Love, them Protects the Lord, my King.
Who has ever the heart to censure them, who Love the Lord's Name in their hearts ?
They whose Mind is Pleased with the Lord, all their traducers slander them in vain.
Nānak has dwelt upon the Lord's Name, and the Lord Protects Him in His Mercy. *[3]*
In every age, God Created His Devotees, and their Honour was saved by Him.
The wicked Harnakashyapa[1] was slain by the Lord, and Prehlāda, the Devotee, was Blest.
He turned His back upon the Egotists and the Slanderers, and Namdeva[2] he ushered into His Presence.
Nānak has contemplated such a Lord, who Emancipates him in the end. *[4-13-20]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Chhant

O my stranger mind, O dear, come into thy own Home.
And Meet with thy Guru-God that God Comes into thy Home.
And then Revel thou in His Love, for the Lord would in Mercy be upon Thee.
Nānak : the Guru has Blest me, and he Unites me with the Lord. *[1]*

---

1. ਹਰਣਾਖਸੁ : (हरणाखसु) Prehlāda's tyrant father, Harnakshyapa, ruler of Multan who, (according to a Puranic lore) in order to wean his son away from devotion to God subjected him to various tortures. In the end, God appeared in the form of a man-lion (Narsingha) and tore Harnakshyapa with his nails, and saved Prehlāda.

2. ਨਾਮਦੇਉ : (नामदेउ) The well-known Bhakta of the 14th century from Maharashtra who, being an outcaste, was not admitted into the temple of Vithala by the priests. Namdeva thereupon sat at the back of the temple where he saw the Vision of God. It is said, the temple itself turned around to the side of Namdeva, thus shaming the priests.

I have Tasted not Love, for I have Loved not.
(But), the mind's Craving has ceased not, and incessantly I long for Him.
My Beauty is being wasted each day, and Time nibbles at my breath. **P. 452**
(But) she, who Enshrines the Lord in her Mind, is the Lord's True Bride, and her Destiny shines forth, like a jewel. *[2]*
With the Lord's Love are my eyes Inebriated, I Cherish Him as does *Chātrik* the *Swānti* drop.
And my Mind is calmed when I Drink the Elixir of God.
My body is Waked ever by the Pangs of Separation, and Sleep comes not to my Eyes in anywise.
But, Attuning my Mind to the Guru, I found my Friend. *[3]*
Come, come *Chaitra*, and usher into my Mind the blessed season of Spring.
Without the Presence of my Spouse, the Courtyard (of my mind) is laden with Dust.
And I am Saddened by the long Wait, and my Eyes are yoked (to see His Vision).
Nānak : Seeing the Guru, I Blossom forth, as does the child, hugging her mother. *[4]*
The Lord's Gospel did the dear Guru recite unto me.
O dear, I am a Sacrifice to the Guru, who has United me with my Lord.
Fulfilled are all my Hopes and the Lord's Fruit my Mind cherishes.
Yea, the Lord showered His Mercy, and Nānak Merged in His Name. *[5]*
O dear, I'll play not love with any but the Lord.
O, how shall I Attain to the Guru, Meeting with whom I See the Beloved ?
O my Beneficent Lord, take me to the Guru, that through Him I Unite with Thee.
Nānak has Attained to the Guru, O dear, for such for him was the Writ of God. *[6-14-21]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

My Mind is in Ecstasy, for I have Seen my Lord.
Tasted, yea, Tasted have I the sweet Essence of my God.
Sweet Essence of the Lord has rained upon me, for the True Guru is in Mercy and I abide in Poise.
And I was my Self again[1], and Sang the Wedding Song (of the Univitive Experience) and the five Demons (of Desire) took to their heels.
And Composure came to Mind through the Nectar-word, for the Saint became the Intercessor.
Says Nānak : "My Mind is Pleased with the Lord, for I've Seen Him with my Eyes". *[1]*
Blessed, Blessed are the beauteous Gates (of my body), O dear !
For, comes, yea, comes into my Home my beloved Saint.
And, through the Saint, I am Fulfilled ; and greeting him, I yoke myself to his Service,
He Himself is the Groom's party and, the bride's too ; He Himself is the Master, He Himself the God.
Fulfils He Himself His Task, Himself He Keeps the Creation in its place ;
Says Nānak : "The Lord is in my Home, and so look beauteous the Gates (of my body)." *[2]*
The nine treasure have I gathered in my Home :
Yea, by Dwelling on the Lord's Name, all is Revealed unto me.
Dwelling on the Name, the Lord spontaneously is ever my Company :
All Calculations are now ended, and all Outgoings ; and Worry worries me not. **P. 453**
The Lord Echoes within me and His Unstruck Melody Rings (in the Mind) : O, wonderful is the Glory of it all.
Says Nānak : "The Lord is ever my Company ; for thiswise, I gather the Nine Treasures (of the Lord's Name)". *[3]*
Joyed, yea, joyed are all my friends, my brothers, O dear.
For I've won Victory in the treacherous Battle of life, by the Guru's Grace.
Yea, Victory have I won and I Praise my Lord, and the Curtain of Doubt has been torn.
And I've found the inexhaustible Treasure, for, at my back was He, my Lord.
He is the Wise, He the First one, whom the Lord has made his Own.
Says Nānak : "When the Master is on Thy side, all thy Friends and Brothers are Pleased". *[4-1]*

---

1 ਗ੍ਰਿਹੁ ਵਸਿ ਆਇਆ : (गृहु वसि आइआ) *lit.* I had the sway over my home.

Āsā M. 5

Inexpressible is the Lord's Gospel, Unknowable is the Mystery of the Lord.
The angelic men have expressed it, in terms of Poise.
In terms of Poise have expressed they the Nectar-Word, by loving the Lotus-Feet of the Lord.
And by Contemplating the One, Incomprehensible Absolute (God), they've attained the Desire of the Mind :
And have shed their Ego and Attachment and Sin and the sense of Duality, and have Merged their Light in the All-light.
Prays Nānak : "By the Guru's Grace, they ever Enjoy the Love of the Lord". *[1]*
The Lord's Saints are ever my Support; they alone are my mates and bosom friends.
Through good Destiny have I found the Society of the Holy :
And Dwelt on the Lord's Name and, by great good Fortune, my Sorrow and Strife have ceased.
And I Cling to the Guru's Feet, shorn of Fear and Doubt, and Himself the Lord has rid me of my self.
The Lord's Own I meet through my Lord's Grace, and they forsake me not.
Prays Nānak : "O Lord, I'm Thy Slave, and I seek ever Thy Refuge".
Thy loved Devotees, O Lord, shine forth at thy Gate.
O, I am ever a Sacrifice to them, the Lord's Saints :
And I pay them obeisance through whom my Lord is Revealed to me.
He the Lord Pervades all hearts, all over, He the Perfect Purusha, the Builder of our Destiny.
If Receive we the Perfect Guru and Contemplete the Lord's Name, we lose not this birth in a Gamble.
Prays Nānak : "O Lord, I seek Thy Refuge : Keep me whole in Thy Love". *[3]*
Innumerable, innumerable are Thy Merits, O which of them shall I Sing ?
Yea, the Dust of Thy Holy Feet I am Blest with, if Perfect be my Destiny.
For, Bathing in Thy Dust is our Self cleansed of Sin, and depart the Pain of birth-and-death.
Within and without, we abide in Thy Presence, and Thou, the Transcendent Lord, art ever our Company.
And ended are all our Woes, for Thy Song brings Bliss, and we are cast not another time into the womb.
Prays Nānak, "We Swim Across, in the Guru's Refuge, and are Pleasing then to our Lord and Master." *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

My Mind is pierced through with the Lotus-Feet of the Lord, and, now none other but He is Sweet to me.
And, in the Society of the Saints, I Dwell upon Him and See the Lord, my King, Pervading all hearts. **P. 454**
Saw I the Lord in every heart, and His Nectar rained upon me and ceased my Sorrow of birth and death.
And I Sang of the Excellences of my Lord and so shed all my Sorrow, and the knot of the self was loosed.
Within me Abided my Beloved, the natural way, who leaves me not, and I am Imbued with the fast colour[1] of His Name.
Yea, the Lord's Lotus-feet have pierced through my Mind, and now none other is Sweet to me. *[1]*
As is the fish enraptured by water, so am I Imbued with the Essence of the Lord, my King.
Instructed in the Lord's Wisdom by the Perfect Guru, I love my Lord who Blest me with the Glory of (Inner) life.
The Inner-knowing Master Blesses with the Glory of (Inner) life, and Unites me He Himself with Himself.
The Lord's Jewel, the Perfect Object, is revealed to me, and He Forsakes me not for another.
The Master is Beauteous, the Embodiment of Wisdom, the All-wise He inexhaustible are whose Bounties.
As is the fish (enraptured by water), so is Nānak by the Lord. *[2]*

---

1. ਮਜੀਠਾ : (Sans. मंजिष्ठा), *lit.* Bengal or Indian madder, whose colour is fast.

As the *Chātrik* craves for the (*Swānti*) drop, for that is her life's mainstay,
So, the Lord is to me ever dearer than all the treasures, sons, brothers and friends.
Yea, the Lord Absolute[1] is the dearest to me of all ; of His State, no one can tell.
And I forget not Him even for a single breath, and through the Guru's Word, I Enjoy His Love[2].
The Master is the Life of the universe, the Saints drink His Essence, and Contemplating Him, destroy their Doubt and Sorrow and Attachment.
As *Chātrik* craves for the (*Swānti*) drop, so Nānak his Loved Lord. *[3]*
When one Meets with one's Lord, one is Fulfilled by Him.
And the Wall of Doubt is razed and one Meets with one's Guru.
Meets one the Perfect Guru ; for such is one's Eternal Lot Writ by God, who is Compassionate to the poor, the Treasure of all (Good).
In the beginning, the middle and the end, is He the Master of Utter Beauty, the Guru, the Supporter of the earth.
And then one has immense Joy and Peace and Bliss, for the Dust of the Saint's Feet is the Purifier of the Sinners.
Nānak : when one Meets with the Lord, one is eternally Fulfilled. *[4-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

Shaloka
They on whom is the Lord's Grace. they Contemplate the Lord,
And, joining the Society of the Saints, they love their God. *[1]*
Chhant
Now[3] love thy Lord as loves water the milk ; (on fire it itself burns), but allows not the milk to be touched.
As the black-bee[4] is bewitched by the fragrance of the lotus, and leaves it not even for a moment.
So constantly love thy Lord, sacrificing all thy embellishments and tastes.
Where there is pain on the Path of *Yama*, fear not thou that, repairing to the Society of the Holy.
Dwell thou on and sing the Lord's Merits and all thy Sins and Sorrow will depart.
Utter, Nānak, the Praise[5] of the Lord by loving Him so. *[2]* **P. 455**
As the fish loves the water and is comforted not without it for a moment ; so, O mind, love thou thy Lord.
As is the thirst of the *Chātrik*, crying out for the *Swānti*-drop to the beauteous clouds on high.
So love thy Lord, Surrendering to Him thy mind, and Attuned to Him in thy consciousness[6].
Pride not, pray, and fall at His Feet, and Sacrifice thyself to His Vision.
The Guru being in Grace, the Bride sends the message of love to her Lord.
Utter, Nānak, the Praise of the Infinite Lord, by loving Him so. *[2]*
As is the *Chakvi* in love with the sun and longs ever to see the dawn break :
As does the *koel* twitter[7] in love with the mango-grove, so love thou thy Lord.
Yea, Love Him in all Humility, for thou art a guest, for a lone night.
Why involve thyself then in pleasures and attachments, for naked do we come and naked do we go.
Everlasting is the Refuge of the Saints, so fall thou at their Feet, and then thy Bonds are loosed.
Sing thou, Nānak, the Lord's Praise that thou See-est the Day (of Deliverance). *[3]*

---

1. ਨਿਰਾਰ : ਨਿਰਾਲਾ, (निराला), detached.
2. ਰੰਗੁ : (Sans. रंग, राग), mirth, diversion ; love, affection, passion.
3. ਅਬ : (अब) *lit.* now.
4. ਅਲਿ : (Sans. अलि), a black-bee.
5. ਛੰਤ : (Sans. छंदस्), *lit.* the Vedas, the sacred text of Vedic hymns ; a certain measure in music (particularly the metre of the Vedas).
6. ਚਿਤੁ : (Sans. चित्त), the mind ; the heart (considered as the seat of intellect).
7. ਚਵੈ : (चवै) (Sindhi), to utter.

As at night, the deer[1] hearing the music of the (hunter's) horn gives himself away, so love, thou (thy Lord).
As the bride is involved with her spouse, and gives away her mind to her darling love :
Yea, gives away she her mind to her love and enjoys his bed, and experiences all pleasures and joys,
And receives she her spouse and so wears red[2], for she has met her age-old friend.
When the Guru became His eye-witness[3], I saw my peerless Lord, with my own Eyes.
Utter thou, Nānak, the Praise of the Beneficent, the Bewitching Lord, and stick to His Feet, loving Him so. *[4-1-4]*

Āsā M. 5

Shaloka

I searched through all the woods, and was tired of the long search[4] :
But, when I Met with the Saint, I found my Lord within my Mind. *[1]*

Chhant

He whom search innumerable ascetics and men of silence.
He whom contemplate myriads of Brahmas, and on whom men of wisdom dwell.
Through contemplation, austerity, self-control, moral code, worship, obeisance and other purifying acts,
And roaming through the earth and bathing in the holy waters, they seek to Unite with the Immaculate Lord.
Dwell they all on Him—the humans, the vegetation, the bird and animal life.
(For), the Beloved is Benificent, and one is Emancipated forsure in the Society of the Saints. *[1]*
Myriads of incarnated Vishnus there are, and myriads of Shivas with matted hair,
Longing intensely for Thee, O Thou Benificent One,
Infinite, Incomprehensible, Govind, the Master, the Lord of all, Fulfilling all.
The angels, the ascetics, the heavenly musicians, the attendants of Shiva[5], the Yakshas[6] and the dancers of the god of wealth[7] all utter Thy Praise.
And Myriads of Indras too shout Thy Victory, O Master !
O Nānak, He, the Beneficent One, is the Support of the supportless, and joining the Society of the Holy, one is Emancipated. *[2]* **P. 456**
Him worship myriads of goddesses and Lakshmi in a myriad ways,
And the seen-unseen, and the water, the air and day and night,
And the stars, the sun and the moon and the earth and the sky,
And the four sources of creation, and all the tongues, ever and forever more,
And the Smritis, the Purānas, the four Vedas, the six Shastras,
(But) He, the Purifier of the Sinners, and the Lover of Devotees, is Met with in the Society of the Holy[8]. *[3]*
The Creation made known to us by the Lord, all tongues thereof utter His Praise.
And they who Serve but of whom we know not, of them there is no count :
The Eternal, Indeterminable, Unfathomable is the Master, within all, and without all too.
All seek but the One Bountiful Lord, the Friend who is not far, but here before thee, the Presence.
He is in the power of His Devotees ; they whose Souls are United with Him, O, how can one describe their excellence.
Nānak seeks but this Boon, that his head lies at the Feet of the Saints. *[4-2-5]*

Āsā M. 5

Shaloka

Make an effort, O Fortunate one, and Dwell on thy Kingly Lord,
By Contemplating whom one gathers Gladness and all one's Woes and Doubts depart. *[1]*

---

1. ਕੁਰੰਕ : (Sans. कुरंग), a deer.
2. As the bride does, according to the Indian custom.
3. also Intercessor.
4. ਅਵਗਾਹਿ : (Sans. अवगाह :–हनम्), bathing ; plunging, immersing, entering into ; mastering, learning ; searching.
5. ਗਣ (Sans. गण), a body of followers or attendants ; particularly a troupe of demi-gods considered as Shiva's attendants under the special superintendence of Ganesha, a demi-god of this troupe.
6. ਜਖ : (Sans. यक्ष), a class of demi-gods who are described as attendants of Kubera, the Hindu god of riches, and employed in guarding his gardens and treasures.
7. ਕਿੰਨਰ (Sans. किन्नर), a mythical being with a human figure and the head of a horse.
8. ਸਾਤਿ—ਸਤਿ (सति) ।

Chhant

Laze not in Meditating upon the Lord.
For, Meeting with the Saints, one goes not to the *Yama's* Abode,
And afflicted is not one by Fear or Sorrow, and one is forever in Bliss.
Utter His Name thou with the tongue, with thy every breath.
Yea, the Beneficent, the Bountiful and Bliss-giving Lord, the Treasure of Virtue, being Merciful, Yokes thee to His Service.
Prays[1] Nānak, "Meditate thou on the Lord's Name and laze not in Contemplating thy God". *[1]*
The Purifier of the Sinners is the Pure Name of the Immaculate Lord.
It is the Destroyer of Doubt and Ignorance and is the Guru's Unguent of Wisdom.
The Guru's Wisdom is the Unguent, (applying which to thy Eyes) thou See-est the Immaculate, All-pervasive Lord.
Yea, he in whose heart He Abides even for a moment, he is rid of all his Sorrow[2].
The Lord's knowledge is unfathomable : All-Powerful is He, the Destroyer of all Fears.
Prays Nānak : "Meditate thou on the Lord's Name[3], for the Name of the Immaculate Lord is the Purifier of the Sinners". *[2]*
I seek the Refuge of Gopāl, the Bountiful, the Merciful Lord, the Treasure of Grace.
Yea, my Mainstay is Thy Feet, O Lord, for in Thy Refuge is my Fulfilment.
The Lord's Name[3] is the Cause of causes, for through the Lord even the apostates Swim across.
The world is but the Sea of coming-and-going ; but through the Lord's Name, myriads are Saved.
Seek Him—the beginning, the end and the endlessness, yea, seek Him the Emancipating Way of the Saints.
Prays Nānak : "Meditate thou on the Lord's Name[3], and seek the Refuge of Gopāl, the Bountiful, the Treasure of Grace". *[3]*
The Lord is the Lover of His Devotees, for such is His innate nature.
Wherever the Saints pray, there is He Revealed.
He Unites His Saints with Himself spontaneously, and Fulfils He His Devotees. **P. 457**
And in the Lord's Praise they gather immense Bliss, and forsake all Sorrow.
In all directions seems to them He, the Illumined One, and they See no other but the One.
Prays Nānak : "Devote thou to the Lord's Name[3], for the Lord is the Lover of His Devotees, this being his innate nature". *[4-3-6]*

Āsā M. 5

Eternal is the Groom of the Saints : He Goes not, nor Dies.
He in whose Home is the Lord, the Spouse, he Enjoys Him ever.
Indestructible, Eternal is the Lord, ever Young and Spotless.
Not far, nearest of the near is His Presence : and Fills He, the Perfect One, the universe forever.
The Master of Life, from whom flow Deliverance and Wisdom, Him Pleases the Love of His Lovers.
Utters Nānak but the Guru's Word that Eternal is the Groom of the Saints, and He neither Goes nor Dies. *[1]*
She whose Spouse is the Lord is Blest with immense Bliss,
She is ever at Peace, and Perfect is her Glory.
All Honour and Greatness and Joy and the Lord's Praise are hers who Lives ever in the Lord.
All Perfections[4] are hers and, also the Nine Treasures : bereft of nothing is she.
Her speech is sweet, she's pleasing to the Lord, and eternal is her Wedded state.
Nānak utters but the Guru's Word, that she, whose Spouse is the Lord, is Blest with Immense Bliss. *[2]*

---

1. ਪਇਅੰਪੈ : (Sans. प्रलप्), to talk, to speak.
2. ਵਿਸੂਰਿਆ : (Sans. विसूरणं—णा), distress, sorrow.
3. *Lit.* feet.
4. ਸਿਧਿ (सिधि) : for eighteen miracles and nine treasures, *See* footnote at p. 382.

Come mates, come let us dedicate ourselves to the Service of the Saint,
And Grind his Corn and Wash his Feet and Lose our self.
Losing our self, we rid ourselves of Sorrow, and shed our Ego.
For, in his Refuge we gather Honour, and whatever he does brings us Gladness.
Becoming his Slaves, we shed our Sadness, and, with joined palms, we keep Awake (in his Presence) night and day.
Nānak utters but the Guru's Word : "Come mates, let us dedicate ourselves to the Service of the Saint." *[3]*
He in whose Destiny it is, Him the Lord Yokes to His Service.
Yea, he the one is Fulfilled who abides in the Society of the Saints.
And, there, he is Imbued with the Lord's Love, and dedicates himself he to the Contemplation of the Lord.
And sheds he the Doubt and Sin and Attachment and Duality.
At Peace is his Mind, and rains upon him spontaneously He, and he utters His Praise in utter Joy.
Nānak utters but the Guru's Word : "He in whose Destiny it is, him the Lord Yokes to His Service".
[4-4-7]

Āsā M. 5

Shaloka

Meditating on the Lord's Name, the *Yama* says not a thing unto thee.
Thy body and mind are at Peace, Nānak, and thou are ushered in the end into the Lord's Presence. *[1]*

Chhant

Meet me in the Society of the Saints, O Lord, and Emancipate me :
I pray to Thee with joined palms, 'Bless me with Thy Name'.
Yoked to Thy Feet and rid of Ego, I seek Thy Name and pray for Thy Mercy.
My Mind wanders not in Thy Refuge : O Thou Compassionate Lord, Bless me with Thy Grace.
Thou art the All-powerful, Indescribable[1] God, O our Infinite, Immaculate Master, listen to my prayer,
Nānak, with joined palms, prays for this Boon, "O Lord, rid me of the (Pain of) birth and death". *[1]*
P. 405
I am a Sinner, Unwise and Merciless, without Merit, Supportless and Vile,
Perfidious[2], of Low extraction, steeped in the Mud of Attachment :
And stick to me the slime of Doubt and the (pride of) Works, Ego and Self-love,
And the love of woman and the joys of Māyā and Ignorance, unmindful of death.
My youth is wearing off and age creeps on, awaiting for the day when my company would be death[3].
Prays Nānak : I live on Thy hope, O Lord, keep me, the Low-born, in the Socitey of the Saints". *[2]*
I have wandered through many births, and suffered the Pangs of the womb.
And, I cling to that whose enjoyments are sweet and (precious) like gold to me.
I have carried along immense Loads (of Sin) and rushed out to many foreign lands[4].
Now, my only Refuge is Thou[5] and I find all Peace in thy Name.
O Thou my Love, Sustaniner of the universe, I can on my own do but nothing, O dear.
But when is Thy Grace upon me, I in-gather Gladness and Poise and Bliss, and Swim across the (Sea of) Existence. *[3]*

1. ਅਗਥ=ਅਕੱਥ (अकथ) ।
2. ਸਠ : (Sans. शठ), crafty, deceitful, fraudulent, perfidious.
3. ਮੀਚੁ : (from Sans. मी, to die, to perish), death, extinction.
4. *i.e.* entered into many wombs.
5. ਮੁਰਾਰੀ : (मुरारी) an epithet of Lord Krishna ; the slayer of the demon Mur ; hence God.
6. ਭਉਨ : (Sans. भवन), existence, being.

They who believed in Thee but in name, them too Thou Saved : wilt not Thou Save Thy Devotees without doubt ?
O Mind, Hearken to the Lord's Praise any how, by any means[1].
He who Hears the Word is the wisest of the wise, and gathers the Treasure (of the Lord's Name) in the Mind.
And, Imbued with the Lord's Love, he Sings the Praise of Him who is the Builder of our Destiny.
If the earth be the paper, and the woods the pen, and the writer the air,
His End one cannot find ; so Nānak holds fast to the Asylum of His Feet. *[4-5-8]*

Āsā M. 5

I sought the Refuge of the Master of mankind,
And my life has become fear-free, shorn of all cares.
I look upon Him as my father, mother, son, friend, kindred and spouse[2], and the cherished object of Worship.
Yea, I met Him through the Guru and Embraced I Him, whose Immaculate Praise is uttered by the Saints.
Of endless Merit, of Infinite Glory is He ; one cannot evaluate His Worth.
He the Master is One and also the many and yet Unknowable ; and so I seek His Refuge. *[1]*
The Pool[3] of Nectar is He the Lord ; yea, the Saviour of the world.
He who wears the necklace of the Lord's Name, end his days of Woe.
Ended are his Doubt and Attachments and Sins, and he is not cast into the womb again.
The Sea of Fire was calmed, when I held fast the Skirt of the Saint.
He is Govind, Gopāl, the Compassionate One, the All-powerful :-O Saints, proclaim His Victory.
Nānak Dwells on the Lord's Name, and being ushered into the Society of Perfect Saints, mounts to the Supreme State (of Bliss). *[2]*
See wheresover one may, the One alone Pervades all.
Abides He in all hearts but rare is the one who knows Him well.
Pervades He the earth, the waters and the interspace, alike in the ant as in the elephant.
In the beginning and the middle is He, and also at the end ; through the Guru's Grace is He Known.
The Supreme Lord is spread all over, yea, all is His Play, the Saints call Him the Treasure of Virtue.
Meditate, O Nānak, on the One Master, who is contained in all. *[3]*
Thy night and day become beauteous, Contemplating the Name of the Lord. **P. 459**
Yea, Cherishing the Lotus-Feet of the Lord, all the slime of thy Sins is cleansed.
Depart thy Hunger and Pain and Poverty, and the Path becomes manifest to thee.
Joining the Society of the Holy, one is Imbued with the Love of the Lord's Name,
And in one's Mind one receives the One he seeks.
And, he is Fulfilled, Seeing the Vision of the Lord, and all his 'kindreds' are Saved.
And he is ever in Joy, Nānak, contemplating the Lord's Name. *[4-6-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

Shaloka

Be Merciful, O Lord, that I think of Good ever, and utter ever Thy Praise and keep the Society of the Saints,
And I forget not Thy Name even for a moment. *[1]*

---

1. ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ : (Sans. येन केन प्रकारेण), by any way.
2. ਸੁਰਿਜਨ : (Prakrit form of सज्जन), a good virtuous man ; hence the spouse.
3. ਬਨੁ : (Sans. वनम्), a fountain, spring (of water).

Chhant

In the dewy night when shimmer the stars,
The Saints keep Awake, yea, they who love their Lord.
The Lovers of the Lord are ever Awake and Dwell ever on the Lord's Name,
And in their hearts they Cling to the Lord's Lotus-Feet, and forget not the Master for an instant.
And, shedding Ego and Infatuation. they rid their Mind of Sorrow and Sin.
Prays Nānak : "The Lord's Saints are ever Awake to the Service of their loved God". *[1]*
The bed (of my Mind) is tastefully Decked,
And my Mind is in Ecstasy, for I Hear the Lord coming unto me.
Yea, Meet I the Lord who is so easy to approach, and I abide in Celestial Bliss.
And He Clings to my Bosom and depart my Sorrows ; and my life, body and vital breath are in bloom.
And Fulfilled am I, Dwelling on the Lord ; O, how auspicious was the day of my Wedding.
Prays Nanak, "When one Meets with the Lord, one Attains Supreme Bliss". *[2]*
I meet my mates and ask : "Pray, tell me the distinctive Sign of my Lord.
I am full of affection for Him and I know not what to say".
His Attributes are fathomless and subtle ; yea, boundless is the Creator, and even the Vedas[1] know not His limits.
So, one should Contemplate Him with Love, and Sing ever His Praise.
She, who is Meritorious and informed with Perfect Wisdom, is the Beloved of the Master.
Prays Nānak : "She who is Imbued with the Lord's Love, Merges in Bliss, the natural way". *[3]*
When I started hymning the Lord's Song of Bliss, my friends were filled with Joy and my Adversity and Sorrow were gone.
I became tranquil, in peaceful bloom, Rejoicing in the Lord's Name, and the Lord of Himself bestowed Mercy upon me.
And I Clung to the Lord's Feet, and was ever Awake and Met with the Lord[2].
My days became Auspicious and I found Poise, and all Treasures I discovered in the Lord's Feet.
Prays Nānak : "In the Refuge of the Lord, the Lord's Servant becomes Eternal". *[4-1-10]*

Āsā M. 5

Rise and hasten forth, O Traveller, why tarriest thou ?
For thy days are over ; why art thou then enticed by Falsehood ?
Enticed by Falsehood and Maya's Deceit, thou committest innumerable Sins,
And thy body of dust is ever in the *Yama's* eye, and Time will win a victory over thee, the hopeless one. **P. 460**
Abandoning wealth and beauty and shorn of raiment and food thou goest.
Only thy Deeds will keep thee company, for that what thou hast done can be effaced not. *[1]*
As is the deer ensnared at night by the hunter's torch taking it to be moonlight, (so is one by Māyā).
And from pleasure rises pain, for one indulges in Sin each day.
One sheds not one's Sins and is driven away, with a halter round his neck.
One is deceived by a Mirage, and Illusion is the bridal bed that comes to one's lot :
And, absorbed is one in Greed and Selfhood and Ego and Pride.
Nānak : like the deer, one is wasted away by Ignorance, and cease not one's comings and goings. *[2]*
The fly, caught in the net of sweetness, O, how can she dare to fly ?
The elephant, caught in a pit, O, how can he now run away ?
He who remembers not his Spouse even for a moment, O, how can he Swim across ?
Yea, endless is his Pain, and he Suffers grievously for his deeds.
The hidden deeds become manifest, and one Suffers both and Hereafter.
Nānak : without the True Guru, the self-willed Egotist is led astray. *[3]*
The Lord's Servants live, Clinging to His Feet.
Them the Lord Embraces to His Bosom and Gives them He His Refuge.
And He Blesses them with Power, Intellect, Wisdom, Concentration, and Makes them Dwell upon His Name.
He Himself Becometh the Society of the Holy, Himself He Ferries the world Across.
Preserves them He, the Preserver of all, whose doings are all ever Pure.
Nānak : the Lord's Saint falls never into Hell ; for he is ever in the Refuge of the Lord. *[5-2-11]*

---

1. ਨਿਗਮ : (Sans. निगम), the Vedas or Vedic Text.
2. ਬਨਵਾਰੀਆ : (बनवारीआ) an epithet of Krishna : *lit.* having or wearing a garland of wood-flowers.

Āsā M. 5

Off with your sloth, (O my mind), and pray to your Lord.
And, enjoy your Spouse, for, how beauteous you seem with your Lord.
Beauteous you seem with your Lord and Master, and you enjoy Him night and day.
And live, loving Him ever, and Seeing Him, and singing His Praise.
Separation now feels shy, for I've Seen my Lord, and His Nectar-sight fills my being.
Prays Nānak, "Fulfilled am I, for I've found whom I was looking for". *[1]*
Be gone, O my Sins, for my Creator has Entered my Home.
All Demons (within me) are burnt, for the God is Revealed to me.
Revealed to me is Gopāl, Govind, my Love, and I utter His Name in the Society of the Holy.
How wonderful is the Lord, He rains Nectar upon me ; yea, by the Guru's Grace is He known :
In my Mind is Peace and rings therein the Music of Bliss : O, I can find not His limits.
Prays Nānak, "The Lord's meeting in Poise and Peace comes about through the Lord Himself". *[2]*
One sees not Hell, contemplating one's Lord,
And victorious is Righteousness and the Demons (within us) are destroyed.
Yea, Righteousness and Poise and Contentment and Peace are ours, if we Dwell on the Lord in the Society of the Holy.
Blest with His Grace, we are Saved, and we shed 'I-ness' and 'my-ness'.
The Lord clasps us to His Bosom, by the Guru's Grace ; and satiated are we, Contemplating our God.
Prays Nānak, "Dwell thou on the Lord, and thou art Fulfilled". *[3]*
When I cling to the Lord's Feet, the Treasure of all Good, in Sorrow I cannot be. **P. 461**
Yea, I belong to the Lord in whose Power are all.
He took me by the Hand, and Blest me with His Name, and Kept His Hand upon my Forehead.
And I am affected not by the tempestuous Sea of Existence and Taste ever the Nectar of the Lord.
In the Society of the Holy, I am Imbued with the Lord's Name, and I win Victory in the great battle-field (of Life).
Prays Nānak : "Seeking the Lord's Refuge, I am slain not again by the *Yama*". *[4-3-12]*

Āsā M. 5

That what you practise each day, becomes your lot.
And, He, from whom you hide (your shame), He Sees it (all) within you.
When Sees He all within us, why commit sins ?
And, do not pious deeds and Dwell on the Lord Name that we fall not into Hell.
Yea, Contemplate ever the Lord's Name which goes along with you (in the Yond).
Nānak : hasten to the Society of the Holy, that all your sins are effaced. *[1]*
By deceit[1], you feed yourself, O you Ignorant and Wild Fool.
When the Lord Himself Gives you all that you need,
Why forget Him, thy Beneficent and the Bountiful Lord ?
Join, then, the Society of the Holy, and Dwell on the Lord, and, being Fear-free, Emancipate all thy kind.
The ascetics, the seekers, the gods, the seers,
Yea, all the Devotees have the Lord's Name as their sustenance.
Prays Nānak : 'Dwell ever on the One Lord who is the Cause of all causes". *[2]*
Practise not Deceit, for, thy Lord puts everyone to the test.
They who practise Falsehood and Deceit are born again into the world (of Desire).
They alone Swim across the Sea of Existence, who've contemplated the One Lord.
And ridding themselves of Lust and Wrath and Flattery and Slander[2], seek the Refuge of their Master.
The Infinite, Incomprehensible Lord Pervades all the earth, the waters and the interspace.
Prays Nānak, "The Lord is the Mainstay of the Saints : yea, His Lotus-Feet are their only Sustenance". *[3]*

---

1. ਵਲਵੰਚ : to rob (from Sans. वंच) by force (ਵਲ, ਬਲ) : to rob through deceit(ਵਲ).
2. ਅਨਿੰਦ ਨਿੰਦਾ : (अनिंद निंदा) slander (ਨਿੰਦਾ) of those who ought not be slandered (ਅਨਿੰਦਾ)

Look upon the phenomenal world as a mirage, for nothing herein is that stays.
All the facets of Māyā that there are, they go not along with thee.
The Lord is thy only Company, so in-gather thou Him night and day.
For without the One, there is not another, so burn down thy sense of Duality.
The Lord is thy only Friend, thy only Beauty, thy only Treasure : believe thou this in the Mind.
Prays Nānak : "Fortunate are we when we Receive the Lord, for we Merge then in Equipoise and Bliss". *[4-4-13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Māyā[1] is the wall of Doubt, a strong perverse Intoxicant and it wastes away thy life.
A terrible, impenetrable[2] Forest is this in which the Mouse of the Evil mind tears at life with every rise of the sun[3].
Thy life is being eaten up by the days without the Lord, Meet thou then the Lord of Compassion.

P. 462

Many births and deaths have I passed through, without the Lord's unitive experience ; there is no Deliverance (without the Lord),
Without caste, beauty, glory and wisdom am I, O God, who but Thou would be bewitched[4] by me.
With joined palms, Nānak seeks Thy Refuge, O Dear Master, Emancipate me Thou. *[1]*
The fish separated from water loses her life ; O, where is her life without her love ?
The deer faces the arrow, surrendering his body, mind and vital breath to the (hunter's) soothing music.
So love thy Lord and meet with the Absolute He ; for, without Him, thy life is of no avail.
And keep thou ever awake in His Love, thy mind Attuned to Him, day and night.
Imbued with the Lord of Lakshmi, yea, Inebriated with His Name, one sheds one's Doubt and Fear and the sense of Otherness.
Be Merciful, O Bountiful, Beneficent Lord, that Nānak is forever Immersed in Thee. *[2]*
The black-bee hums about enticed by the fragrance of the lotus, bound irretrievably to its love.
The mind of the *Chatrik* craves for the wondrous drop from the clouds and drinking it, his feverish thirst is quenched.
His thirst quenched and rid of woe, he meets with his love in the abundance[5] of joy.
The Lord is of utter Beauty, Wisest of the wise, the Master ; O, which of His Merit shall I Dwell upon ?
Hold me by Thy Hand, O Lord, and Bless me with Thy Name ; for, in Thy Vision, I am rid of my Sins.
Nānak contemplates the Lord's Vision, the Purifier of Sinners ; for, Seeing His Vision, one is no more in Sorrow. *[3]*
Meditate I on the Lord : Keep me in Thy Refuge, O Master ; my life hungers[6] for Thee ; Pray, Meet me in Thy Love.
My Mind is fixed on Thy Beauteous Body, bewitched by Thy Knowledge ; uphold now Thou the Honour of Thy Seeker,
O Upholder of my Honour, Destroyer of Sorrow, O Fulfiller of all desires.
When on the day of days, my Spouse Clasps me to His Bosom, my Bed becomes beauteous.
Yea, by His Grace, I Met my Lord, and all my Sins were annihilated.
Prays Nānak : "Fulfilled am I, for I've met my God, the Lord of Lakshmi, the Treasure of Virtue." *[4-1-14]*

---

1. ਕਮਲਾ : (Sans. कमला), an epithet of Lakshmi, hence Māyā.
2. ਗਹਬਰ : (Sans. गह्वर), impenetrable, deep, obscure, profound.
3. ਦਿਨਕਰੋ : (Sans. दिनकर) the sun.
4. ਮਾਤ — (मात) ਮੱਤਾ, ਮਸਤ, bewitched.
5. ਅਲ — (Sans. अलम्), completely ; thoroughly.
6. ਚਾਈਲੇ : ਚਾ-ਵਾਲੇ, loving, hungering.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener

Āsā M. 1

Vār, with Shalokas of M. 1

(*To be sung to the tune of Tunda-Asrājā*)[1]

Shaloka M. 1

I am a Sacrifice to my Guru a myriad times a day,
Who made angels of men and, lo, without delay. *[1]*

P. 463

M. 2

If a hundred moons were to rise and a thousand suns to blaze,
Even with this brilliance galore, without the Guru, all will be dismal and dark. *[2]*

M. 1

Nānak : they who dwell not on the Guru and are wise in themselves,
They, like the spurious sesame, are abandoned on the farm.
Abandoned and alone, they have a hundred masters to please,
And, though they seem to flourish, within the body of the wretches there's nothing but ashes. *[3]*

Pauri :

He the Lord of Himself Created Himself and Assumed He Himself the Name.
And then He Created Nature, and Abiding within it, He Revelled in His Wonder.
Thou, O Lord, art the Creator, the Beneficent One, in Thy Pleasure Thou Blessest all.
Thou Knowest all of all ; Giving life, Thou Takest it in a moment too.
Yea, Abiding within Thy Creation, Thou Keepest all in Thy Eye and art Pleased. *[1]*

Shaloka M. 1

True are Thy worlds, True Thy universes ;
True Thy regions[2], True the forms Thou Createst.
True are Thy Doings, True all Thy Thoughts.
True is Thy Command, True is Thy Court.
True is Thy Will, True is Thy Utterance.
True is Thy Grace, True is Thy Sign.
Myriads upon myriads call Thee Light and Truth,
For in Thee, the True One, is all Power, all Majesty.
True is Thy Praise, True Thy Commendation ;
O Thou True King, True, True, is all Thy Play[3].
Nānak : they who dwell on Thy Truth, are also True.
For, all that is born to die is false and vain. *[1]*

M. 1

Great is Thy Glory, for Great is Thy Name.
Great is Thy Glory, for Thy Justice is upon Thy Truth.
Great is Thy Glory, for Eternal is Thy Seat.
Great is Thy Glory, for Thou Knowest our speech.
Great is Thy Glory, for Thou Divinest our inmost thoughts.
Great is Thy Glory, for Thou Givest unasked.
Great is Thy Glory, for Thou art All-in-all.
Nānak : all Thy Doings one cannot tell ;
For what is and will be, is all in Thy Will. *[2]*

---

1. A popular ballad of the 16th century.
2. ਲੋਅ (Sans. लोक :), a division of the universe. There are fourteen lokas, seven higher regions rising from the earth one above the other, *i.e.*, भूर्लोक, भुवर्लोक, स्वर्लोक, महर्लोक जनर्लोक, तपर्लोक and सत्यलोक, or ब्रह्मलोक and seven lower regions, descending from the earth, one below the other, *i.e.*, अतल, वितल, सतल, रसातल, तलातल, महातल and पाताल ।
3. *Lit.* nature.

M. 2

The world is the Abode of the True One; in it the True One Abides.
Some, in His Will, He Merges in Himself : others He Destroys in His Will.
Some, in His Will, He rids of Māyā : others in it He involves.
And, who of us can say whom in His Mercy He'll Bless.
Nānak : turns Guru-ward but he whose Mind He Himself Illumines. *[3]*

Pauri

Nānak: Creating the world of life, and Implanting His Name[1] within it, God made it the *Dhrama's*[2] seat.
Before Him, only the True are judged as True : and the Sinners are picked and marked out as such.
The False ones find no Refuge : their Faces are blackened and they are marched off to Hell.
They who were Imbued with Thy Name, O Lord, Won (the Game of life) and, and the Deceivers were Deceived.
Yea, implanting Thy Light (within us), Thou made our body the seat of *Dharma*. *[2]*

Shaloka M. 1

P. 464

Wonderful is Sound[3], Wonderful is Wisdom[4]
Wonderful is life; wonderful its distinctions.
Wonderful is form; wonderful is colour.
Wonderful are the creatures who wander about naked.
Wonderful is air, wonderful is water.
Wonderful the fire that works many wonders.
Wonderful is the earth; wonderful the species,
Wonderful the tastes that lure away life.
Wonderful the Union, wonderful the Separation;
Wonderful the Hunger, Wonderful the Experience[5].
Wonderful the Praise, Wonderful the Eulogy.
Wonderful the Path, Wonderful the straying-away[6].
Wonderful the Nearness ;Wonderful the Yond.
Wonderful the Presence one Seeth in the Present.
O wonder-struck am I to see wonder upon wonder.
But, it is through Perfect Destiny that one knows its answer. *[1]*

M. 1

Through His Power[7] is seeing, through His Power is hearing.
Through His Power is Fear, and the essence of Happiness.
Through His Power are the under-worlds, through His Power the heavens,
Through His Power are all manifestations, all forms.
Through His Power are the Vedas, the Purānas, and the Semitic Scriptures :
Through His Power is the dwelling on His Sublime Wisdom.
Through His Power are eating and drinking and dressing.
Through His Power is Love that is within us *all*.
Through His Power are all kinds and colours and species,
Through His Power is all the world of life.
Through His Power are goodness and evil forsure,
Through His Power alone are honour, dishonour.
Through His Power are winds and waters and fire.
Through His Power is the earth created out of dust.
Yea, all is through His Power, for He is the Creator-Lord.
And, through His Pure Name, He is acclaimed Purest of the pure.
Nānak: the Lord acts according to His Law[8] :
But lo, works also with Discrimination He. *[2]*

---

1. *Lit.* The Name.
2. *i.e.* the discriminathing spirit within us ; also the eternal Divine Law.
3. ਨਾਦ : (Sans. नाद), sound; also subtle (*Anhad*) music.
4. ਵੇਦ : (Sans. वेद), knowledge.
5. *Lit.* enjoyment.
6. *i.e.* Both good and evil emanate from the same source.
7. ਕੁਦਰਤਿ : (कुदरति) (Arabic), power.
8. *Lit.* Command.

Pauri

Having abandoned oneself to the self, one revels and, then becoming ashes, his Soul[1] departs.
High in riches, the man of the world at last is marched off, his neck chained (by Evil)
But in the Yond only the Virtuous deeds are read.
Yea, this is how his Account is reckoned.
He now Wails, but no one cares: and getting Thrashed, he finds no Refuge.
Lo, the Blind of mind thus wasted his life away. *[3]*

Shaloka M. 1

In (the Lord's) Fear blows the air with its myriad breezes.
In His Fear, roll a myriad rivers.
In His Fear is the fire forced hard to labour.
In His Fear is the earth crushed under a burthen.
In His Fear do the clouds[2] roam upon their heads.
In His Fear doth the *Dharmarājā* stand at the Lord's Gate.
In His Fear blazes the sun, in His Fear shines the moon.
And move aeons of times, both, and miles without count.
In His Fear are the Siddhas, Buddhas, and Nāthas ;
In His Fear doth the sky vault over the earth.
In His Fear are the warriors and heroes of strong limb,
In His Fear, do boat-loads of men come and go.
Yea, the Writ of the Lord's Fear is over the heads of all.
Nānak: the Fearless is the One Absolute, the True Lord alone. *[1]*

M. 1

Nānak : the Fearless, Absolute Lord is the One alone ; and myriads of Rāmas before Him are as nothing.
Myriads too are the tales of Krishna; and various the thoughts on the Vedas.
Myriads are the devotees, who like beggars, dance their various steps to the others, tunes,
Yea, they of the market-place play their parts in the streets.
They sing like kings and queens and talk rot[3].
Precious the ear-rings, precious the laces upon their necks,
But the body that wears them is reduced to the dust.
Wisdom one cannot find through such prattle; to describe its Essence also is hard indeed.
By His Grace alone are we Blest with it; all other devices and willing[4] are vain. *[2]*

Pauri

If the Lord is in Mercy, one Receives the True Guru in one's heart.
And his Soul that wandered through myriads of births, to it the True Guru imparts the Word.
Hear ye all, like the True Guru, no one is Beneficent..
(For), Receiving the Guru, we Attain to the Truth and lose our self.
Yea, through Him, the Essence of the God's Truth is Revealed to us. *[4]*

Shaloka M. 1

(Look how the God sports :)
The hours dance like the Gopis, the quartes like the Krishnas.
And, their decorations are air, water and fire; and they dance to the sun and the moon, the incarnations (of Time).
And all the earth dances with myrias of men, embellished with their riches, playing many, many parts.
But, without Wisdom, one is beguiled, and the *Yama* of Time wastes one's life away. *[1]*

---

1. ਭਉਰੁ : (भउरु) *lit.* black-bee, or bumble bee.
2. *Lit.* India.
3. ਆਲ ਪਤਾਲ (ਅਕਾਸ਼+ਪਤਾਲ); आकाश पाताल; now of here, now there; vain prattle.
4. ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ : (हिकमति हुकमु खुआरु) all cleverness (ਹਿਕਮਤਿ, Arabic) and ਹੁਕਮੁ (willing) are vain (ਖੁਆਰ). The whole verse is in denunciation of the *lilas* (or the dramatic performances) of Rāma & Krishna, the 'incarnations' of Vishnu for according to the Guru, God is pleased not by mimicking the ways of the 'incarnations' of God, but by invoking His Grace through meditation & self culture.
5. That is instead of looking upon the play of Krishna & the Gopis as the sport of the Divine, one must see this sport eternally in nature.

M. 1

The disciples play the music and the Gurus dance.
And keeping time with their feet, they wave their heads,
And they kick up dust to fill their matted hair,
And the people, amused, look on and jibe at them in their homes.
To the tune of bread is, indeed, all this dance,
And, for this, indeed, they strike their heads against the ground.
They sing the parts of Gopis & Krishnas
And Sitâs & Rāmās.
But, the True Name to Sing is of the Absolute, Fearless Lord,
Whose Creation is the whole world.
They whose Destiny is Awake, they Serve Him, their Lord,
When the night is dew-wet and their Mind is in ecstasy.
By reflecting on the Guru's Word, the Sikh has learnt this :
That it is through the Lord's Grace that one is Ferried across.
The oil-man's press, the spinning wheel, the grinding stones, the potter's wheel,
The spinning tops, the churning sticks, the threshers,
The endless whirlwinds in the deserts,
The trailing birds spanning vistas breathlessly,
And men moving round and round on a spindle[1]—
Yea, there is no end to the things that dance.
He the Lord Binds man to Bondage ; within it do we all move ;
And, as is the Lord's Writ, so do we all dance.
They who dance now, shall grieve Hereafter.
For, they fly not thereby (into the heavens) nor become the ascetics.
All play, all dance, is to amuse one's own mind :
But he alone Loves his God in whose Mind is (the Dance of) His Fear. *[2]*

Pauri

Thy Name, O Lord, is the Formless One ; Dwelling on it, one falls not into Hell.
When Thou art our body and Soul, to ask Thee for sustenance is to waste one's breath.
If one wants one's good, doing good one should feel humble.
If one loses (sight of) death, wouldn't age assume its greying garb ?
Yea, none remains when the cup[2] of life is full. *]5]*

Shaloka M. 1

The Muslims praise their law and they read and dwell upon it.
But the Lord's Bondsman is he who Binds himself to see His Sight.
The Hindus praise the Lord whose Presence and Form are Infinite.
(But to win Him over) they bathe in the "Holy Waters", and make flower-offerings to the idols and burn perfumed incense before them !
The Yogis who dwell on the Void and name the Creator as 'Unknowable',
Yet, to the Absolute, the Subtle Name, they give the form of a body !
The minds of the compassionate are content if they give away all they can : **P. 466**
But after giving away, their demand is for more (hereafter) and more honour from this world.
Then, there are the thieves, the enticers, the liars, the wicked sinners,
And, they who eat away all (the Merit) they gathered (in the past) : is their life of any avail ?
In waters as on land, in the three worlds as on the spheres, is life, form upon form.
And, whatever is their wish that too Thou Fulfillest, for who else is their support but Thou, O God ?
Says Nānak : "Thy Devotees' Hunger is only to Praise Thee, O Lord, and their Sustenance is Thy True Name.
And they are thus ever in Joy by being as the Dust[3] before the men of Merit." *[1]*

M. 1

The clay of a Muslim grave becomes but the material for the potter's wheel,
And of it he fashions bricks or vessels and, lo, burning in the furnace, it wails.
Yea, the hapless clay burns and cries out as the fiery coals fall continuously upon it.
Nānak : He who Created the world Knows alone (what is to become of us Hereafter).[4] *[2]*

---

1. ਸੁਐ—सूअँ, सुल ते ।
2. ਪਾਈਐ : पाइअै *lit.* a measure of 25 seers with which grains were measured in old times.
3. ਪਾਛਾਰੁ— पाछारु पा+छार : the dust of the feet.
4. The Muslim belief that while the Hindu dead are cremated here in fire, they are buried to arise in future at the time of resurrection is analysed here critically.

Pauri

Without the True Guru, no one has Attained to the Lord.
For, in the True Guru lies His Essence and, Revealing it, he proclaims it to all.
On meeting the True Guru, one is Delivered forever out of Time : through Him, one loses one's attachment (to the Illusion).
Yea, the highest thought is this, that one be Attuned to the True One :
And so Attain unto Him who, the Beneficent One, is the Life of the whole universe. *[6]*

Shaloka M. 1

In Ego one comes : in Ego one goes.
In Ego is one born : in Ego one dies.
In Ego one gives, in Ego one takes.
In Ego one earns, in Ego one wastes.
In Ego is one truthful or lies like a liar.
In Ego one reflects on Virtue and Sin.
In Ego do we land[1] in Heaven and Hell.
In Ego are we happy, in Ego in sorrow.
In Ego do we sin[2], in Ego wash it off.
In Ego do we lose the distinctions of caste and kind.
In Ego are we wise; in Ego are we unwise.
Yea, (in Ego) do we know not the Essence of Deliverance.
In Ego is (one's involvement with) Māyā ; in Ego is one shadowed (by Doubt).
Yea, in Ego is our birth upon birth.
If one spots out the Ego within, one Realises the Gate (of Deliverance).
But without Wisdom, one prattles and fights wordy duels in vain.
Nānak : through God's Will is the making of our Destiny,
And as Sees He us, so should we see ourselves. *[1]*

M. 2

The nature[3] of Ego is that we act in Ego.
The bondage of Ego is that we are bound to the Round.
How is Ego born? In which way is the Release?
Yea, this is the Lord's Will that, in Ego, one follows the Writ of habit.
Ego is a chronic malady : but within it also is its remedy.[4]
If the Lord be in Grace, one practises the Word of the Guru.
Says Nānak: "Hear ye men, thus is this malady cured". *[2]*

Pauri

Men of Contentment Serve their Lord and dwell upon none but the True One.
They put not their feet in Sin ; they do Good and practise *Dharma*. **P. 467**
They loosen their worldly bonds and eat but sparingly.
And, God's Immense Grace is upon them : and, He Blesses them with more and more.
And, through the Praise of the Great One, they Attain unto Him. *[7]*

Shaloka M. 1

Of men, vegetation, of pilgrim stations, river-banks, of clouds and farms,
Of islands, spheres, regions and universes,
Of the egg-born, the womb-born, the earth-born, the sweat-born,
And of the seas, mountains and of all creatures,
He the Lord alone Knows the limit.
Nānak : He who Creates all, them Sustains He too.
He whose wonder is this all, also Cares for it.
Yea, He alone Cares for it who Created the world.
Him I greet and pay obeisance to Him, Eternal is whose Court.
Nānak: without the True Name, what use are the saffron-mark, or the sacred thread ? *[1]*

---

1. ਅਵਤਾਰ : (अवतार) *lit.* take birth into. That is, whatever we do, good or bad, is the result either of the fear of punishment or the desire for reward and glory. Therefore it does not lead to our emancipation, but further bondage, all our activity being grounded in ego or the self.
2. ਭਰੀਐ : (भरीअ) *lit.* stain ourselves.
3. ਜਾਤੀ (Sans. जाति) *Lit.* source ; (2) distinctive mark, hence nature.
4. Jodh Singh interprets this line to mean : "ego is a malady and its remedy is contained in what follows," (ਵਿਚੁ ਮਾਹਿ). Our interpretation is based on the fact that while egocentricism is evil, it is the ego (the Self that is conscious and thinks) which also leads to our deliverance.

M. 1
Myriads of good actions, myriads of approved virtues,
Myriads of austerities at the holy places, or the practice of *Sahja Yoga* in the wilderness,
Myriads of heroic acts and giving up of the breath at the battle-field,
Myriads of *Shuritis* and knowledge and concentration and the reading of the Purānas (are vain).
For, the Creator who Created all, and Wrote the coming and going of all,
Before Him, all devices are false : His Grace alone is the True Standard (of our being Approved). *[2]*
Pauri
True, O Lord, art Thou alone who hast Manifested Thyself in all as Truth.
He whom Thou Blessest with Truth, alone practises Truth.
Yea, it is through the True Guru that one Receives the Truth,
And within our hearts is Embedded nothing but the Truth.
The Unwise one knows not the Truth ; being self-willed, his life is lost.
O, why did such a one come into the world, O why ? *[8]*
Shaloka M. 1
Cart-loads of knowledge if we have, if our whole caravan carries nothing but the loads of books :
Yea, if we have boat-loads of them, and fill up with them all hollows and caverns[2] too ;
And read them all month upon month and year after year,
And, life after life, breath upon breath :
To God, the One Thing alone is of account (—His Love—) : the rest is all the vain prattle of Ego. *[1]*
M. 1
The more one writes and reads, the more is one burnt.
The more pilgrim-stations one visits, the more one prates.
The more one takes to garbs, the more his body suffers.
Suffer thou life, for these were thy own deeds.[1]
And as one starves, one loses the taste of the tongue,
And, in love with the Other, one immensely grieves.
One wears not clothes and shudders night and day.
Sunk in silence, one is wasted away : O, how shall he wake from slumber without the Guru ?
Bare-footed he goes : but whose is the fault ?
He eats dirt and throws ashes upon his head :
Yea, the purblind Fool has himself lost his Honour,
(Knowing not that) without the Lord's Name, these austerities are of no avail to him.
He lives in wilderness or on the cremation ground.
For, the Blind one knows not (the Essence), and so Grieves in the end.
The True Guru if one meets, one attains Peace,
And Imbibes the Lord's Name in the Mind. **P. 468**
Nānak : he on whom is His Grace, Receives his God,
And, bereft of Hope and Fear, he burns down his Ego with the Guru's Word. *[2]*
Pauri
Thy Devotees, O Lord, are pleasing to Thee : they look beauteous, hymning Thy Praise at Thy Door.
But, those destitute of Thy Grace, get no Refuge and wander about.
Some know not God, their origin, and without cause they assert their Ego.
I am the Lord's bard of low caste : the others call themselves of higher birth,
But, I seek the company of those who dwell upon God. *[9]*
Shaloka M. 1
False is the king, false are the subjects, false is the whole world.
False is the palace, false are the skyscrapers, false the indwellers.
False is gold, false is silver, false is the wearer.
False is the body, false the garments, false the infinite beauty,
False is the groom, false the bride ; for they all are wasted away.
The False ones love the false and forsake their Creator-Lord.
Then whom shall I befriend when the whole world will pass away ?
False are the sweets, false the honey ; yea, through Falsehood have drowned boat-loads of men.
Prays Nānak : "O Lord, without Thee all is false".[3] *[2]*

1. i.e. Sahjayoga, or the yoga of equipoise as opposed to *Hatha* yoga, or the yoga of austerities.
2. ਖਾਤ : (Sans .खातम्), an excavation ; a ditch ; a moat
3. It is in the last line that the true meaning of the whole verse is contained, namely, that unless informed with God, the world is false. But if the spirit of God is the guide, the same world becomes the abode of the True one.

M. 1

We know the Truth when the heart is True,
And we cleanse our body of Falsehood and make it Pure.
We know the Truth, when we love the Truth.
And, if hearing the Lord's Name our Mind is pleased, we Attain to the Door of Deliverance.
We know the Truth, when our Soul knows the Way :
And, Cultivating our bodies, we sow the seed of God.
We know the Truth, if we receive the True Instruction (of the Guru),
We know the Truth if we dwell on the Pilgrim-station of the Self.
And (if) as is the Guru's Will, so abide we.
Truth is the Cure-all, it washes one clean of Sin.
But Nānak's prayerful call is to those whose (only) possession is the Lord's Truth. *[2]*

Pauri

I seek but the gift of the Dust (of the Saint's Feet) that I apply it to my Forehead.
And, forsaking false Greed, I dwell upon the One Unknowable Lord with a single Mind.
We reap the fruit as we plant the deeds.
Yea, if it be so Writ by Eternity, one receives the Dust of the Saint's Feet.
But, through (the Ego of) our little minds, we lose even the Merit of Service. *[10]*

Shaloka M. 1

There is the famine of Truth, falsehood is abroad, and the dark age of Kali dances a wild[2] dance.
They who sowed the whole seed reaped Honour ; now, how shall the broken seed sprout ?
First, the seed should be whole ; then the season propitious, (and then the seed sprouts.)
Nānak : without culturing the raw (cloth of the mind) how shall it take on the colour of God ?
In the (Lord's) Fear is the (body's) cloth to be boiled, and Humility if its culture be :
And if Imbued be it with Faith, then its repute will not be false. *[1]*

M. 1

Avarice and Sin are the king and the minister, and Falsehood is their chief[3] :
And Lust is the advisor, and so they all confabulate.
Their subjects too are blind, without wisdom; and, like the dead, they dance to their tune[4]. **P. 469**
The wise dance and make music and deck themselves as beauties.
They shout and they scream out confusion about their heroes.
And the foolish Pundits revel in argument, and cherish their set codes.
The virtuous practise virtue, but lose its merit if they ask for Deliverance (as reward).
Some call themselves men of continence, but knowing not the Way, abandon their homes.
All are complete in themselves : no one lacks nothing.
But when one is weighed with the weights[5] of Honour, then alone one knows how one weighs. *[2]*

M. 1

The world knows what a deed shows (but) He the Lord Sees (within) all.
Yea, try they all, but that alone happens, as is the Lord's Will.
Hereafter, caste and power are of no account, for a new man is born into the world of God.
Yea, they whose Honour is of account to the Lord, they alone are men of Honour. *[3]*

Pauri

They in whose Destiny Thou so Writ, O Lord, they alone Dwelt upon Thee.
In the hands of these creatures is nothing : this manifold Creation is Thine.
Some Thou Unitest with Thyself : Others Thou hast Wasted away.
Yea, through the Guru's Grace art Thou Revealed, when Thou Makest men know Thee.
And so they are Merged in Truth, all-too-spontaneously. *[11]*

---

1. ਤਲੀ ਖਾਕੁ : (तली खाक) a handful (ਤਲੀ) of dust (ਖਾਕ).
2. ਬੇਤਾਲ : (बेताल), out of step.
3. ਸਿਕਦਾਰ : (सिकदार) (Persian, ਸਿਕੋਦਾਰ), *lit.* he whose coin runs ; the chief.
4. ਭਾਹਿ ਭਰੇ : (भाहि भरे) submit to another's will (ਭਾਹਿ, ਭਾਇ); Kahan Singh translates ਭਾਹ as (ਭੋਹ, ਭੁਸਾ) or straw.
5. ਪਰਵਾਣਾ : ਪਰਮਾਣ (Sans. परिमाण), weight.
6. ਵਦੀ : वदी (Shahpuri dialect), took place, occurred.

Shaloka M. 1

Pain is the cure, pleasure the malady ; for, where there is pleasure, there Thou art not.
Thou art the Creator ; who am I to create ? For if I try to create, I can create not. *[1]*
Sacrifice am I to Thee, O Thou, who Dwellest in Thy Nature.
Limitless art Thou, whose end but no one knows. *[1-Pasue]*
In Thy creatures is Thy Light : Through Thy Light art Thou known, and though without attributes, all attributes inhere in Thee.
Thou art the Ture One : True, Ture, is Thy Praise.
Yea, he who praises Thee is Ferried across.
Says Nānak : "All wonder is the Lord's ; and whatever He has to do, that indeed He does". *[2]*

M. 2

The *Yoga's* way is of knowledge ; of the *Brahmins* the way is of the Vedas.
Of the *Kshatriyas* the way is of heroism; of the *Shudras* of the service of the others[2].
The Way of ways is, however, the Way of the Word.
He who were to know its Mystery, of him Nānak is a slave.
Yea, he himself is the manifestation of the Immaculate God. *[3]*

M. 2

Krishna may be the god of gods[3]; but higher still is the Self, yea, the Soul.
But the Soul too derives its power from the Oversoul.
He who knows this mystery, of him Nānak is a slave :
Yea, he himself is the mainfestation of the Immaculate God. *[4]*

M. 1

The pitcher holds the water, but without water can the pitcher be shaped ?
The mind is held by Wisdom, but how can one gather Wisdom without the Guru[4] ? *[5]*

Pauri

If a literate man be the sinner, an illiterate[5] Saint is punished not in his stead.
For, as are the deeds of a man, so is he known[6].
Why play then such a play through which one loses in the True Court.
Who's literate, who the illiterate, is to be considered in the Yond.
And, he who follows his mind's will, shall suffer Hereafter. *[12]* **P. 470**

Shaloka M. 1

Nānak: for the soulful[7] human body, there are a chariot and a charioteer.
Age after age they change; yea, the wise ones know it all.
In the age of *Satya,* Contentment is the chariot and Religion its driver.
In the *Treta* Age, Continence is the chariot, and Power drives it on.
In the *Duapar* Age, Austerity is the chariot and Compassion its driving force.
In the *Kali* Age, the chariot is of Fire and it is driven along by Falsehood. *[1]*

M. 1

In the time of Sama Veda, (they say) the Lord was decked in white, and one's coming and going and living were in Truth.
In the time of the Rig Veda, (they say) the name of the All-pervading Lord was Rāma, the highest among gods.
And, he who uttered his name, departed his Sins and Deliverance he secured.
In the time of Yajur Veda, his name, (they say) was Krishna of the Yadava tribe, who seduced Chandrāvali by force,
And who to Vrindavan brought the Elysian tree (from the heavens) for his Gopi[8] and revelled in Vrindāvana.

---

1. ਸਬਦੰ : सबदं (Gatha dialect), way.
2. ਪਰਾਕ੍ਰਿਤਹ : पराकृतह another's (ਪਰਾ) work (ਕ੍ਰਿਤਹ).
3. "The undifferentiated darkness (Krishna) is the matrix and gods are its archetypes," suggests Kapur Singh.
4. ਗੁਰ : गुर, also the inner Self; Mind.
5. ੳਮੀ : औमी (Arabic), illiterate.
6. ਪਚਾਰੀਐ : (From Sans. प्रचार) appearance, coming in manifestation.
7. (ਮੇਰ : मेरु) the prime bead in the rosary; the soulful body in the creation.
8. Satya Bhama was this Gopi's (or the shepherdess's) name, who was in love with Krishna.

In the time of Atharva Veda, or the Kali-age, Allah became the name of God,
Who Decked Himself in (the Muslim) blue, and assumed the attributes of a Turk and a Pathān.
The four Vedas thus proclaim each its own truth :
And they who read and reflect on them know what is merit, demerit[1].
(But) says Nānak : "He who is devoted to the Lord in His Loving Adoration and in humility dwells, he alone attains Emancipation." *[2]*

Pauri

Sacrfice am I to the True Guru, meeting with whom I in-gather my Lord :
And, who, through His Instruction, blest me with the collyrium of Wisdom with which I beheld the world.
(And realised I that) the seekers, who, adandoning their Groom, have taken to the Other, are drowned.
The True Guru is the Boat : but rare is the one who knows,
That it is through His Grace that we are Ferried across. *[13]*

Shaloka M. 1

The *Simmal* tree, thick and shooting up, arrow-like[2], into the high,
If to it some one comes with hope, one goes away dismayed, but why?
(For), its fruits are insipid and flowers nauseous, and its leaves of no use.
Sweetness and humility, Nānak, are the essence of Virtue.
Yea, bow they all but to themselves, and no one bows down to another,
(But) if in the balance one weighs a thing, that which is heavier[3] alone touches down.
A sinner bows down twice as much, as does the hunter of the deer.
So, mere bowing-down of the head is no avail, if the heart be impure. *[1]*

M. 1

They read the (holy) books, perform prayers and then they fight.
And, they worship stocks and stones and, then, like the herons, enter into a pseudo-trance.
In their mouth is Falsehood, and their bodies are decked with piety,
And the three lines (of the Gayatri) they recite three times in a day.
Round their necks is the rosary, on their foreheads the saffron-mark,
And the folded Dhoti on their loins, and a cloth to cover their heads.
If, only they knew the nature of God,
They would know these deeds and beliefs to be false.
Says Nānak: "One must dwell on the Eternal Lord :
But how is one to find the Way without the True Guru?" *[2]*

Pauai

Beauteous is the form (of life), but one leaves it in the world.
And (then) one is rewarded for one's own deeds, good or bad.
Here, he commands as he wills, but in the Yond he passes through a narrow Path. **P. 471**
And naked he is driven to the Hell, and struck with terror is he.
Yea, committing Sin, one reaps nothing but Pain. *[4]*

Shaloka M. 1

Compassion the cotton, Contentment the thread, of Continence the knot, and of Truth the twist.
This indeed is the sacred Thread of the Soul, O Brahmin, put it on (me), if you have one on you.
For it breaks not, nor is it soiled, nor burnt, nor wasted.
Blessed are those, Nānak, who wear it on their necks.
For, four *Kauris* is the thread bought and wears it (the twice born[4]) in the sanctified square.
And wisdom is whispered into his ears and the Brahmin becomes his guru.
But when the man dies, the thread is burnt, and bereft of it, man goes into the Yond. *[1]*

---

1. ਚਾਰ ਵੀਚਾਰ : आचार विचार ਆਚਾਰ+ਵਿਚਾਰ, *i.e.* through conduct and reflection.
2. ਸਰਾਇਰਾ : like an arrow (ਸਰ, Sans. शर); Kahan Singh translates it as "saturated with water (ਸਰ)"
3. ਗਉਰਾ : (Sans. गुरु), heavy, weighty; momentous, great.
4. A man of either of the first three castes of the Hindus, but particularly a Brahmin whose investiture with the sacred thread (when he arrives at the proper age) is considered a second birth.

M. 1

Myriads of thefts and illlicit loves and falsehoods and abuses,
And myriads of unknown[1] decits stick to life night and day,
(And yet) the Brahmin twists the thread spun out of cotton,
And killing and cooking the he-goat, he eats it and says he to all : "O, wear ye the sacred thread."
When the thread wears off, it is exchanged for another.
But it would break not, Nānak, if the thread had power. *[2]*

M. 1

Believing in the Lord's Name, one attains Honour ; the Lord's Praise is the True Thread.
For, this Pure[2] Thread breaks never, and with it we are Blessed in the Lord's Court. *[3]*

M. 1

No thread there is for the woman, nor any for the senses[3].
And every new morn, 'our beards are spat at'.[4]
No thread for the feet, no thread for the hands,
No thread for the tongue, no thread for the eyes.
Himself the Brahmin goes (into the Yond)[4] without a thread,
And twisting it, he puts it upon others.
And taking wages, he marries off his wards,
And reading their horoscopes[5], shows the way to all.
Hear ye people, and see the wonder of wonders :
His mind is blind and his name is 'wisdom'. *[4]*

Pauri

If the Master be in Mercy, He Makes us Do as He Wills.
Yea, he alone Serves Him, whom He Makes to Serve His Will.
He who submits to His Will is Approved and Mounts to the Palace of the Lord.
Yea, he who follows the Lord's Will, attains his heart's desire.
And in the Lord's Court, he is Blest with the Robe of Honour. *[15]*

Shaloka M. 1

They tax the cow and the Brahmin, and with the cow-dung they hope to Save themselves !
They wear the Dhoti, the frontal-mark and the rosary (like the Hindus), but they eat the barbarian's grains.[6]
Within, they worship (their idols) ; (outside), they read the Qurān, and observe the Code of the Turks.
Shed thy Deceit and Hypocrisy, O Brahmin,
For, it is through the Lord's Name that one Swims across. *[1]*

M. 1

The man-eaters say the (five) prayers !
And they who wield the knife wear the sacred thread !
And in their homes do the Brahmins blow the conch (for prayer),
But, they too relish the same tastes.
False is their stock, False their trade,
Year, they all fill their bellies through Falsehood.
The sense of shame and honour from them is far removed.
For, Nānak, it is Falsehood that fills them all.
On their foreheads is the saffron-mark, and their loins are girt by the Dhoti's folds :
But in their hands is the knife ; yea, they are the butchers of the world. P. 472

---

1. ਪਹਿਨਾਮੀਆ : (पहिनामीआ) (Persian, ਪਿਨਹਾਂ), concealed.
2. ਪੂਤ (Sans. पूत) : purified ; cleansed ; washed.
3. ਇੰਦ੍ਰੀ : (इन्द्री) *Indriyas*, sense-organs.
4. *i.e.* we are dishonoured for our sensual orgies.
4. ਵਤੇ : (वतै) (Lehndi dialect), to go.
5. ਕਾਗਲੁ=(कागल) ਕਾਗਜ : horoscope.
6. The reference is to the Hindu accomplices of the Moghal regime. They became a party to the taxing of the (sacred) cow and all of Hindus (including the Brahmins, their spiritual teachers) and yet they plastered their kitchen squares etc. with cow-dung (an act of "piety"), and performed other rituals to identify themselves with the Hindus outwardly.

They seek approval of the Muslim rulers by wearing blue,
And they worship the Purãnas, succoured by the barbarians' food !
And eat they the he-goat over which is breathed the foreign[1] word,
But lo, they allow no one to enter upon their kitchen square !
They mark off the square, and plaster it with the cow-dung :
But upon it are seated no others but the False ones.
'Lest it be defiled, lest it be defiled',
'And this our food be polluted', they cry.
But with their Impure body, Defiled they are,
Their minds are impure, though they cleanse their mouths.
Says Nãnak : "Dwell, O man, on the (Lord's) Truth,
For, only if one be Pure (of heart), one Attains the Truth." *[2]*

Puri

Each one is in the Lord's Mind ; He Keeps all in His Eye.
Of Himself, He Blesses with Glory, of Himself He causes men to act.
He is the Highest of the high, and in the vast world[2], Yokes He all to their works.
(But), if one incurs His Displeasure, He Makes beggars of kings,
And, even if they beg from door to door, they are favoured not with alms. *[16]*

Shnloka M. 1

If a thief[3] robs a house and this plunder he offers to propitiate his ancestors :
The thing in the other world is recognised, and the dead souls are charged with theft.
The hands of the go-between, (the Brahmin), are chopped off ; thus is the Lord's Justice ministered.
Nãnak : that alone is received whole in the Yond, that one gives out of one's honest bread. *[1]*

M. 1

As the woman has her periods, month after month,
So does impurity abide in the mouth of the Impure, and continually they are scorched
Pure are not they who bathe their bodies :
Pure, Nãnak, are they in whose mind dwells He, the Lord. *[2]*

Pauri

The saddled horses, swift like wind, and the harems colourfully embellished ;
And the houses, halls and mansions : such is the display of the men of the world.
And they indulge[4] as it pleases them, for the lost ones know not the Lord.
They eat and enjoy as they wish, and, seeing their palaces, they lose sight of death.
And then comes age, and their beauty is reduced to the dust. *[17]*

Shaloka M. 1

If impurity attaches (to life's birth)[5], then all, all over, are impure.
In the cow-dung and the wood too is the life of worms.
As many are the grains of food, not one is without life.
And, is not water life, that brings all to life ?
How can then we believe in life's impurity, when impurity is in our very bread.
Nãnak : impurity goes no otherwise save by being Wise. *[1]*

M. 1

The mind's impurity is covetousness, the tongue's impurity is falsehood.
The impurity of the eyes is coveting another's woman, beauty and riches.
The ear's impurity is to hear and carry tales.
Nãnak : even the purest of men, thus bound, go to the city of the Dead. *[2]*

---

1. *i.e.* which is slain after uttering the *Qalima* : the Muslim way of slaughtering the goat.
2. ਮੇਦਨੀ : (Sans. मेदिनी), earth ; land.
3. ਮੋਹਾਕਾ : (Sans. मूषिक :) thief.
4. ਚੀਜ — (चीज) ਚੋਜ ।
5. As is the popular belief among Hindus.

M. 1

The Impurity of impurities is that one loves the Other.
Birth and death are in His Will; through His Will one comes and goes.
All eats and drinks are pure: for the Lord has Blest us with them in His Mercy.
Nānak : they who Realise the Truth through the Guru, to them Impurity sticks not. *[3]*

Pauri

P. 473

Praise be to the Great and True Guru; for He is the Teasure of Good.
When the Lord takes us to the Guru, then alone do we see His Virtues :
And when such be His Will, these are Enshrined in our minds.
He Commands our Evil to depart, laying His Hand on our Forehead.
But, only when the Lord is in Mercy do we Receive the nine Treasures (of the Lord). *[18]*

Shaloka M. 1

Firstly, (the Brahmin) bathes himself, then seats himself he in the plastered (square).
And before the 'pure' one is the food placed, and no one dares to defile it.
The 'pure' one then munches his fare, uttering the sacred words.
But then the food is cast to the closet, by whose fault was it so ?
For the grain is a god, so are water, air, fire and salt,
And when the fifth god, the *ghee*, mixes with it, the food becomes purer still.
But cast into the stomach of the Sinner, the pure food became the refuse to be spat at.
The mouth that utters not the Lord's Name and tastes delicacies without it,
Know ye, that cursed[1] is such a mouth. *[1]*

M. 1

From the woman[2] is our birth ; in the woman's womb are we shaped.
To the woman are we engaged ; to the woman are we wedded.
The woman is our friend, and from the woman is the family.
If one woman dies, we seek another : through the woman are the bonds[3] of the world.
Why call woman evil who gives birth to kings and all ?
From the woman is the woman ; without the woman there is none ;
Nānak : without the woman is the One True Lord alone.
The fortunate and gracious, pearl-like, mouth that utters the Lord's Praise.
Is luminescent, Nānak, and it sparkles in the True Court. *[2]*

Pauri

All call Thee, O Lord, their own : He whom Thou ownest not, O where is he ?
(But), all settle their Accounts as are their deeds.
When man remains not in the world for ever, why should he waste himself away in pride ?
Call no one bad : this is the essence of knowledge ;
And argue not with a fool. *[19]*

Shaloka M. 1

Nānak : with a sharp tongue,one's body and mind become insipid.
And, garrulous is one called and indifferent is his repute.
The sour-tongued in the True Court is discarded, and spit they all in his face.
As a fool is he known by all : and with shoes[4] is he served. *[1]*

---

1. *Lit.* spat at.
2. ਭੰਡਿ : (Sans. भांडम्, vessel, that which holds in the womb), hence woman.
3. ਬੰਧਾਨੁ : (From Sans. बंध:), bonds.
4. ਪਾਣਾ (ਪਨਹੀ) : (पाणा) shoes.

M. 1

False from within, honourable from without, if such Deceit be one's way in the world,
His Dirt goes not, even if he bathes in all the holy waters.
They whose within is silk-soft though their wear is coarse from without; they are the good ones of the world.
For, they are Attuned to their Lord's Love, and seek ever to See His Vision.
In their pleasure do they laugh or weep or keep silence,
For, they care not for one other than the True Lord.
They wait ever upon the the Lord's Door, and when He Gives, they eat.
The Lord's Court is one ; the same is His Pen (to write our Destiny),
And there you and I are one.
But when God, at His Door, Calls men to Account, then, the Sinners, like oil seeds, are pressed hard, and they Cry. *[2]*

Pauri

Thou of Thyself Created the Creation ; and through it is manifested Thy Power.
Thou Seest what Thou Createst, placing the chess-figures each in its place. **P. 474**
He that came must pass away : for the turn of each will come.
He that has life, why should he forsake his Master,
And (thus) with his own hands accomplish not his own Task ? *[20]*

Shaloka M. 2

What kind is the love that clings to the Other ?
He who Merges ever in His Love, he alone is a True Lover.
He who is good only when good is done to him, and in adversity becomes adverse :
Call him not a lover : for he trades in love. *[1]*

M. 2

He who both greets and is impudent (to the Master), strikes no roots,
For, both his aspects are false and are of no account to the Lord. *[2]*

Pauri

Serving whom one attains Beatitude, in-gather Him, the Lord, thou.
The deeds that fruition into Evil, why do such Evil deeds ?
Yea, do no Evil and cultivate foresight, looking far into the yond.
And go the way that makes thee lose not face with thy Lord.
And strive only for that which brings thee True Profit. *[21]*

Shaloka M. 2

If a servant serves the master but is vain and disputatious,
Talk as well as he may, he gets not the approval of the lord.
If he loses his self and so serves he, he gets honour.
For, approved is he who merges in whom he loves. *[1]*

M. 1

Whatever is in the mind bears fruit ; whatever is in the mouth is wind.
He who sows poison and seeks to reap Nectar, does no justice to his mind ? *[2]*

M. 2

With the unwise one's friendship comes not right.
For, he acts only as he knows : you may deal with him and see.
Yea, the like merges in its like, but the unlikes stand apart.
With the Master the command wouldn't do : for with Him only the Prayer works.
If one practises Evil, one becomes Evil :
But, if one practises the Lord's Praise, lo, he blossoms forth. *[3]*

M. 2

Friendship with the unwise, love with the egotist,
Is like a line drawn across water, of which there is neither sign nor mark left. *[4]*

M. 2

If an unwise man does a thing, it comes not right.
(For), even if he does a thing right, he does another wrong. *[5]*

Pauri

If a servant dedicates himself to the service of the lord, and walks in his will,
He gets immense honour and more than his due.
But, if he sets himself up as his rival, he provokes the master,
And he loses his wages and is punished[1] by the lord.
He whose Sustenance sustains us, unto Him let us say, 'All Hail',
Nānak : with the Master, the command wouldn't do ; it is the Prayer that works. *[22]*

Shaloka M. 2

Of what avail is the gift which we receive of our own efforts ?
Nānak : a Blessing is that which our Lord, in His Mercy, Himself Blesses us with. *[1]*

M. 2

What use that service which rids not of the fear of the Lord. **P. 475**
Nānak : the True Servant is he who becomes one with the God. *[2]*

Pauri

Nānak : Infinite and Mysterious is the Lord.
He of Himself Creates[2], He of Himself Destroys.
Some are chained by the neck (by Desire), others (in God's love) have many Joys to enjoy.[3]
When He of Himself Does all, before whom shall go to cry ?
Nānak : He who is the Cause of the Creation, He Cares for His creatures too. *[23]*

Snaloka M. 1

He the Lord Himself shapes the vessels and Fills Himself He all.
Into some He pours the milk (of Compassion), while others burn ever in the Fire (of Desire).
Some (forgetful of God) sleep snugly on the cushions[4] ; while others mount guard over them (but leave not God).
Nānak : the Lord but Decks only those (with His Love) on whom is His Grace. *[1]*

M. 2

He the Lord Himself Creates (the earth) and Gives it a habitation :
Within it He Creates the Creatures and making, unmakes and oversees all
Nānak : whom shall we go to ask, when He the Lord is All-in-all. ? *[2]*

Pauri

Great is the Lord : but how Great is He, one cannot tell.
He is the Creator and the Cause, the Beneficent One, who Sustains all with sustenance.
I do the work that He, my God, has Assigned to me.
Nānak : without the One, there's not another to go to.
And He Does, whatever be in His Will. *[24-1]*

By the Grace of the One Supreme Being. The Eternal, the All-pervading, Purusha. The Creator, Without Fear, Without Hate, the Being Beyond Time, Not incarnated, Self existent, The Enlightener

Words of the Bhaktas—Kabir, Nāmdeva and Ravidās

Rāg Āsā

Āsā Sri Kabirji

I take to the Guru's Feet and ask : "Pray tell me why was man created ?"
"Why does the world come and go : Pray, make me wise in this". *[1]*

---

1. *Lit.* shoe-beaten.
2. ਸਾਖਤੀ (सारवती) (Persian ਸਾਖਤੀ), to create.
3. ਬਿਸੀਆਰ (Persian) : (बिसीआर) : many. ਤੁਰੀ, mare. Literally, the verse would mean :— "Others have many mares to ride"
4. ਨਿਹਾਲੀ (Persian) : (निहाली) cushion, thick bed.

O God, be Merciful to me and Lead me on to Thy Path that my bonds of Fear are loosed,
And the pain of births and deaths, the pleasures of Vice[1], and the woes of the creaturely wombs are no more for me. *[1-Pause]*
Until one tears off the bonds of Māyā and takes Refuge in the Absolute Lord,
One knows not the Self within, nor the state of *Nirvāna*, and is released not from Doubt[3]. *[2]*
That what is not, he should know that it is ; and be devoid of the distinctions of being, non-being,
And of the consciousness of birth and death ; then alone he Merges in the Peace of Equipoise. *[3]*
As when the pitcher breaks and the reflection in the water merges in the reflected object,
So does one Merge in the Absolute Lord, when one's Doubt is dispelled. *[4-1]*

Āsā

They who wear the *Dhotis* of three and a half yards, and the *three-fold* sacred threads
And display rosaries on their necks and in their hands are the polished jugs :
They are the cheats of Banāras, not the saints of God ! *[1]* **P. 476**
I am pleased not with saints such as these,
Who devour the (fruit) trees along with all their boughs ! *[1-Pause]*
They scour their vessels before being placed on the hearth, and wash the wood before it is lighted,
And digging up the earth they make double fire-places, but devour the whole man they ! *[2]*
They live as Sinners and Transgressors, but pass for the Pure ones[3].
They abide ever in Ego and their 'kindreds' are drowned with them. *[3]*
They follow the lead of their minds and so they do the deeds.
Says Kabir : "He who Meets with the True Guru, comes not into the world of Desire again". *[4-2]*

Āsā M. 3

My Father has comforted my Mind,
And Blest me with a cosy Couch, and Nectar is poured into my moutn.
How can I forsake such a Lord, my Father,
(By whose Grace) my life is Approved[4] in the Yond. *[1]*
Dead is Māyā, who has mothered me (so far), and I am at Peace :
Now, I will wear not the mendicant's coat, nor be chilled (by the fear of Death). *[1-Paase]*
I am a Sacrifice to the Father who brought me into being,
And freed me from the clutches of the five (Desires).
He Slayed the five (Demons) and they now lie dead under my feet :
And, Meditating on the Lord, my body ahd Mind are satiated. *[2]*
My Father is the Great Master of the earth :
How am I to Attain unto that Father ?
If I meet with the True Guru, I know the Path,
And I am Pleased with the Creator of the world. *[3]*
I am Thy son, O Lord, Thou art my Father,
And, we both abide in the same place.
Says Kabir, "Thy Slave, O God, has Realised Thee, the One alone,
And, by the Guru's Grace, I have known all." *[4-3]*

Āsā

In one vessel[5] is the cooked chicken : in the other the wine :
And round these have clustered the five 'yogis'[6], in the company of a shameless[7] woman. *[1]*

---

1. ਫੇੜ : (फेड़) evil, bad.
2. ਅਭਿਉ (Sans. अभ्यूह), arguing, reasoning ; guess, conjecture ; understanding.
3. ਅਪਰਸ : who do not touch the metal, etc.
4. *Lit.* the game is not lost.
5. ਪਤਰਿ : (Sans. पात्र), a vessel or pot.
6. The five essentials of the 'left-hand' Tantra ritual, also called पंचमकार, because they all begin with 'म', *i.e.*, मद्य (wine), मांस (meat), मत्स्य (fish), मुद्रा (gesticulation) and मैथुन (copulation).
7. ਨਕਟ : noseless, *i.e.*, shameless.

The bell[1] of Māyā[2] rings to show the seekers the 'path[3]'.
O Māyā, rare is the Awakened one who has snapped thy bonds. *[1-Pause]*
Within all abides Māyā : all are overpowered by her, (for), all are under her sway.
She becomes of everyone a sister, or sister's daughter, but only he who marries[4] her, of him she is the slave. *[2]*
My Spouse is superbly Wise : He alone is called the Saint.
So long as He is my Protector, Māyā comes not near unto me. *[3]*
I have cut off her nose, her ears ; yea, I have cut her up into bits.
Says Kabir, "She is the enemy of the Saints, but of the three worlds the only friend." *[4-4]*

Āsā

The Yogis, the celibates, the ascetics and the Sanyasins repair to the pilgrim-stations,
And men with close-cropped hair and those with woven *mocnj* (round their loins), and men of silence, and mendicants with matted hair all but die in the end. *[1]*
So, one should worship one's only Lord.
For, he whose tongue Tastes the Lord's Love, Death comes not near unto him. *[1-Pause]*
One may know the Shastras[5] and the Vedas[6] and astrology and the rules of grammar too,
And all the tantras and the charms, but, dies he too in the end. *[2]*
He who relishes the regal joy, or the dominions, the royal canopy and the throne, and the women of beauty,
And of betel and camphor and the fragrant *chandan*, he too dies in the end. *[3]* **P. 477**
I have searched the Vedas, the Purānas and the Smiritis, no, none can save us, (save God).
"So," Says Kabir, "I Dwell on the Lord's Name and cease my comings and goings" *[4-5]*

Āsā

The 'elephant' is the rebeck-player, the 'bull' plays the timbrel, the 'crow' beats the cymbals.
And, dressed up in a skirt, dances the 'donkey', and the 'he-buffalow' stage-manages the play ! *[1]*
My Lord, the King, has roasted the 'balls of frost,' but only the Wise one knows their Taste. *[1-Pause]*
The 'lion' sitting in the den prepares the 'betel-leaves', with the 'lizzard' bringing-in the 'nuts',
And the 'mice' sing the 'wedding songs', with the 'tortoise' blowing the conch. *[2]*
The 'son' of a 'sterile woman' is out to marry, and is welcomed under the tents decked with gold.
And he marries off a 'young beauty', and the 'hare' and the 'lion' together sing his praise.[7] *[3]*
Says Kabir : "Hear ye, O Saints, the 'ant' has eaten up a 'mountain',[8]
And the 'tortoise' says, (besides 'water'), he needs the 'coals' too : hear ye men, I have uttered the Words full of Mystery." *[4-6]*

Āsā

To the bag (of the body) in which are the seventy-two (veins), there is but one opening, (the Tenth Door),
And, he alone is a True Yogi who (wanders not out, but) asks for the Gift within this world of nine joints[9]. *[1]*
Such a Yogi realises the nine treasures (of the Self),
For he sucks-in the lower air, and holds it in the sky (of the Tenth Door). *[1-Pause]*
His coat is of Wisdom, his needle of Meditation, and his thread is of Contemplation of the Word.
And of the five elements, he makes the deer-skin to sit on[10], and he walks on the Guru's Path. *[2]*
Of Compassion he makes the rake, his body the fire-place, and (the stilling) of the eye's craving is for him to kindle the fire,
And in-gathers he the Lord's love within himself, and so enters into the Deep Trance the four ages through. *[3]*

---

1. ਠਨਗਨੁ : that which produces the sounds of ਠਨ-ਠਨ *i.e.*, bell.
2. ਨਕਟੀ=ਨਕ-ਕਟੀ, *i.e.*, Māyā.
3. ਬਾਡਾਂਡੂ : (Marathi, वाटा डो) : he who shows the path (वाट).
4. *i.e.* overpowers her.
5. ਆਗਮ ((Sans. आगम) : a sacred writing or scripture; Shastras.
6. ਨਿਗਮ (Sans. निगम) : The Veda or Vedic text.
7. All this verse either means that the impossible becomes possible if we take to God, or, (as is explained on p. 476 foot note,) these symbolisms might signify the evil nature of the human mind (the 'proud' elephant, the 'ferocious' bull, the 'greedy' crow, the 'ignorant' donkey, the 'smug' he-baffalow, the 'man-eating' lion, the worm-eating lizzard, the 'surreptitious' mice, the 'slow-moving' tortoise etc.) & man's involvement with Māyā (young beauty) & his ignorance (offspring of a sterile woman) being shaken off on meeting with God.
8. *i.e.* when the mind is illumined the soul (ant) eats up a mountain (Ego) and the tortoise (mind) though living in the water (spiritual peace) can also suffer the fire (of the world), and the soul (hare) lives in peace with the lion (body's desires).
9. *Lit.* division.
10. *i.e.* overpowers the body of five elements.

All Yoga is in the Name of the Lord, to whom belong the body and the breath.
Says Kabir : "If the Lord is in Mercy, He Blesses one with the Insignia of Truth." *[4-7]*

Āsā

Wherefrom have the Hindus come ? Wherefrom the Muslims ? Who is it that created the (two) paths ?
O man of evil intent[1], reflect on this in your mind : who, pray, is the Creator of heaven and hell ? *[1]*
O Qāzi, which is the book that you've read,
For, they who read and reflect like you are wasted away, as they know not the essence. *[1-Pause]*
Circumcision is made for love of the woman[2], so I shall not be convinced (of its use).
For, if the Lord so Wills that I be born a Muslim, I shall be circumcised by Himself. *[2]*
If circumcision alone makes one a Muslim, what is to be done to a woman ?
For, she is our other half, and she leaves us not, so why not remain a Hindu ? *[3]*
Give up your books and Dwell on the Lord, and oppress not life.
Kabir has taken to his only Lord, but the Muslims (like you) are frustrated by their fruitless strife. *[4-8]*

Āsā

So long as there is oil (of life) in the lamp (of the body), so long one sees all that may be seen.
But when the oil is no more, the wick is extinguished, and the temple becomes a vacuum. *[1]*
O thou mad cap, then no one keeps thee even for an instant in the house.
So Meditate thou on the Lord's Name. *[1-Pause]*
Whose are the father and the mother and whose is the wife, **P. 378**
When the pitcher (of the body) breaks, everyone says : 'Carry him off." *[2]*
In the home the mother wails, and the brothers take away the bier ;
And shaking off her bonds the wife cries, but the swan-soul goes alone. *[3]*
Says Kabir : "Hear ye, O Saints, the man is oppressed, for, he is cast in the Sea of Fear,
And the terror of the *Yama* leaves him not." *[4-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā of Sri Kabirji, Chaupadās, Ik-Tukās

Sanaka and Sanandana, Brahma's sons, knew not Thy end, O Lord,
And Brahma too wasted away his time reading the Vedas. *[1]*
O brother, churn (the curds of) the Lord,
And steadily too, that the Essence is duly Attained. *[1-Pause]*
Make the body the churning pot and churn it with the stick of the Mind,
And into this pot, then, collect the curds of the Word. *[2]*
The churning of the Lord's Essence is to Dwell upon the Lord,
And then, through the Guru's Grace, the Nectar is poured (into our Minds). *[3]*
Says Kabir : "If the Lord, our King[3], Casts on us His Eye of Grace,
We Swim across (safe and whole) to the Other Shore". *[4-1-10]*

Āsā

The wick is dried up : the oil is exhausted.
The drum no longer is beat, (for) the mind-actor has gone to sleep. *[1]*
The fire is extinguished and it gives out smoke no more.
And we See the One Lord, and not another, Pervade all. *[1-Pause]*
The string is broken, the rebeck emits no sounds,
Yea, it is through Error that one spoils one's works.[4] *[2]*

---

1. ਕਵਾਦੇ : (Sans. कुवाद,) low, vile, mean.
2. ਸਕਤਿ : (Sans. शक्ति :) the female organ. The counterpart of the Phallus of Shiva worshipped by a sect of people called *Shaktas*.
3. ਮੀਰਾ (Persian), king; hence God.

Uttering, and telling of, and dilating upon the Lord,
And singing, are all gone, now that I have Known. *[3]*
Says Kabir : "He who slays the Five (Desires),
From him the highest State (of Bliss) is not far." *[4-2-11]*

Āsā

The son commits error upon error,
But the mother minds them not. *[1]*
O Lord, I too am Thy Son,
Wouldst Thou not forgive my Sins ? *[1-Pause]*
Even If the child runs away (from the mother) in anger,
The mother bears it not in mind. *[2]*
My mind is haunted by anxious thoughts :
Then how am I to Cross (the Sea of Existence) without the Light of Thy Name ? *[3]*
O Lord, Bless my body with the Purity of a stainless Mind,
That Kabir utters only Thy Praise, abiding in Poise. *[4-3-12]*

Āsā

The Hajj that I perform is at the banks of the Gomti river,
Where abides my Teacher of yellow robes[1]. *[1]*
O, how wondrously he sings,
That the Lord's Name seems sweet to me. *[1-Pause]*
Nārada, the sage, and Shārada, the goddess of knowledge, Serve Him,
And at His Feet sits Lakshmi, the goddess of wealth, like a slave. *[2]*
On my neck is the rosary : on my tongue the Lord's Name,
And taking a thousand names of His, salute Him I. *[2]*
Says Kabir : "I Sing ever the Lord's Praise, **P. 479**
And instruct both the Hindus and the Muslims (in His Way). *[4-4-13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Sri Kabirji, 9 Panchpadās, 5 Dotukās

O gardener, why tear off the flowers and the leaves, for these too have life.
(But), the stone-gods to whom you make an offering of these live not. *[1]*
This is how one is deluded,
(Knowing not) that the Great God (is not dead) but is ever Awake. *[1-Pause]*
The leaf is the Brahma, the boughs and flowers are Vishnu and Shiva[2] ;
You break the three gods : then, who it is that you want to please ? *[2]*
You carve your gods out of stones placing your feet upon their chests :
If this stone-god be alive and true, then it should devour the sculptor (for this sacrilege) ! *[3]*
Rice, pulses[3], pottage and crisp sweetmeats,
Are enjoyed by the priest, and dust goes into the mouth of the idol ! *[4]*
The gardener is deluded as is the whole world ; only I am deluded not.
Says Kabir : "The Lord, my King, has Protected me in His Great Mercy." *[5-1-14]*

Āsā

Twelve years passed in the childhood ; for another twenty one practises not austerity.
For thirty years more one worships not his God ; and then he regrets, becoming old. *[1]*

1. ਪੀਤੰਬਰ : (Sans. पीताम्बर) : a religious mendicant wearing yellow garments ; here, Krishna.
2. *of*. "ब्राह्मपत हरि शाखा, शंकर कुसुमानि वै" (बृहत् स्तोत्र रत्नाकर).
3. ਪਹਿਤਿ : (पहिति) (Sindhi),pulses.

His life was wasted away saying, "This is mine."
And thiswise, the pool (of his power) was dried up and gone was the strength of his arms. [1-Pause]
What use is to construct a dyke round a dried-up pond ?
What use to fence a reaped farm ?
For, the thief (of death) will carry off what the Ignorant one seeks to protect as his own. [2]
The feet, the head and the hands begin to tremble, and water flows incessantly from the eyes .
And the tongue can utter not the right word : and, now, he leans on religion ! [3]
When the Lord is in Mercy and Attunes one to Himself, one reaps the Profit of the Lord's Name,
And he, by the Guru's Grace, gathers the Lord's Treasure, which goes along with him. [4]
Says Kabir : "Listen ye, O Saints, no one takes along one's riches in the Yond.
And, when the Call of the Lord comes, one leaves off the temple of Māyā in an instant." [5-2-68]

Āsā

Some are blest with silks and others with the *niwar* bedsteads,
While others do not have even a patched coat, nor even a thached roof[1]. [1]
O mind, indulge not in Envy or Strife :
And engage thyself in Good Deeds. [1-Pause]
The Potter applies many colours to the clay that He kneads,
And while some He has Decked with the necklace of pearls, the others are afflicted with a handicap. [2]
The miser is given the wealth to keep, but he usurps it as his own,
But when *Yama's* rod strikes his head, he settles it all for him. [3]
The Lord's Servant is renowned as the Devotee of the Lord, and, obeying the Lord's Will he is at Peace.
And whatever Pleases the Lord that he accepts as a Blessing, and Enshrines the Lord's Will in the Mind. [4] **P. 480**
Says Kabir : "Listen, O ye Saints, false is the sense of possession :
For, when the cage[2] (of the body) is broken, the soul's sparrow[3] flies away, and remain behind but a few bits (of the battered cage). [5-3-16]

Āsā

We are the poor Servants of the Lord : pleasing to us is only the Lord's Praise.
For; the Lord is, since the beginning, the Protector of the poor, and His Command is not to oppress the weak. [1]
O Qāzi, it is vain to argue with the Lord. [1-Pause]
One keeps fasts, and says his daily prayers and utters the Qalimā, but (with these) one goes not to the Heaven.
Within one's heart are a myriad[4] Kaabaas, only if one knew ! [2]
One prays only when one ministers justice, and utters (truly) the Qalimā if he knows the Absolute Lord.
And if the stilling the of five (Desires) is his prayer-mat, then alone one knows the Essence of one's Faith. [3]
Know thy Lord and have Compassion for the living beings, and still thy Ego so that it tastes insipid.
And knowing oneself, one should instruct in it the others, then alone does one share the joys of Heaven. [4]
The clay is the same though manifested as many, and in all is the One Lord alone.
Says Kabir : "(So seeing), I've given up the thought of your 'heaven', and reconciled myself to my own 'hell'." [5-4-17]

Āsā

Not a drop rains from the sky (of the Mind) : now, where is the sound that abided in it and used to utter ?
The sublime Swan-soul has flown away, accompanied by the Transcendent Supreme Lord, the God. [1]

---

1. ਖਾਨ (खान) : (Persian, ਖਾਨਾ), *Lit.* house.
2. ਚਿਰਗਟ : (Sans. चटक+गृह), the cage.
3. ਚਟਾਰਾ : (Sans. चटक), sparrow.
4. *Lit.* seventy, a figure sacred to the Muslims.

Where is now (the Yogi), who used to utter and bide with the body,
And dance in the mind and discourse on the Lord ? *[1-Pause]*
Where is the musician who sat in the temple (of the body),
And where is the word, which is a witness to consciousness; yea, the Lord has taken away all his powers. *[2]*
The ears are impaired : the power of other sense-organs is also worn out.
And the feet are tired and the hands have lost vitality, and the mouth cannot utter a word. *[3]*
All the five (Desires) have lost their edge; yea, all the Thieves, who ran about for what they craved (have fled).
The mind's elephant is tired; worn out too is the heart, and gone is life-force, which used to stage-manage (the play of life). *[4]*
Becoming a corpse, the bonds of the ten (sense-organs) were loosed and lost were all the friends and kindreds.
Says Kabir : "He who Contemplates the Lord, he breaks off his Bonds even while alive." *[5-5-18]*

Āsā, Iktukās

No one is more powerful than Māyā, the she-serpent,
Who deceived even Brahma, Vishnu and Shiva. *[1]*
She who used to bite all is now seated in the pure, still waters (of the Soul).
She, by whom were bitten the three worlds, her reality I saw by the Guru's Grace. *[1-Pause]*
But why call Māyā a she-snake ?
When he, who knows the Truth, devours her too. *[2]*
There is nothing more frivolous than Māyā,
And when she is overpowered, what can the *Yama* do ? *[3]*
This she-serpent was Created by Him, the Lord;
So she of herself is neither powerful nor powerless. *[4]*
If she abides in the body, then the body abides. **P. 481**
And, it is through the Guru's Grace that one Swims Across with ease. *[5-6-19]*

Āsā

Why utter the Smritis before the dogs ?
Why Praise the Lord before the worshippers of Māyā ?
Utter thou the Name of Rām, and Merge in Him.
But talk not of Him to the lovers of Illusion. *[1-Pause]*
Why offer camphor to the crows ?
Why feed a snake upon milk ?
Joining the Society of the Saints, my mind was Awakened and began to discriminate.
Yea, rubbed with the (Guru's) Philosopher's Stone, the Iron (of the mind) was transmuted into Gold. *[3]*
The worshipper of power, like the dog, does only what his Master Wills.
And that what is Writ in his Lot by God, that deed alone he does *[4]*
For, even if one waters the neem-tree with Nectar,
It changes not its nature. *[5-6-20]*

Āsā

A fortress like that of Lankā, a moat like the ocean's,
O where are they, the proud possessions of Rāvana ? *[1]*
What shall I ask for, when nothing stays :
And as I see, the world is passing away. *[1-Pause]*
A hundred thousand sons, and many more grand sons had he,
But in the end his house was dark, devoid of everything. *[2]*
His food was cooked by the Sun and the Moon,
And his clothes were washed by the god of Fire.[1] *[3]*
He, who, instructed in the Guru's Wisdom, Enshrines the Lord's Name in the Mind,
Stays eternally, and goes not ever. *[4]*
Says Kabir : "Hear, ye, O people,[1]
Without the Lord's Name, one is Emancipated not." *[5-8-21]*

---

1. "ਰੇ ਲੋਈ" has also been rendered as :— O Loi, my bride.

Āsā M. 5

Lo, the wonder of wonders,
That, first comes the son, and then the mother !
And, the guru repairs to the feet of his disciple ! *[1]*
And, I saw a lion tending a cow ! *[1-Pause]*
And the fish of the waters delivering herself of an offspring on a tree !
And the cat carting away a dog to eat ! *[2]*
The branches are below and the root is above,
And the tree fruitions and flowers at the stem ! *[3]*
The buffalow rides a horse to take him out to graze,
And, though the bull is out, its load has arrived home[1]. *[4]*
Says Kabir : "He who understands this (mysterious) state,
And utters the Lord's Name, he knoweth all". *[5-9-22]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā, Sri Kabirji : 8 Tipadās, 7 Dotukās, 1 Iktukā

The God Created thy body from a drop of the sperm and protected thee in the fire (of the womb).
For ten months, thy mother kept thee in her womb, and then thou wert involved with Māyā. *[1]*
O man, why dost thou cling to Avarice and lose the merit of the precious human birth ?
For, thou sowed not the right Deeds in the field of thy past birth. *[1-Pause]*
From a child thou becomest old, and what had to happen happens.
Then, while the *Yama* catches thee by the fore-locks, why grievest thou ? *[2]*
Thou cravest for life while the *Yama* keeps thy every breath in the eye.
O Kabir, the world is but a play : so look before thou cast the die. *[3-1-23]* **P. 482**

Āsā

I make my body the dye-stuff (of the Lod's Essence) and Dyeing the mind with it make the five elements my Marriage Party.
And with the Lord, the King, I go round (the Sacred Fire), and so am Imbued with the Lord's Love. *[1]*
O brides of God, sing ye the songs of Marriage,
For the Lord, My God, has come to abide in my Home. *[1-Pause]*
In the Lotus-heart, I erect the Altar, and utter the Wisdom of the Lord:
I've got my Lord as my Groom : O, how Fortunate am I ! *[2]*
The seers and sages and thirty-three crores of gods come in their heavenly chariots[2] to see the Spectacle.
Says Kabir : "My one Lord, the *Purusha*, has Wedded me ; yea, He who is the Master of the earth." *[3-2-24]*

Āsā

Grieved by Māyā[3], I'm now the beloved of God,[4] yet, I dread the *Yama* (domineering) like the elder brother of my Spouse, the Soul.
O my mates, my friends, my Evil[5] has gripped me, and I long for the love of the Awakened Mind[6]. *[1]*
I have become crazy that I forsook my Lord :
O, how may I live as to be at Peaee ?
My Lord lies upon the Mind's Bed, but I See Him not, O, whom shall I tell of my Woe ? *[1-Pause]*
My body fights with me like a foster father ; and selfishness (which mothers me) is ever intoxicated with itself.
But when I live with Wisdom my older brother, the Lord Loves me intensely. *[2]*
Says Kabir : "The five (Desires) Quarrel with me and, in Strife, I have wasted my life away.
The false Māyā has bound the whole world to itself, but I have found Peace, uttering the Lord's Name." *[3-3-2*

---

1. One explanation of this hymn could be that the impossible can become possible through God. The other, and perhaps more in line with Kabir's style would be to treat all these terms as symbolic of a double meaning e.g., the son standing for wisdom and mother for the mind, the Guru for the mind and the disciple for the wisdom. Similarly, lion would stand for the lower (and more ferocious mind) and the cow for the awakened (and innocent) state, etc. The cat might stand for the Mind and the dog for the barking desires : and the fish might be soul living independent of the body's needs. The tree with its branches might signify the body, the Mind the flowers and fruit the soul, or the inmost Mind. The buffalow and the horse might signify the unconscious and the conscious respectively and the bull the body involved with the world and the load the Mind's essence which sits composed, and 'at home.'
2. ਉਜਾਨਾਂ=ਉਡ+ਯਾਨ : aeroplanes.
3. *Lit.* Mother-in-law.
4. *Lit.* Father-in-law.
5. *Lit.* younger sister of the spouse.
6. *Lit.* younger brother of the spouse.

Āsā

(O Brahmin), I have all the Thread in my Home with which I weave continually (the Lord's Name), while on thy neck is only a small thread (of the twice-born).
You but read the Vedas and the Gāyatri, while I have Enshrined the Lord in the Mind. *[1]*
On my tongue and into my eyes and in my heart is the Lord.
But how will you answer at the *Yama's* Door, O you 'emancipated' one ? *[1-Pause]*
We are the cows, you Brahmins our herdsmen, who (pretend to) save us birth after birth.
But you have never taken us Across.
O what kind of herdsmen are you ?
You are a Brahmin : I am but a weaver from Kāshi, but have you the capacity to divine my Wisdom ?
For, you are but a beggar at the kingly doors, while, I, (in my Kingly state) am Attuned to my only Lord. *[3-4-6]*

Āsā

The life of the world is but a dream ;
But we cling to it taking it to be true, forsaking the Great Treasure (of God). *[1]*
O friend, I have befriended Māyā,
Which has snatched away from me the Jewel of Wisdom. *[1-Pause]*
The moth seeing (the light) with the eyes is attracted to it but sees not the fire.
So also the fool minds not the noose of Death, attached to women and gold. *[2]*
Reflect thou and be rid of thy Vice : for thy Emancipator is the One Lord alone.
And such is the Lord of Life that there is not another to equal Him. *[3-5-27]*

Āsā

I assumed many many forms in the past ; now, I cannot assume another. **P. 483**
The instrument and the strings (of Desire) are all worn out, and I am now in the power of the Lord's Name. *[1]*
Now I can dance no more (to the tune of the world) ;
Nor can my mind beat (any more) the drums (to keep the steps). *[-Pause]*
I have burnt off my Lust, Wrath and the Infatuation of Māyā, and the pitcher of Craving has burst.
Yea, the gown of Lust has worn out, and all my Doubt is past. *[2]*
I look upon all beings alike, and all the Strife within me is stilled.
Says Kabir : "I've found my Perfect Lord, through the Lord's Grace." *[3-6- 8]*

Āsā

You keep the fasts to please Allāh but slay life for your relish,
And you consider not another like yourself; so, what for do you prate ? *[1]*
O Qāzi, your only Lord is within you, but you reflect not on Him.
And, you inform not your self and, being bigoted, your human birth is of no account. *[1-Pauss]*
The Qurān calls Allāh alone to be True, who is neither a man nor a woman ;
But reading and re-reading the Book, you know Him not, if your heart feels not His Presence. *[2]*
Our Mysterious Lord Pervades all hearts ; reflect on this in thy Mind.
Says Kabir : "He thy Lord is the only God—of Hindus and Muslims alike." *[3-7-29]*

Āsā Tipadā : Ik-Tukā

I have decked myself to Meet my Lord :
But the Lord is met not, yea, He the Master, the Life of all life. *[1]*
The Lord is my Spouse : I am the Bride of the Lord.
My Lord is Great : I am but a small little thing before Him. *[1-Pause]*
The Spouse and the Bride abide in the same abode.
They lie on the same Couch and yet they Meet not ! *[2]*
Says Kabir, "Blessed is the Bride with whom the Lord is Pleased,
And she is hurled not into the womb again." *[3-8-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Sri Kabirji, Dupadās

The Diamond of my Mind is pierced through with the Diamond of the Lord, and the mind that shakes like the wind is held in Poise.
Yea, all the world is pierced through by this Diamond :
And, I have found Him through the Guru's Word. *[1]*
The Lord's Gospel is the Unstruck Melody (of Bliss), and if the Mind is Pure, swan-like, it Relishes the Lord. *[1-Pause]*
Says Kabir : "I've found such a Lord who Pervades the whole world.
Yea, the Unmanifest Lord has become Manifest for me : it is the Guru's Intuition that has Revealed Him to me." *[2-1-31]*

Āsā

My first Wife[1] was ugly, of low caste, shorn of merit, and of ill-repute, both at my home and her parents, home.
But, now, I have wedded a Beauteous Bride, who is wise, full of merit, and child-bearing, in peace.
How blessed am I that I am rid of my earlier involvement :
May she, whom I have now Married, live through all the ages ! *[1-Pause]*
Says Kabir : "When came the younger Bride, the older one lost her spouse :
And while the new Bride lives with me, the other one has Wedded another." *[2-2-32]* **P. 484**

Āsā

My daughter-in-law was first called Dhania, the woman of fortune :
But now she is renowned as Rām-Jania, the maid-servant of the Lord. *[1]*
"These shaven-headed (Saints) have ruined my home," says my mother.
"That they have goaded my son on to contemplate the Lord". *[1-Pause]*
Says Kabir : "Listen, O my mother,
See you not that these shaven heads have made me lose my (low) caste ?" *[2-3-33]*

Āsā

Stay thy hand, O my daughter-in-law, veil not thy face.
For, at thy life's end this practice is of little avail to thee. *[1-Pause]*
The one before thee went into the Yond doing it all,
See that thou follow not her path. *[1]*
This only is the merit of veiling the face,
That for a few days the people say, "How noble is the bride !" *[2]*
Thy veil is of any avail to thee,
If thou singest the Lord's Praise : yea, if thou dancest His Praise. *[3]*
Says Kabir : "The Bride wins (the heart of the Spouse)
If she passes her life singing Praises of her Lord." *[4-1-34]*

Āsā

I would rather that I am sawn alive than that Thou turn Thy Back upon me.
So take me to Thy Bosom : O Lord, hearken to my prayer. *[1]*
O Loved One, turn Thy Face towards me, for I'm a Sacrifice unto Thee.
Why Thou Makest me miserable turning away from me. *[1-Pause]*
If Thou Split my body, I'll say not 'no',
And, if my body falls (in Thy Way), I'll break not my Bonds with Thee. *[2]*
Between Thee and me there is not another.
For, Thou art my Groom and I Thy Bride. *[3]*
Sayeth Kabir : "Hear, O Loi, my lady,[3]
(With Faith in God), I have lost my dependence on thee." *[4-2-35]*

---

1. The first wife refers to ignorance and the second one to an awakened soul.
2. The reference in this and the following hymn are perhaps to his son's (Kamal's) wife.
3. Loi was the wife of Kabir. The phrase suggests that it could be translated also as "O people", and may not refer to his wife.

Āsā

No one knows the mystery of me, the weaver,
Though the world comes to me to get woven the cloth. *[1-Pause]*
When ye folks hear the Vedas and the Purānas,
Then, I see the whole creation stretched out like the Lord's workshop. *[1]*
Of the earth and the sky the Lord has made a loom,
And of the sun and the moon the warp and the woof. *[2]*
So I join my feet in Prayer, and my mind is pleased with the Lord :
And I, the weaver, having examined my Self, Realised the Lord within my own Home. *[3]*
Says Kabir : "When the loom (of the body) breaks,
The thread (of my consciousness) Merges in the Being of the Lord". *[4-3-36]*

Āsā

Unclean from within, if one washes oneself in the holy waters, he goes not to the heaven.
Why then please the people, for the Lord is not ignorant (of what we are) ? *[1]*
Worship only but the One Lord,
For the True ablution is in the Service of the True Guru. *1-Pause]*
If by bathing alone one were to be Emancipated, then the frogs bathe continually and forever,
But as with the frog, this man too is cast into the womb again and over again. *[2]*
Hard of heart, even if one dies at the holy city of Banāras, he is saved not from Hell.
The Lord's Saint even if he dies in the cursed land of Harambā[1], he redeems all who belong to him. *[3]*
Where there are neither the Vedas nor the Shāstras, neither day nor night, there Abides my Formless Lord.
Says Kabir : "O crazy folks, dwell ye on that God." *[4-4-37]* **P. 485**

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā : Word of Sri Nāmdevji

The One Lord is also Manifested as many, and wherever I See, I See Him Pervading all.
The shiny mirage of Māyā deludes all, but rare is the one who Knows. *[1]*
All is Govind, the Support of the earth, all over it He.
And, there is not another that one may See.
As upon one thread are strung a hundred or a thousand beads, so is the Lord woven, woof and warf, into the world. *[1-Pause]*
The sea-waves, the foam and the bubbles are not separate from the sea :
So is the world, of five elements, the play of the Transcendent Lord ; Reflecting on it, one sees not one separate from the other. *[2]*
Delusion and Doubt and dream-objects one knows as true :
But instructed by the Guru, I craved only for the Good Deeds ; and, Awakened, my Mind was reconciled (to the Lord). *[3]*
Says Nāmdeva : "Reflect in thy mind on the Lord's Creation,
And know thou that the One Lord is deep down in every heart". *[4-1]*

Āsā

I may bring a pitcher full of water and bathe in it the stone-god.
But myriads[2] of species defile the waters : O, brother[3], how shall I wash clean the Lord. *[1]*

---

1. Magha Desh, where if one dies one gets a donkey's birth, according to an old belief.
2. Lit. Fortytwo hundred thousand.
3. ਭੈਲਾ=ਭਾਈਲਾ : (ਭਾਈ) brother.

Wherver I go, I See my One Master,
Who Sports and **Revels** ever in Bliss. *[1-Pause]*
I may pluck flowers and weave a garland and offer it to the stone-god,
But the fragrance of the flowers was first sucked by the black-bee ; then, how with it shall my Lord be Pleased ? *[2]*
I may boil rice in milk and make an offering of the pudding to the stone-god,
But the milk was first tasted by the calf : then, with it how shall I Please my Lord ? *[3]*
Here is the Lord, and there is the Lord, without the Lord there is not another in the world.
So Nāmdeva greets his Lord in the inner Self of everything, for the Lord Pervades and Fills one and all. *[4-2]*

Āsā

With my mind as the yard-stick and (The Lord's Name on) my tongue as the scissors,
I measure and cut off the *Yama's* bonds. *[1]*
What have I to do with the distinctions of caste,
For, I but Cherish ever the Name of the Lord ? *[1-Pause]*
I dye myself in the (Lord's) Colour and sew up (the Lord into my heart).
For, I can live not without the Lord even for a moment. *[2]*
I Worship the Lord and Praise Him,
And night and day, I dwell on my only God. *[3]*
With the golden needle (of the Mind) and the silver thread (of the Lord's Name) lo, I sew up my Lord, the God (into my heart). *[3-4]*

Āsā

The snake casts off its skin but not its venom.
The heron fixes his attention on water (but only to deceive). *[1]*
Why and for what are thy meditation and recitation,
When the mind is purged not of its Sin and Shame ? *[1-Pause]*
He who feeds himself like a lion (by killing life),
He is known to be the god of deceivers. *[2]*
The Master of Nāmdeva has settled my inner Strife.
Drink thou too the Lord's Nectar, O thou deceitful one ! *[3-4]*

Āsā

He who will know the Supreme Lord, will still his Desires.
He who will Cherish the Lord's Worship, will make his Mind care-free. *[1]*
O mind, how wilt thou Swim across the world's Sea, filled with the waters of Vice.
Thou art led astray deluded by false Māyā. *[1-Pause]*
I was born in the house of a calico-printer, but I was made Wise in the Guru's Wisdom.
And, by the Saint's Grace, says Namdva, I met my Lord, the God.' *(2-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā

(The word of Sri Ravi Dās)

The deer, the fish, the black-bee, the moth and the elephant are destroyed by a single malady[1].
But, the man who lives with the five incurable Desires : what hope has he (of redemption) ? *[1]*
O Lord, man is in love with Igorance,
And his Light of Wisdom burns dim. *[1-Pause]*
The worms and animals are thoughtless beings[2] and can discriminate not between Good and Evil,
But man's birth is far too precious : but, as man too, one keeps a low company ! *[2]*

---

1. The deer is **fond** of music, the fish of taste, the black, bee of smell, the moth of light, the elephant of lust.
2 ਸੰਭਵ (Sans. संभव:) birth, production, existence.

Wheresoever are the living beings, they are subject to *Karma*,
And so they are shackled by the unbreakable fetters of Death, and against it nothing avails. *[3]*
O Ravidās, the Slave of the Lord, give up thy Doubt and Sorrow : the Guru's Wisdom is the Austerity of austerities.
O Thou Destroyer of the Devotees' fears, O Thou Lord of Bliss, Thy Mercy is my only Hope in the end. *[4-1]*

Āsā

The Saints who are Thy body, Thy life-breath, O Lord,
Them, through the Guru-given Wisdom, have I found, O God of gods. *[1]*
O God of gods, Bless me with the Society of the Saints and with the Joy of hearing their Word and with their Love : *[1-Pause]*
And, Bless me with their Conduct and their Way, and yoke me to the Service of their Slaves[1]. *[2]*
And I seek another Bounty too—Thy Worship, which fullfils all one's Desires.
And never, never, let me see the Unholy and the Sinners. *[3]*
Says Ravidās : "He alone is Wise who knows
That the Saints and the Eternal Lord are not separate, one from the other". *[4-2]*

Āsā

Thou art the fragrant *Chandan* : I am but a mere castor-tree[2], but I live close to Thee.
From a worthless tree, I have become worthy of Thee, for Thy Fragrance now saturates every pore of me. *[1]*
O Lord, I have sought Thy Holy Society ; Thou art my only Refuge.
I am full of Sins and Thou art my Beneficent, All-forgiving Lord. *[1-Pause]*
Thou art like the pure white and yellow silk-thread, and I am but like a worm :
O Lord, I seek the companionship of Thy Saints as the bee seeks nothing but honey. *[2]*
I am of low caste, with little honour, my birth is low :
And still I, the cobbler, have not Served my Lord, the King, who Pervades the universe ! *[3]*

Āsā

I mind not if my body wears off :
My only fear is that I may not lose Thy Love. *[1]*
Thy Lotus-Feet are the only Refuge of my Mind :
Drinking (Thy Essence), I've in-gathered the Treasure of Thee, O Lord. *[1-Pause]*
Wealth, world's strife and Māyā's rewards are but the delusions (of the mind). **P. 487**
So I, Thy Slave, involve not myself in these. *[2]*
I am bound to Thee with the string of Thy Love.
Says Ravidās, "Tell me, O Lord, how shall I be Delivered (of my Bondage) ?" *[3-4]*

Āsā

Dwell thou on thy Lord, thy only Lord, thy God.
For, Contemplating Him, myriads were Saved and Emancipated. *[1-Pause]*
Through the Lord's Name, Kabir became renowned in the world,
And his account of all the past births was washed-off. *[1]*
Impressed with his Devotion, the god accepted Nāmdeva's offering of milk,
And he no longer was cast into the world of Pain. *[2]*
Ravidās is Imbued with the Lord's Love,
And so, by the Guru's Grace, he will fall not into Hell. *[3-5]*

---

1. ਓਲਗ ਓਲ੍ਗਣੀ : (ओलग) ਓਲਗ, in Marathi, means soiled food or he who cleans the soiled utensils, *i.e.*, a servant The phrase thus would mean : "Bless me with the Service of Thy Servants."
2 ਏਰੰਡ : (इरंड), a tree from which the castor-oil is prepared.

How well dances the man, the puppet of Dust,
See, how he sees, speaks and runs about. *1-Pause]*
When he achieves something, it inflates his Ego,
And when he loses his riches, he grieves. *[1]*
In thought, word and deed, he is attached to the tastes of the world :
And when he dies, no one knows whither he goes. *[2]*
Says Ràvidās, "O brothers, life is but a play,
And so I am in Love with the Lord, the Prime-player". *[3-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā

(Word of Bhagat Dhannāji)

I have wandered through myriads of births : the body, mind and riches stay not :
Yet, the mind is attached to Greed, and (Māyā's) poison and Lust, and forsakes the Jewel of the Lord. *[1-Pause]*
The poisonous fruit seems sweet to the crazy mind, and it discriminates not between Good and Evil.
And, instead of Virtue, it loves Vice[1], and so is caught in the web of coming and going. *[1]*
One Cherishes not the (Lord's) Way in the heart, and burnt (by Desire) is trapped by Death,
And, one stuffs one's mind so much with the poisonous fruit (of Māyā), that one forgets the Person on High from the mind. *[2]*
The Guru Blest me with the riches of Wisdom, and I accepted the Truth of the One Lord alone and was Attuned to Him to become one with Him.
And, dedicated to His Loving Adoration, I Attained Peace, and being thus Satiated, I was Emancipated. *[3]*
He who is shot through with the Light of the All-pervading Lord, to him He, the Undeceivable One, is Revealed.
Dhannā has attained the Riches of the Lord, the Support of the earth, and meeting with the Saints, he has Merged in his God. *[4]*

M. 5

To the Lord, the Sustainer of the earth, was Nāmdeva's Mind Attuned.
And lo he, the calico-printer of little worth, became worthy of Praise. *[1-Pause]*
Giving up his spinning and weaving, Kabir Cherished the Love of the Lord's Feet,
And he, the weaver of low birth, became the Treasure of Virtue. *[1]*
Ravidās, the cobbler, who carted the dead animals, abandoned the love of Māyā ;
And he became renowned through the companionship of the Saints and Saw the Vision of the Lord. *[2]*
Saina, the barber, who was engaged in doing odd little things, became known the world over, **P. 488**
When he Enshrined the Transcendent Lord in the Mind, and was acknowledged among the Devotees of the Lord. *[3]*
Hearing all this, Dhannā, the Jāt, also became dedicated to the God's Way.
And he was ushered into the Lord's Presence : O how Fortunate was he ! *[4-2]*
O mind, why do you Cherish not your Lord than whom there is not another[3].
For even if you roam the whole universe, that alone happens what the Lord Wills. *[1-Pause]*
The Lord, who in the waters of the mother's womb built our body of ten doors,
And Sustained us within its fire ; such is He, our God and Master. *[1]*

---

1. *Lit.* other kinds.
2. ਲਾਖੀਣਾ : (लाखीणा) *lit.* millionaire.
3. ਬਿਬਹਿ : (बिबिह) another.

The she-tortoise is herself in waters, her young ones[1] are on the bank : and they are neither protected by the mother's wings nor fed upon her milk.
But lo, our Beauteous, Perfect Lord, ever in Sublime Bliss, (Feeds them too). *[2]*
The worm lives in stone, and finds not a way of escape :
Him too, Says Dhannā, the Lord Sustains : so fear not thou, O my mind. *[3-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā

(Word of Sheikh Faridji)

They who love their Lord with their whole heart, alone are True,
But, they who say one thing and do another, they are reckoned as False. *[1]*
They who are Imbued with the Love of Allāh are Inebriated with His Vision.
But, they who have forsaken the Lord's Name are a burden to the earth. *[1-Pause]*
The True *Darveshas* are those whom the Lord Himself Owns.
Blessed is their mother and fruitful is their coming into the world. *[2]*
Thou art the Sustainer of the world ; Infinite, Unfathomable, O Lord,
And, they who have Realised Thy Truth, their Feet I Kiss. *[3]*
O Lord, I seek Thy Refuge ; Thou art our Forgiving God :
So Bless Thou Farid, the Sheikh, with the Bounty of Thy Worship. *[4-1]*

Āsā

Prays Farid : "O my loved mates, cling to your Lord,
For, this body will be reduced to the dust, and its home will be a humble grave". *[1]*
I would meet with my Lord today, if I could hold the wandering geese of my mind's Desires[2]. *[1-Pause]*
If I knew I would die and come not again into the world,
I would love not the False world to lose the Merit of this life : *[2]*
And, would be Righteous and True in speech and speak no Falsehood.
Yea, the Path that the Guru shows, that the disciple must follow. *[3]*
Seeing the Youths cross over (the Sea of Existence), the beauteous young Soul[3] is comforted.
(For, they who love not the Lord) their gold-like sides are split. *[4]*
O Sheikh, no one lives for ever in the world,
For the seat I now occupy, it many have occupied before. *[5]*
The swallows in the *Kartik*, the jungle-fire in the *Chaitra*, and lightening in the month of *Shrāvan*,
And the loving arms of the bride round her spouse (stay not for ever). *[6]*
Consider thou this in thy Mind that the mortals stay not eternally,
And the body that takes so long to mature, breaks with a click in a moment. *[7]*
The earth asks the sky, "how many Boatmen[4] have passed away ?"
(Replies the sky:) "Many of them are rotting in the graves, and their souls are suffering admonition (in Hell). *[8-2]*

---

1. *Lit.* body.
2. ਟਾਕਿਮ ਕੂੰਜੜੀਆ ਮਨਹੁ ਮਚਿੰਦੜੀਆ : (टाकिम कूंजड़ीआ मनहु मचिंदड़ीआ) *lit.* if I hold (ਟਾਕਿਮ, ਠਾਕਿਮ) the geese (ਕੂੰਜੜੀਆਂ) of my mind (ਮਨਹੁ) that are now astir (ਮਚਿੰਦੜੀਆਂ, ਮਚੀਆਂ ਹੋਈਆਂ).
3. *lit.* beautiful woman. The youths & the beautiful young woman signify the devotees of God.
4. *i.e.* leaders of men.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not incarnated, Self-existent, The Enlightener

Gujri M. 1, Chaupadās

Thy Name I would make the sandal-wood, and rub it on the stone of my Mind, **P. 489**
And as for saffron I shall offer the Good Deeds, and, thus, in my inmost Self will I Worship Thee. *[1]*
True worship is the Contemplation of the Lord's Name : for, without the Name there is no Worship. *[1-Pause]*
We bathe the idols from without : but if instead one cleans one's mind,
The Dirt of the self is washed off, and we are Emancipated as we depart. *[2]*
Blessed is the cattle that yields milk, though fed on grass.
But cursed is the man who does all (other) deeds, but utters not the Lord's Name. *[3]*
The Lord is near, yea, think Him not afar ; He takes care of thee ever.
And, we get only what He Gives, and He alone is the True One. *[4-1]*

Gujri M. 1

Brahma (they say) was born of the navel of the lotus, and he uttered the Vedas in a melodious tone :
But, the Lord's limits he found not, and coming and going, he abided in Darkness. *[1]*
Why forget thy Love, the Sustenance of thy Vital breath,
Whom worship the Perfect ones and on whom Dwell the sages through the Guru's Word : *[1-Pause]*
Whose lamps are the sun and the moon, and whose Light pervades the three worlds.
The God-men are eternally Pure while the egotists are enveloped by the Darkness of the Night. *[2]*
The adepts grapple with their self in their trance, but nothing do they see with their eyes :
It is when the inmost man is illumined, through the Melody of the Word, that the True Guru settles our Strife. *[3]*
O Thou Master of angelic men, O Thou Infinite, Unborn, the True One,
Usher me into Thy boundless Abode,
That Nānak Attains to Thee, the Life of all life, through Equipoise, and, by Thy Grace, he is Emancipated. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 3

Accursed is the life which yields not the Love of the Lord. **P. 490**
Accursed is the work that yokes us to another and we forsake our God. *[1]*
O my Mind, dwell thou on the True Guru,
Contemplating whom one loves God and forsakes all else :
And the conscious mind clings to the Lord, and one fears not age, and mounts to the State of Deliverance. *[1-Pause]*
Through God's Love, a new Peace has dawned upon me : see, how splendid is this Love !
And myself I have 'eaten up' my self, and so I've become Pure and my Light has Merged in the All-Light. *[2]*
Without Destiny, one finds not such a Guru, for long though one may wish and will :
For, it is He who rends the Veil of Falsehood betwixt me and my God, and I Attain Eternal Bliss. *[3]*
Nānak : how else can a Devotee Serve such a Guru but by surrendering himself to Him
So Enshrine thou His Will in the conscious Mind and then the True Guru Blesses thee of Himself. *[4-1-3]*

Gujri M. 3

Serve thy Lord, nay, serve not another.
For, Serving the Lord, one receives one's heart's Desire : but serving another one's life is a waste. *[1]*
The Lord is my Love, my conduct ; I hear nothing but the Gospel of the Lord.
With the Lord's[2] Grace is my Mind Inebriated : this, indeed, is the Service I render to my God. *[1-Pause]*

---

1. *i e.* the illumined self has itself destroyed its ego and the sense of otherness.
2. *Lit.* Guru's.

The Lord is my Smiriti, the Lord my Shāstra, the Lord is my Kindred, my only Brother.
I hunger for the Lord : with the Lord's Name is my Mind satiated : the Lord is my very Own who Keeps me Company in the end. *[2]*
Without the Lord's, all other treasures are false, for they go not along with me as I pass away.
But the Lord's Treasure keeps ever my company, and it goes along wheresoever I go. *[3]*
The False one is he who clings to Falsehood, and practises False deeds.
Says Nānak : "All that happens, happens in the Lord's Will : else, one cannot tell what is why ? *[4-2-4]*

Gujri M. 3

In the Kali age, precious is the Lord's Name ; through the Guru's Word, it is Realised.
Without the Lord's Name, one is Emancipated not, try as well as one may[1]. *[1]*
I am a Sacrifice to the Guru : yea, ever a Sacrifice to Him am I.
For, Meeting with the True Guru, the Lord Comes into the Mind, and one Merges in Equipoise. *[1-Pause]*
When the Lord Instils His Fear in us, we become Detached in the Mind,
And, through Detachment, we Attain to the Lord, and Merge in the Lord Himself. *[2]*
He alone is Emancipated who has conquered his mind, and then Māya overwhelms him not.
Abides he then in the Tenth Chamber (of the Mind), and knows he the Essence of the three worlds. *[3]*
Nānak : see thou the miracle that the seeker, by the Guru's Grace, has himself become the Guru.
And, such is the Wonder of our Creator-God, that one's Light Merges in the All-light. *[4-3-5]*

P. 491

Gujri M. 3

Every one utters the Name of the Lord,
But through utterance (alone), one mounts not to one's God.
When by the Guru's Grace, the Lord is Enshrined in the Mind,
Then alone one gathers the Fruit. *[1]*
He who Loves the Lord, into him Comes the Lord.
Him the Lord Forsakes not who Enshrines the Lord ever in the Mind. *[1-Pause]*
He within whose heart is Deceit but is called a Saint,
His Craving is stilled not, and he departs, grieving in the end. *[2]*
Nor avails him bathing at a myriad pilgrim stations, for his inner Dirt is cleansed not.
And, he loses not his Duality, and is punished at the hands of the Lord of Law. *[3]*
He on whom is the Lord's Grace, receives he Him, but rare are the God-men who know this Truth.
Nānak : he alone Meets with his Lord, who slays his Ego. *[4-4-6]*

Gujri M. 3

He who loses his Ego, his Mind is ever held and is at Peace.
Yea, he alone is Pure, the God-man, who is Attuned to the Lord's Feet. *[1]*
O Ignorant[2] mind, Contemplate thy Lord that thou receivest thy heart's desire.
And then, by the Guru's Grace, thou suckest-in the Lord's Essence, and art thereafter ever in Bliss. *[1-Pause]*
He who Meets with the Guru becomes the Light[3], and Illuminating others, he becomes worthy of Worship :
And, he who Worships him, gathers the Fruit, and, instructing others, he Reveals to them the Truth. *[2]*
Without becoming Meritorious, one is worshipped not,
For, if one's (own) mind is instructed not, how can one instruct the others ?
If he, the Ignorant and Blind one, calls himself the Guru, whom can he show the Way ? *[3]*
Nānak : without the Lord's Grace, one receives not the (Real) Thing.
He, on whom is His Grace, it he alone receives it.
And, he whom the Guru wants to Bless with Glory, him he Blesses with his Word. *[4-5-7]*

---

1. ਵਿਉਪਾਇ :ਵਿ+ਉਪਾਇ : (विउपाइ) another (ਵਿ) effort (ਉਪਾਇ).
2. ਅਚੇਤ : (Sans. अचेतन्), inanimate, irrational, insensible, senseless.
3. ਪਾਰਸੁ : (पारसु) *lit.* the philosopher's stone (which according to Hindu legend, immediately converts into gold any metal it might touch).

Gujri M. 3, Panchpadās

Neither one gains by abiding in Kāshi[1], nor loses one's wisdom being there.
Only, when one Meets with the True Guru, one's Mind is Awakened, and one Realises the Truth. *[1]*
Hear thou the Gospel of the Lord, O Mind, and Enshrine the Word in thy Self.
For, when the Mind is held, thy Doubt from within is dispelled. *[1-Pause]*
Enshrine the Lord's Feet in thy heart, that thy Sins are washed off,
And thy Mind overcomes the five elements[2] : then, thy Mind abides ever at the holy of holies. *[2]*
This Ignorant mind is self-centred, and so the Truth is Revealed not to it,
And it knows not the Lord's Name, and so Grieves in the end. *[3]*
Kāshi is the Mind itself, the holy of holies : Contemplating the Lord, this truth becomes self-evident :
And all the places of pilgrimage ever abide in him in whose heart Abides the Lord. *[4]*
Nānak : Meeting with the True Guru, one Realises the Lord's Will, and the One alone is Enshrined in one's Mind.
And then one loves whatever is His Will, and Merges in His Truth. *[5-6-8]*

Gujri M. 3

Let the One Name be thy Treasure, O Pundit, listen thou to this True Instruction. **P. 492**
For, whatever one learns, steeped in Duality, through it one comes ever to Grief. *[1]*
Cling to thy Lord's Feet, and thy Mind will be Awakened through the Guru's Word.
Let thy tongue taste the Essence of the Lord, and thy Mind will become Pure. *[1-Pause]*
Meeting with the True Guru, one's Mind is contained in itself, and one sheds one's Craving and Hunger.
And one Receives the Treasure of the Lord's Name, and knocks not then at another door. *[2]*
The egocentrics utter and prattle, but know not the Real.
Through the Guru's Word is their Mind Illumined, and they receive the Lord's Name. *[3]*
One hears the Shastras, but knows not (the Lord),
And, so wanders about incessantly.
For, he, the Ignorant one, who knows not the Self, loves not the Truth. *[4]*
The True Lord Himself has thrown the world in Doubt, then what is one to say ?
Nānak : He does only as He Wills, and Wills He what He wishes to accomplish. *[5-7-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 4, Chaupadās

I beseech Thee, O True Guru, the True Being, God's Own,
We, the humble and lowly, have sought Thy Refuge.
Take pity and awaken the Lord's Name in us. *[1]*
O my Friend, my Guru, Illumine my heart with the Lord's Name.
The Name Revealed to me by Thee is the Friend of my life ;
And to Meditate upon it is my daily routine. *[1-Pause]*
O God, they are Thy Own and their Destiny is high, who trust in Thee and are athirst for Thee:
They are satiated only with Thy Name.
In the Society of the Holy, their Virtues shine forth. *[2]*
They who Tasted not the Name of the Lord, they, the Unfortunate ones,
Are handed over to the *Yama*.
They who sought not the Shelter of the Guru, in the Society of the Holy, fie on them ! O, fie is on their life to come[3] ! *[3]*
They who were received in the Sanctuary of the Guru, they were the ones so Destined by God.
Blessed, Blessed, is the Society of the Holy where I taste
The Essence of the Lord, and His Name is Revealed to me. *[4-1]*

---

1. The modern Banāras, the most sacred of all the cities of the Hindus, and their most important place of pilgrimage and learning.
2. ਪੰਚਭੂਆਤਮਾ : (पंचभूत) five elements, *viz*., earth, air, fire, water and ether.
3. ਜੀਵਾਸਿ : (जीवासि) the life to come.

Gujri M. 4

Dear, O dear, is my Lord : in the Society of the Holy, He Bewitches us through the Word.
Let's Contemplate then the Lord of the earth : for, He alone Blesses us with His Beneficence. *[1]*
O my friends, my brothers, the Lord is pleasing to my Mind.
And so I Sing the Praises of my Lord, and joining the Guru's Holy Society, I look Beauteous. *[1-Pause]*
To be Devoted to the Lord is to Merge oneself in the Ocean of Peace.
Yea, through the Guru's Instruction one overwhelms Māyā and Attains miraculous powers.
The Seeker leans on nothing but the Lord's Name : it alone he Sings and with it alone he decks himself. *[2]* **P. 493**
Unwise and Unfortunate men, having Uncouth minds, are infuriated over the Lord's Name,
Like the crow who tastes not the essence of nectar, but falls ever for dirt. *[3]*
The True Guru is the pool of Nectar : Truth is his speech ; dipping in it, even a crow becomes a swan.
Nānak : Blessed, Blessed are those men of Destiny, who, through the Guru's Instruction, cleanse the mind's Dirt with the Lord's Name. *[4-2]*

Gujri M. 4

Sublime are the Lord's Saints, Sublime is their speech.
For, when they speak, they speak for the good of all.
He who hears them with Love and Devotion, him the Lord Saves by His Grace. *[1]*
O Lord, lead me on to Thy Saints.
O my love, my life-breath, my True Guru, I am a great Sinner : through Thee alone am I Redeemed. *[1-Pause]*
The God-men are Fortunate, for they lean only on the Lord's Name,
And, they suck-in the Lord's Essence : through the Guru's Word fulfilled is their dedicated Worship. *[2]*
They who saw not the Vision of the True Purusha, the Perfect Guru : they, the Unfortunate ones, were destroyed by the *Yama*.
They are the 'curs', the 'swines', they the Vicious ones are cast into the womb again and again. *[3]*
O Compassionate Lord, be Thou Merciful to me, Thy meek Slave, and Save me in Thy Grace.
Nānak but takes Refuge in Thee : Emancipate him Thou in Thy Will. *[4-3]*

Gujri M. 4

Be Thou Merciful to me, O Lord, and Attune me ever to Thy Name,
For, in Contemplating Thee, I attain All Peace, all Merit, all Treasures (of Virtue) and am rid of all Hungers and Pain. *[1]*
O my Mind, only the Lord's Name is thy constant companion.
Instructed in the Guru's Word, I Praise the Lord ever, who is my end-companion and Redeems me in His Court. *1-Pouse]*
Thou art the Beneficent Lord, the Inner-knower ; in Thy Grace, Thou hast Kindled Thy Desire in me.
And now body and mind I crave for Thee ; and in the Guru's Refuge is my Desire satiated. *[2]*
I have received a man's birth by great good Destiny, but accursed it is without the Lord's Name and goes waste.
Without the (Lord's) Name all tastes are bitter and painful ; insipid they taste to our tongue like spittle. *[3]*
They who seek the Lord's Refuge, them the Lord Honours in His Court.
Nānak : Blesses them Lord the God on High, and Takes them He to His Bosom. *[4-4]*

Gujri M. 4

O friends, O men of God, Bless me that my Lord kindles the Life Divine in me.
I am ever a Slave of the Seekers of God, who Contemplate ever the Lord, the Purusha, the Master of the universe. *[1]*
I feel the pangs of my Lord's Love, for I sat awhile at His Seeker's Feet.
O my life-mates, dedicated to my God, lead me on that I Unite with my Lord. *[1-Pause]* **P. 495**
When the Lord Wills, He leads us on to His Devotees, who love the Word of the Perfect and the True Guru.
Fortunate are the beloved seekers of the Guru, who've Attained *Nirvāna* through the Lord of Emancipation. *[2]*

The Society-of-the-Guru-Saint is pleasing to the Lord, for the Guru's Mind pleasing is the Lord's Name.
And, he who finds not the Society of the True Guru, he, the Unfortunate Sinner, is wasted away by the *Yama*. *[3]*
When the Lord Himself is in Mercy, He Unites us with His Saint.
Nānak utters but the (Guru's) Meritorious Word, for in the Guru's Word is Enshrined the Lord's Name. *[4-5]*

Gujri M. 4

He who has attained to the True Guru, the Lord, the Perfect Purusha, him I beseech to instruct me that I love my God :
That my body and Mind are comforted and all is green for me ; and, by good fortune, I Dwell on the Lord's Name. *[1]*
O brother, take me to some one who may Enshrine in me the Lord's Name.
I offer my Soul, Mind and body to the one who recites unto me the Gospel of my God. *[1-Pause]*
Through the Guru's Word, I find the Path of Patience and Righteousness and I am Attuned ever to the Lord's Name.
Nectar-sweet is the Guru's Word, and he who utters it tastes the Nectar-taste. *[2]*
The Lord's Name is Immaculate, through it one gathers not Dirt,
And, when one Contemplates it, he is Attuned to the Lord.
They who have Received not the Name, they, the Unfortunate ones, are wasted away by Death. *[3]*
The Lord is the Life of all life, the Beneficent Source of Bliss.
Contemplate Him then ye all, and be ye eternally in Joy.
Thou art the Beneficent Lord of all, all creatures are Thine, O God,
And Thou in Thy Mercy Unitest Nānak with Thyself through the Guru's Word. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 4

Our mother, and sons are all the creation of the Lord :
He the Lord Himself has bound us with their bonds. *[1]*
O brother, I have given up all my pride[1],
For my body and Mind wholly belong to my God. *[1-Pause]*
The Lord Himself puts Devotion in the Minds of ths Devotees,
And they, therefore, remain Detached even while Attached. *[2]*
When one's inmost Self is Attuned to the Lord,
Then whatever one does is Pleasing to one's God. *[3]*
To whichever work has our Lord Yoked us,
That work alone we do : for He Makes us do nought else. *[4]*
They whose Devotion is approved by the Lord,
They, Nānak, are Attuned to the Name of the All-pervading God. *[5-7-2-7-7-16]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Chaupadās

Why, O mind, thou thinkest of a life of effort[2],
When God Himself is engaged in thy care ?
Even the life created in the stone, its feed the Lord Provideth. *[1]*

1. *Lit.* power.

2. At various other places, human effort is lauded and encouraged by the Gurus. This line therefore can only be interpreted as denouncing the kind of effort which is conscious of itself only, is self-centred and is neither dedicated to a higher cause nor depends upon God's Grace for its results. The effort of former kind leads to worry, care, sense of competition and even violence and frustration, while the effort made in God's name & the fruits dedicated to His causes result in man's fulfilment even if he personally is the loser. Man's needs infact are satisfied easily and soon : it is his craving for more (often at the expense of others) and what he may never need, is indeed the cause of his misery and care which is denounced here.

O Master of Māyā, he who joined the Society of the Saints
Swam across (the Sea of Existence).
Through Thy Grace he received the Supreme Bliss ;
And the Dry Wood blossomed forth. *[1-Pause]*
Neither mother, nor father, nor friends, nor sons, nor wife are our mainstay.
It is God who gives Sustenance to all ; why, O life, then care corrodes thy mind ? *[2]*
Thousands of miles the swallows travel, leaving their offspringbehind ;
Hast thou ever thought of this,
Who feeds them, takes them to their feed ? *[3]*
('Tis their Mother) who keeps them ever in the Mind
The (nine) treasures, the eighteen miracles, the Lord
Keeps in the Palms of His Hands.
Nānak, O Lord, is a Sacrifice to Thee, ever and for evermore,
Whose Extent and Expanse he knows not. *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Chaupadās

The men of the world are engaged in the six-fold[1] way of works :
But from within they are cleansed not of the scum of Ego, and, without the Guru, lose the Game (of life). *[1]*
O my Master, Save me in Thy Mercy.
Among millions, rare is the God's Devotee, all others but trade in God. *[1-Pause]*
I have read through Shāstras, Smritis and the Vedas : all cry out but this :
That, without the Guru, one is Emancipated not. *[2]*
They who have wandered through the whole world and bathed at all the pilgrim-stations,
And reflect day and night in a myriad ways, are enveloped still by Darkness without the True Guru. *[3]*
I wandered through the world, but now I seek the Refuge of the Lord's Gate.
And lo, He has obliterated my Evil nature[2], and Illumining my intellect, has Saved me through the Guru. *[4-1-2]*

Gnjri M. 5

The Lord's Name[3] is my worship, the Lord's Name is my austere living, the Lord's Name is my food.
So my Mind forgets not even for a moment the Lord whose Word I receive from the Society of the Saints. *[1]*
O mother, thy son is back home, earning a great Treasure (of the Lord's Name).
And, he now Cherishes it, waking as in sleep ; walking as at rest. *[1-Pause]*
In the Lord's Name do I bathe ; it alone is my Wisdom and the object of Contemplation.
The Lord's Name is the Raft and the Boat, and the Boatman too who Ferries me Across[4]. *[2]*
Through the Lord's Name have I forsaken my Care, and abandoned my Doubt[5].
Through the Lord's Name, I receive the Nine Treasures (of God) and the Lord's Essence comes into my hands. *[3]* **P. 496**
Expend (the God's Treasure) as well as I may, it is exhausted not, and keeps my company here and Hereafter.
Says Nānak, "The Guru has Blest me with this Treasure, and my Mind is Imbued with the Lord". *[4-2-3]*

Gujri M. 5

Contemplating[6] whom we are rid of all our Sins, and even our ancestors are Redeemed,
Contemplate that Infinite Lord forever. *[1]*

---

1. ਖਟੁ ਕਰਮਾ : (खटु करमा) reading, writing, performing and conducting *Yagna*, giving and taking of alms.
2. ਦੁਰਮਤਿ : (दुरमति) evil nature.
3. *Lit.* wealth.
4. ਪਰਾਨਾ (ਪਾਰ ਕਰਨ ਵਾਲਾ) : boatman.
5. *Lit.* deceit.
6. This hymn is said to have been uttered by Guru Arjun enshrining in it the blessing he received from his mother on the eve of his departure to Lahore to attend the wedding of the son of one of his relations, Sahāri Mal.

O son, thy mother blesses thee.
That thou may forget not thy Lord even for a moment, and Contemplate Him ever. *[1-Pause]*
May the True Guru be Merciful to thee and thy love be for the Saints :
May thou be Robed by God with Honour and thy food be the constant Praise of the Lord ! *[2]*
May thou drink the Lord's Nectar and live eternally : Contemplating Him be thou ever in immense Bliss !
May thou ever be in Joy, thy Desires be fulfilled and be thou never worn by Care ! *[3]*
Be thou the black-bee, hugging the Lotus-Feet of the Lord.
Nānak : be thou pleased with the Lord as is *Chātrik* in bloom on receiving the *Swānti* drop. *[4-3-4]*

Gujri M. 5

One resolves to go west, and the Lord takes him east.
For, He can Disestablish what is Established, and Resolve[1] all matters as He Wills. *[1]*
With Him no contrivance, no cleverness works,
And whatever He judges to be right, that alone happens. *[1-Pause]*
To conquer countries and to gather riches : gripped by such desires one breathes one's last,
And then one abandons one's armies and royal assistants, and is driven to the Abode of Death. *[2]*
Of one-track mind[2], he forces his will, and emphasises he ever his Ego.
And that what is reprehensible, he reprehends once and then accepts it again. *[3]*
When God is in Mercy upon him, spontaneously the fetters of Death are cut off his feet.
Says Nānak : "When one meets with the True Guru, Approved are both one's household and renunciation". *[4-4-5]*

Gujri M. 5

They who Contemplate the Lord's Name, the Treasure (of Virtue), their Bonds are loosed,
And then they are rid of the vices of Lust and Wrath and Selfhood and Māyā. *[1]*
When one Sings the Lord's Praise in the Society of the Holy,
One's Mind becomes Pure, by the Guru's Grace, and one is eternally in Bliss. *[1-Pause]*
Then such is one's Devotion that one loves all that comes from the Lord,
And friend and foe become alike unto him : yea, this is what heralds the way of true Yoga. *[2]*
Then one Sees the Perfect Lord all over, and sees not another.
And, one Sees Him in the inmost recesses of all hearts, revelling in utter Joy. *[3]*
When the Lord of the earth becomes Merciful, one enters the Abode of Fearlessness.
And, in an instant, one's Sorrow and Strife are over, and one Merges in Equipoise. *[4-5-6]*

Gujri M. 5

To whomsoever I go to pray for sympathy, I find him crying out his own pain : **P. 497**
But, he, who Contemplates the Transcendent Lord, he Swims across the Sea of Fear. *[1]*
No one without the Guru-God is there to dispel our Sorrow[3].
And, whosoever forsakes his God and serves another, loses Honour and Glory. *[1-Pause]*
The kindreds bound to us by Māyā are of no avail,
But the Lord's Servant, though low-born, is Highest of the high, and he Fulfils all who seek his Refuge. *[2]*
Myriads of sensual joys are as poison : for they quench not our Thirst.
But one is Illumined utterly, Contemplating the Lord's Name, and the Incomprehensible One then is comprehended. *[3]*
Wandering out and about, I have come to Thy Door, O Thou, my Lord, my King, the Destroyer of Fear.
I seek the Dust of Thy Saints' Feet ; for Thou alone bringest comfort to my Soul. *[4-6-7]*

---

1. ਮਤਾਂਤ : ਮਤ਼ਾ (मता), resolve.
2. ਅਨੰਨਿ : (Sans. अनन्य), undivided, undistracted (mind, etc.).
3. ਬ੍ਰਿਥਾ : (Sans. व्यथा), pain, agony.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Panchpadā

Firstly, man is cast into the womb ; and from there released, he comes to the earth.
But the splendid palaces, the Art galleries, and the beauteous gardens (he gathers here) go not along with him. *[1]*
All Avarice is vain :
For, the Guru-given Name of the Lord alone is of avail to the Soul. *[1-Pause]*
One is involved with one's beloved friends, kindreds, sons and brothers and revels in joy with one's wife,
But when comes one's end, in their presence, Death takes one into its grip. *[2]*
Through endless exploitation, one gathers one's hoards of silver and gold and coins :
But the load-carrier gets only the bare sustenance : the rest but becomes the property of the others. *[3]*
Man builds up a great stable of fine horses and elephants and chariots, and keeping them with care says 'they're mine'.
But when he is destined for the Long March, they go not even a step with him. *[4]*
The Lord's Name is the only True Treasure, the Name alone leads to Peace : yea, the Lord's Name is the king, the kindred, the family and the friend.
Nānak has been Blest by the Guru with the Treasure of the Name, and, lo, it neither dies nor goes. *[5-1-7-8]*

Gujri M. 5, Tipadā

My Sorrow is past and Bliss has entered my Home ; the Fire of Craving is quenched.
The Treasure of the Lord's Name has been Embedded in me, which neither dies nor goes. *[1]*
He who Contemplates the Lord, his Bonds of Māyā are loosed,
And through the Compassionate Lord of Mercy, he is redeemed in the Society of the Holy. *[1-Pause]*
The Devotee, Imbued with the Lord's Essence, Sings His Praise :
And, rising above pain and pleasure, he Knows his Creator-Lord. *[2]* **P. 498**
He, to whom he belongs, then Saves him, and all ways are opened unto him.
Says Nānak : "The Lord is Merciful and Compassionate, O, who can evaluate His Glory ?" *[3-1-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5. Dupadās

The Lord Redeems the Sinners and making them Pure Owns them He, and, then, all pay obeisance to them.
Now, no one minds their caste, and all seek the Dust of their Feet. *[1]*
O Master, such is Thy Great Name !
Thou art the Lord of all creation : and Givest singular Support to Thy Servant. *[1-Pause]*
Through the Society of the Holy, Nānak's Mind has Awakened, and Thy Song of Praise is now his only Mainstay.
For, Thy Service has Redeemed Nāmdeva, Trilochana, Kabir and Ravidāsa, the shoe-maker, (and so will I be Redeemed). *[2-2-10]*

Gujri M. 5

Who is there that Knows his Lord ? Who is there that Knows His Way[1] ?
(For,) neither Shiva, nor Brahma, nor men of silence have found His State of Being. *[1]*
The Lord's Gospel is Profound and Unfathomable :
For, to hear is one thing and to Know another ; yea, it is beyond the capacity of words. *[1-Pause]*
He Himself is the Devotee ; He Himself the Object of Worship ; He is Inebriated with Himself.
For, Nānak's Master Pervades all : and is seen here, there and everywhere. *[2-3-11]*

Gujri M. 5.

The Lord's Saint knows no contrivance : nor resolves he himself, nor deliberates he on his own,
For whenever he has the occasion, he Contemplates his Lord. *[1]*

---

1. ਭਤਾ (भता) = (ਭਾਂਤ) : way.

This is the innate nature of the Lord that He Loves His Devotee,
And Sustains him He and fondles him like His child. *[1-Pause]*
This then is the Devotee's only Contemplation, austere living and the way of works and righteousness, that he Sings the Lord's Praise.
So, Nānak has sought the Lord's Refuge, and is Blest with the Boon of Fearlessness. *[2-4-12]*

Gujri M. 5

Contemplate thy Lord and tarry not for a moment,
And, in utter faith, Serve thou the Saints, giving up Ego and Self-assertion. *[1]*
Yea, Beauteous is thy Lord, He alone is thy pride, thy life-breath.
He Abides ever within thy heart, Witnessing His Miracle, my Mind is bewitched. *[1-Pause]*
Contemplating whom thy mind is in Bliss, and the scum of thy mind is cleansed,
Blessed is thy Union with Him : and, indescribable is its Glory. *[2-5-13]*

Gujri M. 5

The Yogis, the adepts and the experts on Shāstras, all are lured (by Māyā).
The three gods and thirty three crores of angels, are all astounded (by her power). *[1]*
The powerful Māyā overpowers all,
And, there is no other remedy against it save for the Guru's Grace. *[1-Pause]* **P. 499**
She has conquered all places and has overwhelmed all homes.
Says Nānak : "She has left alone only the Saint, and clings to his Feet like a bond-slave". *[2-6-14]*

Gujri M. 5

I Contemplate my Lord and pray to Him with joined palms.
So, He Protects me Giving me His Support and obliterating all the traces of Sin (within me). *[1]*
The Beneficent Master is in Mercy upon me,
And, there is Bliss for me all around, and I, the child of the Lord, am Saved. *[1-Pause]*
When the Groom is met, the Bride sings the Song of Joy, and shouts Victory to the Lord.
Says Nānak : "I am a Sacrifice to the Guru who has Emancipated all". *[2-7-15]*

Gujri M. 5

Mother, father, brothers, sons and kindreds : their support to us is but of little avail.
I've witnessed a myriad pleasures of Māyā, but nothing goes along with us. *[1]*
O Master, without Thee, there is[1] no one to take care of me.
I am Supportless and Meritless ; it is on Thee alone that I lean[2]. *[1-Pause]*
I am a Sacrifice to Thy Feet, for here and Hereafter all is in Thy Power.
In the Society of the Saints, Nānak is Blest with Thy Vision ; and for this he's grateful[3] to no one else (but Thee). *[2-8-16]*

Gujri M. 5.

(The Guru) rids us of the involvements of the world[4] and Doubt and Attachment, and we are Imbued with the Lord's Love.
And instructs he our mind that we Sing spontaneously the Praises of the Lord. *[1]*
O friend, such is the friendliness of the Saint,
That one's Bonds of Māyā are loosed and one forsakes never one's God. *[1-Pause]*
Doing all kinds of deeds in a myriad ways, in the end the Truth became manifest to me,
That meeting with the Saint if one Sings the Lord's Praise, one Crosses the Sea of Fear. *[2-9-17]*

Gujri M. 5

The Lord Establishes and Disestablishes in a moment ; no one can evaluate His Merit.
He Makes a beggar of a king, and Illumines the mind of a low-born. *[1]*
Let us Contemplate then our Lord.
Why care (for the life of the world) where one lives but for a brief moment ? *[1-Pause]*

---

1. ਆਹਿ=ਆਹੇ=ਹੈ (है) : is.
2. ਧੋਰਾ : (धोरा) (Bangru dialect), support.
3. ਨਿਹੋਰਾ (निहोरा) sense of gratitude ; favour, obligation.
4. ਆਲ ਜਾਲ : the bonds (ਜਾਲ) of household (ਆਲ from Sans. आलय, house).

Thine is the Support, O Thou Perfect Guru, I seek Thy Refuge.
Says Nānak : "We, Thy children, are Careless and Ignorant : Protect us Thou with Thy Hands." *[2-10-18]*

Gujri M. 5

Thou art the Beneficent Lord of all ; enter Thou into my Mind.
For, whosoever Enshrines Thy Lotus-Feet in his heart, is rid of Doubt and Darkness. *[1]*
O Master, wheresoever I Contemplate Thee, there I find Thee,
And when Thou, the Sustainer of all, art in Mercy, I Praise Thee, my Lord. *[1-Pause]*
I Cherish then Thy Name ever : and love no one but Thee.
Nānak leans only on Thee, the Creator-Lord ; yea, he leans not on another. *[2-11-19]* **P. 500**

Gujri M. 5

Be Merciful, O Lord, and Bless me with Thy Vision, that I Sing Thy Praise ever,
And wipe the Dust of Thy Slaves' Feet with my hair ; this, indeed, is my life's object. *[1]*
O Master, there is not another without Thee,
So, I Cherish Thee in the Mind, and utter Thee with the tongue, and ever look Thywards. *[1-Pause]*
I pray to Thee, O Compassionate *Purusha*, the Master of all, with joined palms :
Nānak, Thy Servant, Contemplates Thy Name, and is thus Redeemed in the twinkling of the eye. *[2-12-20]*

Gujri M. 5

(Māyā) has overwhelmed the spheres of Indra, Shiva and Brahmā,
But it casts not its (evil) eye on the Society of the Saints, and washes ever their Feet. *[1]*
Now I seek the Refuge of the Lord,
For, my True Guru has shown that this inner Fire (of Māyā) consumes all. *[1-Pause]*
She clings to the neck of the adepts, the seekers, the angels[1] and men,
But, Nānak has the Support of the Creator-Lord, for whom slave myriads like her. *[2-13-21]*

Gujri M. 5

He (who contemplates the Lord's Name) sheds his ill-fame, and the whole world praises him : and he finds a place in the Lord's Court.
And the fear of the *Yama* is dispelled in an instant from his Mind, and in Bliss he proceeds to his (Yonder) Home. *[1]*
He who ever Fulfils thy efforts, O man,
Contemplate thou Him eight watches of the day and night and Cherish Him ever in the body and Mind. *[1-Pause]*
I, the Poor one, seek Thy Refuge, O Thou Destroyer of Sorrow, for I receive what Thou Givest.
Says Nānak, "I'm Imbued with the Love of Thy Lotus-Feet ; Save Thou my Honour, O Lord." *[2-14-22]*

Gujri M. 5

(The Lord is the) Fulfiller of the world[2], Beneficent is He to all ; Inexhaustible is the Treasure of His Worship.
His Service never goes waste ; and, in an instant, Emancipates us He. *[1]*
O my Mind, Cherish thou the Lotus-Feet of the Lord.
Yea, seek thou Him whom worships all life. *[1-Pause]*
Nānak seeks Thy Refuge, O Creator-Lord, for Thou art his life-breath.
And, whomsoever Thou Supportest, what (harm) can the world do to him ? *[2-15-23]*

---

1. ਜਖੁ : (Sans. यक), name of a class of demi-gods who are described as attendants of Kubera, the god of riches, and employed in guarding his gardens and treasury ; ਕਿੰਨਰ : (Sans. किनन्र), a mythical being with a human figure and the head of a horse.
2. ਬਿਸੁੰਭਰ : (Sans. विश्वंभर), All-sustaining

Gujri M. 5

The Lord has Protected the Honour of me, His Servant.
The Guru has Blest me with the Cure-all of the Lord's Name, and all my Ailments are past. *[1-Pause]*
My Transcendent God has Protected Hari Govind[1] in His Mercy,
And his disease is overcome, and we are all in joy, and Dwell ever on the Lord's Praise. *[1]*
Such is the Glory of our Perfect Guru that He has taken us to His Bosom.
Says Nānak : "Eternal is the foundation that the Guru has laid for my House and it becomes firmer with the passage of each day." *[2-16-14]* **P. 501**

Gujri M. 5

You've Cherished not your Lord in the Mind,
And so your life passes in Strife, for, you Sing not the Praise of the Lord. *[1-Pause]*
You gather your little coins through Deceit, and, in a myriad ways, you strive now for this, now that.
And forsaking your Lord, you come to immense Pain and you are eaten up by Māyā, the great Enticer.[2] *[1]*
O Lord, be Thou Merciful to me, and take not my deeds into account.
O Thou Compassionate, All-merciful Govind, Ocean of Peace, Nānak seeks Thy Refuge. *[2-17-25]*

Gujri M. 5

My tongue utters ever the Name of the Lord,
And forsaking all else, Contemplate I no one but God. *[1-Pause]*
The Lord's Name is the only Support of the Devotees ; yea, it is their only Mainstay both here and Hereafter.
Taking pity upon me, my Guru has Blest me with Wisdom and an Awakened conscience. *[1]*
I have sought the Refuge of my Creator-Lord, the Cause of causes, the Master of Lakshmi.
Emancipation and the Way are in the Dust under the Saint's Feet.[3]
This, Nānak, is the Treasure the Lord has Revealed unto me. *[2-18-26]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Chaupadās

Give up all thy cleverness and seek the Refuge of the Saint.
And Sing the Praises of thy Transcendent Lord. *[1]*
O my mind, Cherish the Lotus-Feet (of the Saint),
That you attain Peace and Emancipation, and all your woes depart. *[1-Pause]*
Without God, there is no one that one may call one's mother, father, son, brother or friend.
For, He is the only Companion of our Soul both here and Hereafter ; He who Pervades all. *[2]*
Myriads of contrivances and efforts are of no avail to thee :
For, Purifying only is the Sancturary of the Saints, and one is Emancipated only by the Lord's Name. *[3]*
The Lord is Unfathomable, Compassionate, Highest of the high, the only Refuge of the Saints,
(But), he alone Receives Him, Nānak, in whose Lot it is Writ by God. *[4-1-27]*

Gujri M. 5

Meditate ever on thy Guru ; yea, utter the Praise of the Lord.
Contemplate ever thou thy Lord that thy mind becomes care-free. *[1]*
O my mind, Dwell thou on the Lord's Name,
That thou art Blest with Peace, Poise and Bliss, and Immaculate is thy station. *[1-Pause]*
In the Society of the Holy redeem this mind, and Contemplate Him night and day,
That thy Lust, Wrath and Ego are stilled, and all thy Ailments are dispelled. *[2]*

---

1. This hymn is said to have been uttered by Guru Arjun after the recovery of his son from an attack of small pox.
2. *i.e.* Māyā.
3. *i.e.* if one surrenders one's mind in all humility to the Guru—Saint, one knows the way of Emancipation and is emancipated by practising that way.

Seek thou the Refuge of thy Eternal, Spotless[1] and Mysterious Lord,
And Cherish thou His Lotus-Feet in the Mind, and Attune thyself to the One alone. *[3]*
Lo, the Transcendent Lord is Merciful and has Himself Forgiven me (for my Sins),
And has Blest me with His Name, the Treasure of Peace, and so I Dwell on my Lord. *[4-2-28]*

P. 502

Gujri M. 5

I Dwell on my Lord, by the Guru's Grace, and my Doubt is stilled :
Yea, my Woes and Ignorance and Fear and Sins have all been dispelled. *[1]*
The Lord's Name is my only Love,
And, Meeting with the Saints, I Contemplate the Word of the Lord : for, this is the Purest Way. *[1-Pause]*
All 'meditation' and 'austerity' and like deeds[2] are contained in Contemplating the (Lord's) Name.
For lo, by His Grace, the Lord Saves us and we are Fulfilled. *[2]*
Forget not thou Him even for a moment, for thy Lord is All-powerful.
What can the tongue utter when His Merits are indescribable and beyond count ? *[3]*
The Lord is Compassionate and Merciful : He destroys the Woes of the Afflicted :
Contemplating His Name, Eternal becomes one's Station : so Nānak clings to the Refuge of the Lord. *[4--3-39]*

Gujri M. 5

Selfhood and immense love of Māyā are deep Maladies.
Of them the Cure is the All-powerful Lord's Name which the Guru has Blest me with. *[1]*
Let me seek, then, body and soul, the Dust of His Saint's Feet,
That my Sins, accumulated birth after birth, are obliterated : and the Lord Fulfils my Desire. *[1-Pause]*
In the beginning, the middle and the end we are dogged by wild Desire.
So, let us Dwell on the Guru's Wisdom, and Praise our Lord, that the noose of Death is loosed. *[2]*
Cheated by lust, Wrath, Avarice and Attachment, we are made to go the Round,
But, through the Lord's Loving Adoration, yea, by Contemplation of our God, cease our 'comings and goings'. *[3]*
Thy friends, sons, wives and well-wishers[3], are all being burnt by the three fires[4],
Contemplate then thy Lord that thy Woes are past, and thou meetest with the Lord's Saints. *[4]*
Men wander about in Ignorance in a myriad ways crying, 'O, we are saved not by any means'.
The Lord's Feet are their only Refuge : so Nānak seeks the Sanctuary of the Lord. *[5-4-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5. Dupadās

Contemplate thy Lord, whose very Sight is Fulfilling, yea, He the Cause of all causes.
For, if thou utte His immense Merits, and hear them with thy ears, there is no Separation for thee. *[1]*
O my Mind, Worship the Lotus-Feet of the Lord,
And thy Strife and Woes are ended and the noose of the *Yama* is snapped. *[1-Pause]*
Utter thou the Lord's Name; this is the only way to overwhelm thy Adversaries.
O Lord, be Merciful to Nānak, that he Tastes the Nectar-taste of Thy Name. *[2-1-31]*

---

1. ਅਛੇਦ : (Sans. अच्छिद्र) unbroken, uninjured, faultless, without defect.
2. *i.e.* meditation on something other than God and austerities observed not as an act of dedication to Him but for suppressing the life-desires forcibly (and not spontaneously).
3. ਸੁਹਿਰਦ : (Sans. सुहृदय), good-hearted ; dear, affectionate, loving.
4. The three kinds of miseries which human beings have to suffer in this world, *i.e.*, आध्यात्मिक (caused by the mind), आधिदैविक (caused by fate), and आधिभौतिक (caused by animals).

Gujri M. 5

Thou, my Lord, art Powerful enough to give Refuge to all.
Thou art the Dispeller of Sorrow and the harbinger[1] of Peace.
When one Sings Thy Immaculate Praise, his Woes depart, and his Fear is stilled. *[1]*
O Supporter of the earth, without Thee, I have no other Refuge.
O Thou Transcendent Lord, be Merciful to me, that I Contemplate ever Thy Name. *[1-Pause]* **P. 503**
Through the Service of the Guru, one is drawn to the Lord's Feet, and by great good Destiny, one is Attuned to the Lord.
Yea, in the Society of the Saints, one's Lotus flowers, and (one is rid of the) Vice of one's mind. *[2]*
He who Sings the Lord's Praise, night and day, and Contemplates the Compassionate One,
He Saves himself and also those who belong to him, and all his involvements are over. *[3]*
O Lord, the Sanctuary of Thy Feet is my only Support, Thou art woven into me, warp and woof.
So Nānak seeks Thy Refuge : Protect him Thou with Thy Hands. *[4-32]*

Gujri, M. 1, Ashtapadis

In the lone refuge (of the body) abide the five Thieves[2]; though warned, they still go out to commit Theft.
And he alone, who keeps his Soul safe from the three (Modes) and the ten (sense organs), is Saved. *[1]*
Cherish thou thy All-pervading[3] God, the Wearer of the garland of woods,
And, let Contemplation of thy Lord be thy rosary. *[1-Pause]*
The four Vedas cling to a God whose roots are in the air and whose branches hang down,
But he who knows the state of Equipoise alone is Attuned to the Transcendent Lord. *[2]*
The Elysian Tree of God is in the very Courtyard (of my heart) with Truth as its branches, and leaves and fruit.
(Contemplate then) the All-pervading, Self-existent Lord, giving up all other involvements. *[3]*
Hear ye, listeners, Nānak prays : "Break ye the snare of Māyā.
And Contemplate the Lord in the Mind, wholly Attuned to Him, and then there is no coming back into the womb of Time". *[4]*
He alone is the Guru, he the Disciple, he the Physician, who Knows (the Quintessence).
Him deeds involve not; and he is a Yogi even if abiding in the household. *[5]*
He sheds his Lust, Wrath, Ego, Avarice and Attachment and Māyā.
His Mind Dwells on the Essence of the Eternal Lord, and Him he find by the Guru's Grace. *[6]*
He is Blest with Wisdom and Contemplation, and all Demons before him turn white (with fear).
For, he Tastes the honey of the Lord's Lotus, and is ever Awake (to God). *[7]*
This Lotus of the Lord is fathoms deep, its leaves are the nether regions, and it pervades[4] all.
When I am instructed in His Wisdom by the Guru, I am cast not into the womb again, and forsaking Poison, I Taste the Nectar of the Lord. *[8-1]*

Gujri M. 1

Myriads of people ask Thy Blessings, yea, there is no count of them,
And whatever the nature of their hearts' Desire, that, O Powerful Lord, Thou Fulfillest. *[1]*
Meditation, Austerity, Self-control and Truth are my Mainstay :
O Lord, Bless me with Thy Name that I gather Gladness, for Thy Treasure of Worship is Inexhaustible. *[1-Pause]*
They who are Attuned to Thee in a seedless trance[5], Dwell on nothing but Thy Word.
For them, there is no earth nor water nor sky, and all that is, is the Lord alone. *[2]*
Then, there is no intoxication of Māyā, nor the shadow (of Ignoranc), neither there is infinite light of the sun; nor, of the moon.
The Eyes that saw the whole universe (without), now look within, and view the three worlds at a single glance. *[3]* **P. 504**

---

1. *Lit.* king.
2. *i.e.* lust, wrath, greed, attachment and ego.
3. *Lit.* Vasudeva.
4. ਜੁਆਇਆ : (From Sans. युज्), to unite.
5. ਸੁੰਨ ਸਮਾਧਿ : (सुन्न समाधि) the seedless trance of the Gurmukh in which no thoughts arise.

Thou, O Lord, Created the air, water and fire and Created Thou Brahmā, Vishnu and Shiva ;
And, seek Thee they all, for Thou, the Beneficent Lord, Blessest them as Thou Willest. *[4]*
O Lord and Master, myriads[1] of angels beg of Thee, and Thou Blessest them, for Thy Treasure is inexhaustible.
(But), it is not in to the downed vessel that thy Nectar falleth, but into the one that's turned Thywards. *[5]*
The Siddhas, in their trance, seek from Thee the gift of miraculous powers, and receiving it, they shout Thy Victory :
(For), as is the desire in one's mind, such are the gifts Thou Blessest one with. *[6]*
He who, by good Fortune, Serves the Guru between whom and God there is no distinction,
And dwells, within, on the Word, him the *Yamā* eyes not to destroy. *[7]*
I seek not aught but the Love of the Immaculate Name : Nānak, the *Chatrik*, seeks but the drop of the Lord's Nectar :
So Bless him Thou, O Lord, with Thy Praise. *[8-2]*

Gujri M. 1

Again and again, one is born and then he dies : for, without the Guru, one is Emancipated not.
But the God-men are Imbued with the Lord's Name, and, through the Name, attain Honour and Deliverance. *[1]*
O brother, Attune thyself to the Lord's Name,
For such is the Glory of the Name that, attaining it, one seeks nothing but the Lord, by the Guru's Grace. *[1-Pause]*
One wears the garbs of mendicants to fill one's belly,
But, without Worship of the Lord, there is no Peace ; O man, without the Guru, one loses not one's Ego. *[2]*
Death stands ever over our heads ; age after age, it is our enemy.
But they to whom is Revealed the God's Truth through the Guru, are Saved, for they Attune themselves to the Word. *[3]*
In the Sanctuary of the Guru, the *Yama* eyes one not, and gives no Pain.
For here, one is Attuned to the Unmanifest[2], Immaculate and Fear-free Lord. *[4]*
Enshrine then the Name in the Mind, Attune thyself to it, and lean on thy True Guru,
For the Lord Doth as He Willeth, and His Doings no one can erase. *[5]*
When my Destiny is Awake, I seek the Guru's Refuge, and, I seek no other,
And utter ever only the Name of the One Lord alone who has kept us company since the beginning of Time. *[6]*
I am Thine alone, O Lord, Save me for Thy Name's sake,
And, in Thy Mercy, lead me on to the Guru, that, through the Word, I burn down my Ego. *[7]*
What else shall I seek, friends, when nothing here stays and one enters into the world only to pass away.
Bless Thou me, O Lord, with Thy Name, that I wear it in my heart and utter it with the tongue. *[8-3]*

Gujri M. 1

Neither we are high nor low, nor middling ; we are all but the creatures of the one Lord.
And, when we are Imbued with the Lord's Name, we are Detached (from Māyā), and all our Sorrows Separation and Ailments are gone. *[1]*
O brother, when the Guru is in Grace, one Worships the Lord, **P. 505**
And when one Enshrines the Guru's Immaculate Word in the heart, Death overpowers one not and there is no account left to be settled in the Yond. *[1-Pause]*
When one utters the Lord's Praise, being in His Presence, and accepts what spontaneously comes from the Lord,
(One Knows then) that without the Lord's Name, life is vain.
Yea, every moment that passes without the Lord is vain. *[2]*
The False one finds no Refuge within or without ; and the slanderer finds no Peace,
But the Lord is angered not, and Blesses them all, each day, more and more. *[3]*
The Guru's Blessings no one can erase, for the Blessings are the Master's Own,
And, the black slanderers have (only) slander (to poison) their mouths, who love not the Blessings of the Guru. *[4]*

---

1. ਕੋਟਿ ਤੇਤੀਸ : (कोटि तेतीस) *lit.* thirty three crores.
2. ਅਵਿਗਤ : (अविगत) unmanifest.

But when man surrenders to the Lord, He Forgives him and Unites him with Himself, and takes not a moment to Bless him,
For, He is the source of Bliss, the Lord of lords ; but, through the Guru is He Attained. [5]
He is ever Beneficent and Pervades all as Mercy, and, through the Guru's Word do our wanderings cease.
And, as every metal becomes gold when rubbed with the Philosopher's Stone : so also through the Glory of the Saints. [6]
Pure are the Lord's Waters, in which the Mind bathes, and the Guru it is that scrubs us Clean.
And we are born not again if we keep to the Holy Society ; and our Light Mergets in the All-light. [7]
Thou, O Lord, art the Supreme Person, the Infinite Tree on which is perched the bird of my soul.
Bless Thou Nānak with Thy Immaculate Name that the Praises Thy Word ever. [8-4]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 1

They who Adore the Lord and thirst for His True Love,
They cry out in Prayer to Him and, being in Love, are at Peace in the Mind. [1]
O Mind, seek thou the Lord's Refuge and Contemplate His Name,
For this is the Boat that takes thee across the Sea of Material Existence ; utter thou then the Lord's Name ; yea, do this Deed alone. [1-Pause]
If one recites the Lord's Praise through the Guru's Word, even Death well-wishes one,
Yea, if the Lord's Name Abides in one's mind, one knows the Quintessence of Wisdom and receives the Treasure of Gladness. [2]
The unstable mind wanders after riches[1], yea, the whole world is lured away by its desire.
But the Lord's Devotees know that the Lord's Name alone is Eternal ; and so, through the Guru's Instruction, they are Imbued with the Word. [3]
The world wanders through transmigration, and its Doubt is stilled not,
But the world's maladies sway not the Lord's Abode,
So, to Meditate upon the (Lord's) Name is the only True Wisdom. [4]
This world is lured by Lust and Attachment, and is gripped by the Pain of birth and death.
So seek thou the Refuge of the True Guru ; and Enshrine the Lord's Name in thy heart. [5]
If thy Mind is Attuned to the Guru's eternal Wisdom, thy Mind accepts it and Reflects on it in Equipoise.
Yea, that Mind alone is Pure within which is Truth, and which treasures the Jewel of (the Lord's) Wisdom. [6]
Swim across the Sea of Fear, O Mind, through the Lord's Loving Adorations steeped in His fear, and Attuned to the Lord's Feet.
And Enshrine in thy heart, the Lord's Name, the Purifier of the Sinners, and pray :
"O Lord, I surrender myself to Thee". [7] **P. 506**
Stem the tide of thy Advarice, treasuring the Lord's Name in thy mind ;
And pray : "O Immaculate Lord, I seek Thy Refuge ; stay Thou the wanderings of my mind". [8-1-5]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 3

Let me dance : let my mind dance,
And, so by the Guru's Grace, lose my self.
He who holds his mind, is Emancipated : he gathers what he wishes for. [1]
O my mind, dance thyself before the Guru.
For, if one dances in the Guru's Will, one gathers Peace, and when comes one's end, one fears not Death. [Pause]
When the Lord Himself makes us dance, that indeed is the Lord's Worship ; He Himself inscribes His Love in our minds.
Then He Himself Sings (through us) : He Himself makes us hear, and this Blind mind He leads on to the Path. [2]

1. ਵਿਤ : (Sans. वित्तम्), wealth, possessions, property, substance.

Let the mind dance thus forever and so overcome Māyā, and enter the state of Enlightenment[1], where there is no Sleep.
But the world dances, bound down by Māyā, and sings of what is False : how can the self-willed Worship their Lord ? *[3]*
Dance the angelic beings, the renouncers (of the world) and those dedicated to the way of works, the seers and those who dwell on higher Wisdom.
The ascetics and the seekers dance in their trance ; and they who reflect on the wisdom of their masters. *[4]*
The universe too dances with its parts, and, dance the three Modes ; for, they all seek to find Thee out.
Yea, the whole life dances, as dance the four sources of creation. *[5]*
O God, Dance but they alone (truly) whom Thou Lovest. who are turned towards Thee, Attuned to the Guru's Word.
They alone are Thy Devotees, they alone the Knowers of Thy Quintessence, whom Thou Blessest to submit to Thy Will. *[6]*
This is the Lord's Worship that one is Attuned to the True One ; but without Thy Service, of no avail is Worship.
When one dies to one's self and reflects on the Word, one attains Truth. *[7]*
Many, O many, dance for Māyā's sake, but rare is the one who Reflects on the Quintessence.
But, he alone Attains this State by the Guru's Grace, on whom is Thy Mercy, O Lord. *[8]*
If one forsakes the Lord, even for a moment, that moment but passes in vain.
Let us Cherish our Lord, then, with every breath, that He, in His Will, Forgiveth us. *[9]*
They alone Dance whom Thou Lovest, the God-men who Reflect on the Word.
Nānak : they Attain the Peace of Poise, on whom is the Lord's Grace. *[10-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 4

I live not without the Lord, as the child lives not without the mother's milk.
That Unknownable, Unreachable Lord we Attain through the Guru :
O, Sacrifice am I to the True Guru. *[1]*
O Mind, Swim across (the Sea of Existence) through the Lord's Praise.
Yea, through the Guru does one Receive the Nectar of the Lord's Name on whom is the Lord's Grace. *[Pause]*

P. 507

Thou, O Lord, art Served by Sanaka, Sanadana[2] and Nārada, the sage, and night and day they worship Thee, the Lord of the woods,
Who Saved the Honour of Prehlāda, when he sought Thy Refuge. *[2]*
Thou the Immaculate, Unknowable Lord alone Pervadest all : for Thine is the Light (in all hearts).
The whole world but begs and supplicates at Thy Door : for, Thou art the only Giver. *[3]*
Magnificent is the Word of Thy Devotees : through it, they Sing ever Thy Unutterable Praise.
Blessed is the life of them : they Save themselves along with their whole generation. *[4]*
The self-willed are lured away by Duality and Evil intent, and within them is the Darkness of Desire.
They love not the Gospel of the Saints and are drowned along with their 'kins'. *[5]*
The slanderer slanders others and thus washes off the Dirt of others : nay, he eats that Dirt, this worm of the world.
He slanders the Saints and so is neither here nor there. *[6]*
All this show, this play, is the Creator's : all Power is in the Hands of the Lord.
In the whole age, it is the Lord that threads through all hearts : when the Thread is pulled out, the Creation falls, and there remains the One, the Absolute alone. *[7]*
My tongue Recites and Relishes the Praise of the One Lord :
And, I seek no one but the Lord, for the Love of Lord's Essence is dear to me. *[8-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5

Thou are the King of kings : of the lords of lands Thou art the Overlord :
Of the masters, Thou art the Supreme Master; of the tribes, Thine is the most Sublime. *[1]*

---

1. ਜਿਵ-ਘਰਿ : (शिव-घरि) the state (ਘਰਿ) of awakening (ਜਿਵ) as opposed to the state of spiritual torpor (ਸਕਤਿ).
2. Brahmā's sons.

O my Father, Thou art the Supreme, Unknowable Master.
How shall we Praise Thee ? For, Seeing Thee, one enters into the realm of Ecstasy. *[1-Pause]*
Of the peaceful, Thou art the most Peaceful ; of the givers, Thou art the most Munificent.
Of the glorious, thou art the most Glorious ; of the revellers, Thou Enjoyest the most. *[2]*
Amongst the warriors, Thou art the Bravest ; of the indulgent, Thy Indulgence is the best.
Amongst the householders, Thy Household is the most coveted ; of the Yogis, Thou art the most Pious. *[3]*
Thou art the Creator of creators ; of men of culture, the most Cultured.
Amongst the merchants, Thou art the most Truthful ; amongst the traders, the Trader of eternal Truths. *[4]*
Of the courts, Thine is the only True Court ; of the sanctuaries Thine is the most worthy of giving Refuge.
Of Thy Riches there is no measure, of Thy Coins there is no count. *[5]*
Amongst the honoured names, Thine is the most Honoured ; of the Wise, Thou art the most Wise.
Of all the ways, Thy Way is the Best ; of all ablutions, Thy Ablution is the most Holy. *[6]*
Of the ascetics, Thy Asceticism is the most Perfect ; of all the works, Thy Work is the most Fruitful.
Over all the wills, Thy Will reigns Supreme ; of all the commands, Thy Command is the most Powerful. *[7]*
I speak, O Lord, as Thou makest me speak ; else what power have I to speak ? **P. 508**
And, so, Nānak Sings Thy Praise in the Society of the Saints, for that is all-too-dear to Thee. *[8-1]*

Gujri M. 5

Thou, O God, art the Master, the Man-lion, the Friend of the poor, the Purifier of the sinners,
The Destroyer of Fear, the Compassionate, the Treasure of good, whose Service is ever Fruitful. *[1]*
Yea, Thou art the Supporter and the Master of the earth :
I seek the Refuge of Thy Feet : Ferry me across the Sea of Existence, O Lord of beauteous hair. *[1-Pause]*
Thou art the Dispeller of our Lust and Wrath, of Intoxication and Attachment, the Destroyer of Demons, the Honey of the mind's (bee).
O, Thou Creator of the earth, deliver me from the Pain of birth and death, and Save my Honour, O Lord of Supreme Bliss. *[2]*
A myriad waves of Māyā are stilled[1], when the *Mantram* of the Guru-given Wisdom is Enshrined in our hearts.
O Beneficent Lord, destroy my Ego, dispel my cares, O Thou Infinite Person. *[3]*
Cherish thou, O Mind, thy Powerful Lord each moment, Attuned to Him in the trance of Equipoise.
(For), He is thy Compassionate Lord, ever in Bliss ; seek thou then the Dust of His Saints' Feet. *[4]*
False is my attachment, O Lord ; fruitless is my pursuit of Desires, and Evil are my longings.
Save my Faith, O Lord, from these, and drive my Doubts out, and Redeem me, O my Formless God. *[5]*
From penniless beings and they who had no raiment to cover their nakedness, became they the most Rich, who treasured Thee, their Lord.
And the stark Ignorants became the Wisest men of Patience on whom fell Thy Eye of Mercy. *[6]*
O Mind, when one Contemplates the Lord of the Universe and has abiding Faith in Him in the heart, one is Emancipated in life.
And then one is compassionate to all life, for one Sees Him in all : this, indeed, *is the Way of the Wise.* *[7]*
When the Lord Makes us See His Vision, the ears hear the Lord's Praise, and the tongue utters the Lord's Name.
The Lord then Seems forever with us, Nānak, and He Purifies even the Sinners. *[8-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Gujri, M. 3

(To be sung to the tune of the Ballad of Sikandar and Ibrāhim[2]*)*

Shaloka M. 3

The world is being consumed by Ego : it knows not the Way of Life.
But, he who walks in the Guru's Will, is Blest with the Supreme State (of Bliss).
They who are Attuned to the Lord's Feet live eternally and forever.
Nānak : the Lord is Enshrined in the Mind by His Grace, and the God-men Merge in the state of Equipoise. *[1]*

1. *Lit* : burnt.
2. A popular ballad of the 16th century.

M. 3

We are afflicted by Doubt, and so are involved in Strife,
They who are put to Sleep by tha sense of Duality, Awaken not, for they are attached to the Illusion.

P. 509

This is the conduct of the Egocentric that he Cherishes not the Lord's Name, and Reflects not on the Word.
And so attaining not to the Lord's Name loses his life in vain ; and him, Nānak, the *Yama* lays waste. *[2]*

Pauri

When the Absolute Lord manifested Himself, then there was not another.
He Consulted only with Himself and that alone happened what He Willed.
Then, there was neither the sky, nor the underworld, nor the three worlds.
Then, there was the One Absolute Lord alone ; and nothing was yet created.
And as He Willed, so it came about ; for without Him, there was not another. *[1]*

Shaloka M. 3

The Lord Abides forever, but one Sees His Presence only if one Practises the Word.
He Goes never : nor is He born, nor subject to Death.
Contemplate thou Him forever who Pervades all.
Why dwell upon another, O mind, who is born only to die ?
Vain is the life of those who Know not their only Master and are attached to the Other.
Nānak one knows not how severely are they Punished by the Creator-Lord. *[1]*

M. 3

Let us Contemplate the True Name ; yea, the True One, whose Will alone works.
Nānak : one is Approved only if one knows the Lord's Will, and then alone one gathers the Fruit of Truth.
And, he who nothing but prattles, Knowing not the Will, is Blind and False. *[2]*

Pauri

This indeed, is the basis of the Creation : that Separated, one comes into the world ; and United, one Merges in the Lord.
It is through the Lord's Will that the universe came into being : and through the Will, it will Merge in its Essence.
The Word of the True Guru Reveals that it is through God's Light that all hearts are Illumined.
Brahmā, Vishnu and Shiva are all engrossed in the three Modes.
And so was Māyā created (for all) ; (but), it is in the Fourth State that one finds the Bliss. *[2]*

Shaloka M. 3

That alone is Contemplation, that alone is Austerity, which is approved by the True Guru.
It is in the True Guru's Will that one Attains Glory :
And, if one loses one's self, one Merges in the Guru. *[1]*

M. 3

Rare is the one who receives Instruction from the Guru.
He alone attains to it, whom the Lord Himself Blesses with Glory. *[2]*

Pauri

Ignorance leads to the love of Māyā : hard it is to overcome it.
The (life's) Boat is full of the stones of Sin : how shall it be ferried Across ?
If one is Imbued ever with Devotion to the Lord, the Lord takes one Across.
Then one sheds one's Viciousness and Ego and one's Mind becomes Pure, through the Guru's Word.
Dwell thou, then, on the Lord's Name, for through the Lord is our Emancipation. *[3]*

Shaloka

Says Kabir: "The Door of Salvation is narrow, narrower than one-tenth of the sesame seed.
My mind's Ego is inflated like an elephant's : then how can it pass through it ?"
"If one meets with the True Guru, He in his Grace, Blesses one,
And, then the Door of Salvation opens wide, and one passes through it with ease." *[1-3]*
Says Nānak : "The Door of Salvation is narrow, but he who is meek[1], passes through it.
But, if the mind is inflated with Ego, it can pass not through it ?"

P. 510

---

1. ਨਾਨ੍ਹਾ=ਨਨ੍ਹਾ, (नन्हा), small ; meek.

Meeting with the True Guru, departs one's Ego, and one is filled with the Light of God.
This Soul is (then) forever Emancipated, and it Merges in the Peace of Poise. *[2]*

Pauri

God Created the world and Kept it under His Sway,
No count there can be of the Lord's (Merits) for so doing, one is deluded by the Other.
Meeting with the True Guru, one dies to one's self, and Knowing (one's within) one Merges in Truth.
Through the Word is the Ego eradicated : and one meets with the Lord.
The Lord, Himself Knowing all, Does everything ; and Seeing what He Does, He is Pleased. *[4]*

Shaloka M. 3

He who is Attuned not to the True Guru and Cherishes not the Lord's Name in the Mind,
O, cursed be his life, of what avail is his living ?
Māyā is the false capital-stock : in an instant, its true nature is exposed.
When one loses (one's life), the body is darkened and seems like a withered flower.
They who are Attuned to the True Guru, within their Mind abides Peace.
They dwell upon the Lord's Name with Love ; and, they are Attuned only to the Lord's Name.
Nānak : the True Guru Blesses us with such Riches as are Embedded in our very Soul.
And then we are wrapt in utter ecstasy of the Lord's Love and dyed in the Lord's Colour. *[1]*

M. 3

Māyā is a she-serpent, it clings to the whole world.
And so, he who serves her, him she eats !
Rare is a God-awakened charmer[1], who tramples her under his feet.
Nānak : he alone is Saved who is Attuned to the (Lord's) Truth. *[2]*

Pauri

The bard cries out at the Lord's Door and the Lord Hears him.
And his inner Self is comforted and he Attains to the Perfect (Lord).
That what is writ by God, that Deed one does.
And, when the Lord is in Mercy, one Attains to the Lord's Mansion as one's only Home.
That Lord of mine is Sublime : through the Guru is He Attained. *[5]*

Shaloka M. 3

The Lord of all is the only One : His Presence is seen all over.
But, Nānak, if one obeys not the Lord's Will, then in one's very Home the Lord seems far.
They alone submit to the (Lord's) Will, on whom is the Lord's Grace.
Submitting to His Will, one Attains Bliss, and one becomes a True Bride in the Lord's Love. *[1]*

M. 3

The whole Night I passed in anguish, for the Lord's Love I received not.
Nānak : the True Brides abide in Peace, for the Lord, their King, is their only Love. *[2]*

Pauri

I have roamed the whole world : there is only but One Beneficent Lord.
One finds not Him through one's own efforts(for) the Lord Himself Blesses (us) with the Fruit of the deeds.
Through the Guru's Word, the Lord is Enshrined in one's Mind, and spontaneously is the Lord Revealed.
And, from within is the Fire of Craving extinguished, and one bathes in the Pool of Nectar.
Glory be to the Lord of Glory : it is by the Guru's Grace that one utters thus. *[6]*

Shaloka M. 3

What kind is this love of the body and the Soul, which breaks as soon as it comes about. **P. 511**
Why then feed the body on Falsehood, when it keeps not our company in the Yond ?
The body is the blind dust : ask thou the Soul (that breathes life into it).
(And it says :) "I am enticed by Māyā, and so I come and go.
Yea, I knew not the Lord's Will that I could Merge in His Truth". *[1]*

---

1. ਗਾਰੜੂ : (Sans. गारुडिक :), a charmer, dealer in antidotes.

M. 3

Eternal are the Riches of the Lord's Name ; all other riches but come and go.
These Riches no thief can thieve, nor robber rob.
These riches are embedded in the Soul, and keep its company in the Yond.
One Attains these Riches through the Perfect Guru, (but) the Egotists attain them not.
Blessed are the Traders, O Nānak, who reap the Profit of the Lord's Name. *[2]*

Pauri

My Master is the Highest of the high—True, Deep and Unfathomable.
The whole world is under His Sway : and, all that seems is His Expanse.
Through the Guru's Grace, to Him one Attains ; eternal are the Riches He Blesses us with.
Through the Lord's Grace the Lord is Enshrined in one's Mind (if) one meets with the *great* Guru.
The men of Merit Praise their Lord : for He, the Lord, is Eternal and Perfect. *[7]*

Shaloka M. 3

Cursed is the life of those who forsake the God's Peace, and commit Sins in Ego and so come to grief.
The Ignorant Egocentrics are engrossed in the love of Māyā, and they Know not (the Real).
They attain not Bliss here or Hereafter, and they regret in the end.
Rare is the one who, by the Guru's Grace, Dwells on the Lord's Name and from within him departs his Ego.
Nānak : he in whose Lot it is so *Writ by God*, he alone repairs to the Guru's Feet. *[1]*

M. 3

The Egocentric is like an inverted lotus ; he has in him neither Devotion, nor the Lord's Name.
He works goaded by Māyā, and False is all his effort.
His mind is Imbued not (with the Lord's Name), and he utters what is Insipid and Vain.
He mixes not with the Righteous ones, for he loves Falsehood.
Nānak : the Lord Himself has Established what He has, and while the Egocentrics are Drowned in the Sea of Falsehood, the God-men are Saved, Dwelling on the Name. *[2]*

Pauri

Without Knowing (the Reality), one is ever on the Round, and comes and goes again and over again.
Without Serving the True Guru, one comes to Grief in the end.
If the Lord is in Mercy, one Attains to the Guru, and obliterates one's Ego,
And, one overcomes one's Thirst and Hunger, and Peace abides in one's Mind.
And one Praises ever the Lord, and Attunes one's Mind to God. *[8]*

Shaloka M. 3

He who Serves his True Guru, him worship all,
The surest means (to Deliverance) is that one Attains the Lord's Name.
Contemplating the Lord's Name, one is ever in Bliss, and Peace and Contentment abide in the Mind.
And one eats and wears the Nectar-Name, and so, Nānak, one is Blest with the Glory of the Name. *[1]*

M. 3

O man, hear thou the Guru's Instruction and Attain to thy Lord, the Treasure of Virtue. **P. 512**
And thy Beneficent Lord Comes into thy Mind and thou art rid of Ego and I-amness.
Nānak : when one is Blest with His Grace, one is ever Attuned to the Lord. *[2]*

Pauri

The one turned God-wards is Pure, and is the embodiment of Truth and Contentment.
And one's inner Guile and Viciousness depart, and one conquers one's mind, the natural way.
And one's Mind is Illumined and abides in Bliss, and one loses one's Ignorance.
One Sings ever the Lord's Praise : and through the Lord's Praise is he known.
The Lord is the only Beneficent God : yea, He is our only Friend. *[9]*

Shaloka M. 3

He who Knows the Brahman, is known as a Brahmin : yea, he who is ever Attuned to the Lord.
And, instructed by the True Guru, he practises Truth and Self-discipline and is rid of the Affliction of Ego.
He Sings the Lord's Praise, Gathers the Lord's Praise and Merges in God's Light.
Rare is the one who, in this age, is Wise-in-God, and who, eradicating his Ego, Merges in the Lord.
Nānak : Attaining to Him, he is ever in Bliss, yea, he who Dwells ever on the Lord's Name. *[1]*

M. 3

The Ignorant Egocentric has Guile in him, and he utters nothnig but Falsehood.
But through Guile, the Lord is Pleased not, for He Sees and Hears all, with natural ease.
The world is instructed in Duality, and is rendered Unconscious by the Poison of Māyā.
Going this-wise, one suffers Pain ever, and comes and goes, birth after birth.
His Doubt goes not and he is consumed by Filth.
He on whom is the Lord's Grace, him He instructs in the Guru's Wisdom.
And he Sings the Lord's Praise and Dwells on it, and, through the Lord's Name, is he Released in the end. *[2]*

Pauri

They who obey the Lord's Will, they are the Perfect ones in the world.
They Serve ever their Master by Reflecting on the Perfect Word.
They Serve their Lord, for they Love the True Word.
They Attain to the Lord's Mansion, for they are rid of I-amness
Nānak : they, the God-men, who Dwell upon and Enshrine the Lord's Name in the Mind, are United with the Lord. *[10]*

Shaloka M. 3

In the God-awakened Soul Rings the Music of Equipoise, and he is Attuned to the True Name.
Yea, he is Imbued ever with the Lord's Love : and the Lord's Name is pleasing to him.
He Sees only the Lord, utters the Lord's Praise, and is Attuned spontaneously to the Lord.
He is Blest with the Lord's Wisdom, and his stark Ignorance is dispelled.
(But), he (alone) on whom is the Perfect Lord's Grace, Dwells on the Lord's Name. *[1]*

M. 3

They who Serve not the True Guru and love not the Word,
And Contemplate not the Lord's Name in the state of Equipoise: O, why did they come into the world ?
Again and again they are cast into the womb, and are consumed by the Filth (of Desire).
They are lured by Greed and so are neither here nor there. **P. 513**
Nānak : the God-men are Saved ; for, them the Lord Himself Unites with Himself. *[2]*

Pauri

The Lord's Devotees look Beauteous at the Lord's Gate ; they are made Eternal by the True Word.
In their Mind is the Love of the Lord ; (for,) they are enticed by the Lord's Love.
They abide ever in the Lord's Love and their tongue Tastes the Lord's Essence.
They to whom the Lord is Revealed through the Guru, they Enshrine the Lord in their Mind.
Without the Guru, one Wails incessantly, and is Wasted away by the sense of the Other. *[11]*

Thaloka M. 3

In the Kaliage, the Lord's Devotees earn the Treasure of the Lord's Name, and Attain to the Supreme State (of Bliss).
Serving the True Guru, they Enshrine the Lord's Name in the Mind and Dwell ever on the Name.
Abiding in the world of Desire, they remain Detached, and still their Infatuation and Ego.
They Save themselves, nay the whole world ; O Blessed in their mother.
Such a True Guru he alone attains, in whose Lot the Lord has so Writ.
Nānak is a Sacrifice to his Guru who has led those strayed, back to the Path. *[1]*

M. 3

One is deluded by the triad of Māyā, as the moth is by light, and is thus wasted away.
The Pundits too are deluded by Māyā, and are ever on the look out if there is any one out to make an offering,
Lost in Duality, they utter but poisonous talk ; the Lord has denied them the Glory of His Name.
The Yogis are deluded as much as are the Shaivites and the Sanyasins : for they too have spread the cult of Ego.
They accept not the God's gifts, food or clothes ; and forcing their minds, they waste their lives away.
Of these, he alone is the man Poise[1], who by the Guru's Grace, Dwells upon the Lord's Name.
Nānak : whom shall we go to tell when He the Lord Himself Doth all. *[2]*

---

1. ਸਮਧਾ (समधा) = ਸਮਾਧੀਵਾਲਾ (in a state of trance or equipoise).

Pauri

Māyā and Infatuation and Ego and Wrath and Lust are like the evil Spirits.
On account of them, one is subject to the *Yama*; and one is Punished.
The Egocentrics are led to the *Yama's* Path, for they love the Other.
They are Punished at the *Yama's* Abode, and no one listens to their Wails.
He on whom is the Lord's Grace Meets with the Guru; and, through the Guru is he Emancipated. *[12]*

Shaloka M. 3

Ego and Selfhood entice and so consume the Egocentrics.
As they who are attached to the Other, Māyā clings to them.
If one burns it with the fire of the Guru's Word, then alone it leaves one off.
One's body and Mind look Beauteous and the (Lord's) Name is Embedded in one's Mind.
Nānak : Māyā is destroyed only through the Lord's Name, and through the Guru is it Received. *[1]*

M. 3

My mind wavered for ages and was held not, and so was subject to coming-and-going'.
In the Lord's Will, I was so Deluded : for, He it is who puts up the Play.
When the Lord is in Mercy, then the Guru is Met with, and one's mind being held, one Merges in the Lord's Being. **P. 514**
Nānak : through the Mind is the mind satiated, and then nothing dies, nor goes. *[2]*

Pauri

The (human) body is the Fortress of the Infinite : it is when one's Destiny is Awake that one Attains to it.
For, in the body Abides He, the Enjoyer and the Relisher,
Yea, He who also is Detached : Attached and yet Separate.
All that He Wills He does; all that He does, happens.
When one Dwells on the Lord's Name, by the Guru's Grace, goes one's Separation from the Lord. *[13]*

Shaloka M. 3

The True Lord Himself enables man to Praise Him, through the Guru's Word.
Through the Guru does one realise that to Praise Him is to Merge in His Wonder.
Blessed is the Guru's Word ; through it, one is United with the True One.
One Attains the Lord through His Praise : (and), through His Grace is the Lord Attained. *[1]*

M. 3

Blessed is the tongue that utters the Lord's Praise through the Word.
For, through the Perfect Word is Met the Perfect Lord.
Fortunate are they who Praise their Lord.
They who Praise their Lord look Beauteous and the world comes to Worship them.
It is through the Lord's Grace that one is Blest with the Lord's Praise ; and one Attains Glory at the Lord's Gate. *[2]*

Pauri

On the fortress of our body close the two hard doors—Falsehood and Ego.
(But), the Ignorant and Blind Egocentrics are deluded by Doubt : so they See them not.
Men assume various garbs and make many efforts, but they find them not.
It is through the Guru's Word that the Doors are opened and one Dwells on the Lord's Name.
The Lord is the Tree of Nectar ; and they who partake of its Fruit are Satiated. *[14]*

Shaloka M. 3

Praising the Lord, one's Night (of life) passes in Peace.
O mother, Praising the Lord, one is ever in Bliss.
Praising the Lord, one is Attuned to the Lord.
One Praises the Lord, if on one be the Lord's Grace.
Praising the Lord, one gathers Glory.
Nānak : Praising the Lord, one acts as is the Lord's Will. *[1]*

M. 3

Blessed is the True Word; through the Guru is it Revealed.
For, through the Word, one Praises one's Lord, and the Lord's Praise Abides in one's Mind.
Praising the Lord, the God-men Attain to the Lord spontaneously.
Blessed are the ones, Nānak, who Cherish the Lord in in their Mind. *[2]*

Pauri

This mind is avaricious : one finds it ever engrossed in Greed.
The love of Māyā and Craving entice away the mind, and the mind wanders in all directions.
Hereafter, thy name or caste will go not along, and know thou that the Egocentric is consumed by Sorrow.
If the Lord's Essence one's tongue Tastes not, whatever one speaks is Sour.
Yea, they who, through the Guru, Taste the (Lord's) Nectar, are Satiated and Content. *[5]*

Shaloka M. 3

Glory be to the Lord who is Unfathomable and Deep.
Glory be to the Lord, the Giver of Merit, and of Poised Mind. **P. 515**
Glory be to the Lord who Pervades all.
Glory be to the Lord who Sustains all.
Nānak : Glory be to the One Lord, who was Revealed to me by the Guru. *[1]*

M. 3

The God-men Praise their God ever, but the egotists eat the Poison (of Māyā) and Die.
For, they Love not the Lord's Praise, and they pass their days in Sorrow.
The God-men drink the (Lord's) Nectar, and, Praising their Lord, they are Attuned to the Lord.
Nānak : they who Praise their Lord are the Pure ones, and to them is Revealed the Mystery of the three worlds. *[2]*

Pauri

If the Lord so Wills, one Meets with the Guru, and Serves and Worships the Lord.
If the Lord so Wills, He is Enshrined in one's Mind, and, in Poise, one drinks the Lord's Essence.
If the Lord so Wills, one attains Gladness, and earns the Merit of the Lord.
And then in the Lord's Abode, one has one's seat on the Throne; and, one abides ever in the Self.
(But), they alone accept the Lord's Will, who Meet with the Guru. *[16]*

Shaloka M. 3

They alone Praise their Lord whom the Lord Himself enables to Realise (His Glory).
They become Pure of minds and rid their minds of Ego.
The Guru's Devotees who Praise their Lord, gather the Fruit of their heart's Desire.
Beauteous are they who Praise their Lord : O God, lead me on to them.
I hymn the Lord's Praise with the heart, and also with the tongue.
Nānak : they who Praise their Lord, the God, to them I surrender my body and mind. *[1]*

M. 3

Glory be to the True Lord, whose Name is Nectar-sweet.
They who Serve their Master are Blessed : I am a Sacrifice to them.
Glory be to the Lord, the Treasure of Good : but he alone has His Taste who is so Blest.
Glory be to the Lord who pervades the seas ; through the Guru is He Attained.
Say ye all, O Devotees, "Glory be to the Lord", for the Perfect Guru is pleased with the Lord's Praise.
Nānak : he who Praises his Lord with the whole Mind, him the couriers of the *Yama* touch not. *[2]*

Pauri

The Lord alone is True : True is the Guru's Word.
Through the True Guru is the (Lord's) Truth Revealed, and, through Truth, one Merges in Equipoise.
They keep ever Awake (to their Lord), and Waking, their Night (of life) passes.
Through the Guru's Instruction, they Taste the Lord's Essence ; yea, they are the Blessed ones.
Without the Guru, not one has Attained to Him, and the Ignorant ones are wasted away. *[17]*

Shaloka M. 3

The Lord's Word is the Lord's Praise ; nothing equals the Lord's Praise.
The Lord's Praise is deep and unfathomable ; O, Blessed is the True Love.
Glory be to the Self-dependent Lord : Glory to the One who alone Does whatever He Wills.
Glory be to the Nectar-Name, but rare is the God-awakened Soul who is Blest with it.
The Lord's Praise one Attains through the Lord's Grace ; it is through His Mercy that one is Blest with it.
Nānak : through the Guru is one Blest with the Lord's Praise, and so utters he ever the Lord's Name. *[1]*

P. 516

M. 3

Without Serving the True Guru, one attains not Peace : and, there is no other place to go to.
One may long as long as one may, one Attains not to Him, save through the Lord's Grace.
They within whom are Vice and Greed, are wasted away by Duality.
They escape not the cycle of births and deaths, and, abiding in Ego, they suffer Sorrow.
(But), they who are Attuned to the True Guru, they are bereft of nothing.
Them, the *Yama* calls not, nor do they suffer Pain.
Nānak : through the Guru is one Saved and one Merges in the True Word. *[2]*

Pauri

The Lord's bard is he who Loves the Lord.
And, Standing at the Lord's Gate, Serves the Lord and Dwells on the Guru's Word.
The bard Attains to the Lord's Mansion and Cherishes the (Lord's) Truth in his heart.
The bard has a high station, for he Loves the Lord's Name.
To Dwell on the Lord's Name is to Serve the Lord, for thus is one Emancipated. *[18]*

Shaloka M. 3

The human body, like the herdswoman, is of low-caste, but when she Attains to her Spouse,
She, Dwelling on the (Guru's) Word, Contemplatee ever her Lord :
She Attains to the True Guru (and) abides in the Lord's Fear : she (then) is a Woman of high Family.
(For) he realises the Lord's Will, by His Grace.
She who is of little Merit and Ill-mannered, and is Abandoned by her Spouse,
When she too abides in the Lord's Fear, her Dirt is washed off and her Body becomes Pure.
Illumined from within, her Mind becomes Sublime, and, Dwelling on the Lord, she becomes a treasure of Virtues.
She abides and works in the Fear of the Lord,
And so is Blest with Peace and Glory here, and enters the Gate of Salvation Hereafter.
From the Lord's Fear we Attain to the Fear-free Lord, and our Light Merges in His Infinite Light.
Nānak : Blessed is she who is Pleasing to the Lord ; on her is the Grace of God. *[1]*

M. 3

Praise ever thy Lord : be a Sacrifice to the True One.
Nānak : burnt be the tongue that, forsaking the One alone, is attached to the Other. *[2]*

Pauri

Only a particle of the Lord's Glory was manifested in His 'incarnations' : for they loved the Other.
And ruled they like the kings, and fought for pleasure and pain.
They who serve Shiva and Brahmā know not that these too had found not the limits of the Lord.
For the Fear-free Lord, without Form, is Unknowable and is Revealed only through the Guru.
And there where such a Lord is Worshipped, there is no Separation, nor Woe, and Eternal is such a world. *[19]*

Shaloka M. 3

The world of form but comes and goes.
He who knows this is Approved (by the Lord).
But, he who prides on his self is Ignorant and Unwise. *[1]*

M. 3

The mind is (like) the elephant : the Guru the elephant-driver, Wisdom is the goad ; and howsoever the Guru instructs, so doth the mind follow.
Nānak : the mind-elephant without the (Guru's) goad, strays from the Path. *[2]*

Pauri

My prayer is to the One who is my Creator-Lord.
(For), when I Serve (Him), the True Guru, I am Fulfilled. **P. 517**
Nectar-sweet is the Lord's Name : I Contemplate it ever.
Joining the Society of the Saints, I was rid of Woes :
And then I became Care-free, having gathered the eternal Riches of the Lord. *[20]*

Shaloka M. 3

I have raised the embankments of the Mind's farm, and gaze at the high skies :
O clouds, burst as ye must, why keep me in wait ?
When the Bride longs for the Spouse, steeped in Worship, the Spouse comes to her like an (unexpected) guest :
Nānak is a Sacrifice to those who, by the Guru's Grace, have Enshrined the Lord in their Mind. *[1]*

M. 3

Sweet is that which pleases : a friend is he who becomes thee.
Nānak : he alone is Wise-in-God, whose Mind is Illumined by the Lord Himself. *[2]*

Pauri

To Thee I pray, O Lord, Thou art my True Master.
Thou art my Protector ever : I Dwell only upon Thee.
All creatures belong to Thee, and Thou Pervadest all.
He who slanders Thy Slaves, him Thou Destroyest.
Yea, forsaking all Cares, I become Care-free, when I repair to Thy Feet. *[21]*

Shaloka M. 3

The world builds hopes ; and the hopes go not, nor die.
But he alone is Fulfilled who rests his Hope on God. *[1]*

M. 3

Desire and Hope will fade away if the Lord, who Produced these in the mind, so Wills.
Nānak : nothing is eternal, save the Lord's Name. *[2]*

Pauri

The Lord Himself Created the world in a perfect order.
He Himself is the Merchant, Himself the Tradesman, Himself is He the Store-house.
Himself is He the Sea, Himself the Boat, Himself the Boatman.
Himself is He the Guru, Himself the Disciple, Himself He Shows us the destined End (of life).
Nānak : Dwell thou on the Lord's Name that all thy Sins are eradicated. *[22-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Gujri : M. 5

Shaloka M. 5

Within me, I Contemplate the Guru : with the tongue, I utter the Guru's Word.
With my Eyes, I See the True Guru : with my ears I hear His Word.
For, he who is Imbued with the True Guru, has his Abode in the Lord's Court.
He who is Blest with this Boon has the Grace of God upon him.
But, rare are such beings : they, verily, are the Creation's cream. *[1]*

M. 5

The Lord Himself Protects all : it is He who Saves all.
He Leads us to the Guru and so Fulfils He all.
And becoming Compassionate, He Forsakes not (His Devotees) :
And one joins the Society of the Saints, and is Ferried across the Sea of Existence,
The *Shākatas* and the vile traducers (of the Lord), He Destroys in a moment.
In my Mind, I lean only upon the One Lord,
Contemplating whom one is ever in Bliss, and all one's woes depart. *[2]*

Pauri

Kinless, Detached, Unfathomable and Infinite *Purusha* art Thou. **P. 518**
And True too : and, so art Thou Seen.
Of what Thou hast Established, nothing is False.
And, Thou Sustainest all whom Thou Createst.
Thou Stringest all on Thy Thread : Thy Light Pervadeth all.
Through Thy Will are we cast upon the Sea of Existence : through Thy Will are we Ferried Across.
O Lord, Thee only he Contemplates in whose Lot it is so Writ.
Thy State but no one knows : O, I am a Sacrifice to Thee. *[1]*

Shaloka M. 5

When Thou art in Mercy, O Lord, spontaneously Thou comest into my Mind.
When Thou art in Mercy, O Lord, I find the nine Treasures (of Thy Name) in my very Home.
When Thou art in Mercy, O Lord, I practise the Guru's Word.
When Thou art in Mercy, O Lord, Nānak Merges in Thy Truth. *[1]*

M. 5

Some there are who sit on the thrones and the bugles shriek out their Praise,
But without the True Name, Nānak, not one Attains Honour (before God). *[2]*

Pauri

The followers of the Vedas and the Semitic Texts Contemplate Thee, O Lord, standing at Thy Gate.
Nay, count there cannot be of those who lie at Thy Door.
Brahmā dwells on Thee as does Indra on his Throne.
And the gods[1], Shiva and Vishnu, too utter Thy Praise:
And also the *Pirs*, the Prophets, the Sheikhs and the Seers too.
For the Lord is woven in the texture of every heart, like warp and woof, and ever He is in bloom.
From Falsehood is our Destruction; from Righteousness is the Eternal Life.
(But), howsoever the Lord Yokes us, so are we Yoked. *[2]*

Shaloka M. 5

Man shuns Good but is every ready to practise Evil.
Awake, O Ignorant one, for today or the day after you will be fettered (by Death). *[1]*

M. 5

Bad be our ways of expression, but Thy Love is concealed not.
Says Nānak, "Thou art our Master, our True Friend, who Abides in us all. So, Cover up our shame, O God."

Pauri

I, the Slave of Thy Slaves, seek Thee, O Compassionate One.
I live by uttering (Thy Praise) : and so am I Blest as if with the nine Treasures and Dominion over the earth.
The Treasure of Thy Nectar-name is brimful for Thy Servants.
Through them I am Blest, and with my ears I hear the Lords's Praise.
I Serve them that my body becomes Pure,
And I wave the fan over their heads, fetch water for them, grind their corn, and am in bloom washing their feet.[2]
Of oneself one can do nothing; it is when the Lord is in Grace that one is Saved.
Bless me, the Meritless one, O Lord, with a place in the Abode of Thy Saints. *[3]*

Shaloka M. 5

O Friend, I crave to become the Dust of Thy Feet.
Says Nānak : O Lord, I seek Thy Refuge and See Thy Presence ever. *[1]*

M. 5

Myriads of Sinners become Pure, being Attuned to the Lord's Feet.
The merit of pilgrimage to the Holy Places is in the Lord's Name, but he alone Attains to it in whose Lot it is so Writ. *[2]*

Pauri

Contemplate thou ever the Name of the Lord who is thy Sustainer.
He on whom is His Grace, him He Forsakes not.
He Himself Creates: He Himself Destroys.
He Knows all and with Discrimination, gives Thought to what He Creates. **P. 516**
And through His Power, Assumes many, many forms.
He whom He Yokes to His Truth, him He Redeems.
And on whose side is He, he loses never.
Forever Eternal is His Court; so Him I salute ever. *[4]*

1. *Lit.* incarnations.
2. This only suggests being humble before the Lord's servants, & not observe these services literally as a ritual.

Shaloka M. 5

Forsake thy Lust, Wrath and Greed ; burn these in fire :
For, as long as one is alive, one must (only) Dwell upon the Lord's True Name. *[1]*
Contemplating my Lord, I have been Fulfilled.
I Dwell upon the Lord's Name : through the Perfect Guru have I Attained (to the Lord). *[2]*

Pauri

He who is instructed by the Guru is Redeemed :
His Doubt is stilled : his Sorrow is eradicated.
Seeing his Sight, the whole world is Blest.
The Dirt of one's Sins is washed off in the Society of the Lord's Saints.
There, one Contemplates the Nectar-Name of the Lord.
And one's Mind is Content and one's Hunger satiated.
He in whose heart abides the Lord's Name, his Fetters are cut off.
But, rare is the one who, by the Guru's Grace, earns the Riches of the Lord. *[5]*

Shaloka M. 5

I Cherish this desire in my mind that I make an effort each morn,
And get Attuned to the Lord's Praise : O God, my Friend, Bless me with Thy Praise. *[1]*

M. 5

The Lord has Saved me in His Mercy, and my body and Mind are Imbued with the Real.
Nānak : they who are Pleasing to the Lord, all their Woes are destroyed. *[2]*

Pauri

When thou art in Sorrow, Pray to Thy God.
And, forsaking all cleverness, surrender to Him thy body and mind.
And, Worship the Guru's Feet, that Evil in thee is burnt off :
And, joining the Society of the Holy, thou crossest the Sea of Existence.
And Serve thy Guru-God, that Hereafter thou fearest not the *Yama*.
The Lord Redeems in a moment, and Fills those that are Empty.
And their mind is Content, Contemplating the Lord ever.
But, he alone is dedicated to the Guru's Service on whom is the Grace of God. *[6]*

Shaloka M. 5

The Lord hath Yoked me to the right object and United me to Himself.
Waves upon waves (of Sin) lash against me : but though the Grace of my Beloved Lord, I'm Drowned not. *[1]*

M. 5

In the dreadful woods (of the world), I've found that my only companion is the Lord's Name, the dispeller of Sorrow.
I am a Sacrific to the Saint who Fulfils me (thus). *[2]*

Pauri

Imbued with Thy Love, I Attain all the Treasures.
Dwelling on Thee, I regret not, nor grieve.
Thy Servants lean on Thee : for no one can equal Thee.
Glory be to the Perfect Guru: Cherishing Him in the Mind, one is in Bliss.
It is through Perfect Destiny that one receives from the Guru the Treasure of the Lord's Praise.
And when the True Guru is in Mercy, we are Redeemed and go not the Round again.
The Lord Himself Protects His Servants in His Compassion,
And one lives ever, Hearing the Lord's Name. *[7]*

Shaloka M.

Thou, O Lord, hast Blest me with the silken gown of Love to cover up my shame. **P. 520**
For, Thou, O Lord, art All-wise, but, alas, we know not Thy Mystery. *[1]*

M. 5

Contemplating Thee, O Lord, I Attain everything, and have to contend with no Sorrow.
He whose Honour Tnou Protectest, him no one can humble. *[2]*

Pauri

We gather Bliss, Contemplating our only Lord.
Singing the Lord's Praise, all our Afflictions are dispelled.
And, within us is Peace when we Cherish our Lord.
And our Hopes are fulfilled Enshrining the Lord's Name in the Mind.
And losing our self, all our Obstacles are overcome,
And our Mind receives Wisdom from the Guru.
He whom the Lord Himself Blesses, receives all these things.
(For), He is the Master of all, and He is our only Refuge. *[8]*

Shaloka M. 5

I am Ferried across the Sea (of Existence) and my Mind's feet[1] get not stuck in its Mud, for within me is Thy Love.
To Thy Feet, O Lord, is my heart Attuned ; (for), Thou alone art my Boat and Raft. *[1]*

M. 5

Says Nānak : "Seeing whom the Evil of my mind is eradicated, they alone are my friends.
I have searched the whole world through, but how rare are such beings !" *[2]*

Pauri

When I see Thy Devotees, O Lord, Thou Comest into my Mind.
When I abide with Thy Saints, the Dirt of my mind is eradicated :
And dispelled is the fear of birth and death, instructed in their Word.
And my Bonds are loosed and the Demons within me hide their heads in shame.
The Saints make us Love the One who Supports us all,
Whose Seat is on High and who is Unfathomable and Infinite.
With joined palms, I Pray to Him ever, night and day, with every breath.
(But), We attain to the Society of the Saints when the Lord Blesses us of Himself. *[9]*

Shaloka M. 5

In the wondrous woods (of the world), there is Tumult and Confusion all over the path.
But when I am Attuned to my Lord, I roam though the wood, enraptured with Joy. *[1]*

M. 5

The True Society is that wherein one Contemplates the Lord's Name.
So, seek not the society of those who are centred on their self. *[2]*

Pauri

That time is Approved when one Meets with the True Guru.
And one joins the Society of the Holy, and then there is no Affliction for him[2].
And, one Attains to one's Eternal Abode, and is cast not into the womb again.
And one is Attuned to the Quintessence of Wisdom, and on it one fixes one's Mind.
And whenever one utters, one utters the Lord's Name.
And Realising the Lord's Will, one is Redeemed and is Blest with Bliss.
Yea, Testing (all Coins), the Lord Casts the True ones in His Treasury, and they become not False again. [*10*]

Shaloka

The pangs of Separation smite me like pincers, and are hard to bear.
(But), if my Loved Lord meets with me, then there is True Peace for me. *[1]*

M. 5

(By the Lord's Will), the earth abides in waters ; the fire is locked in the wood.
Love that Lord, O Nānak, on whom lean all things. *[2]*

---

1. ਖੋਜੁ : (खोजु) *lit.* trail (of feet).
2. ਦੂਖ ਨ ਤੇਟਿਆ : (दूख न तेटिआ) ਦੁਖਾਂ ਦੇ ਟੇਟੇ ਨਹੀਂ ਚੜ੍ਹਦਾ, *i.e.* not under the sway of Pain.

Pauri

The works that Thou did, only Thou could accomplish, O God.
Yea, that alone happens in the world which is in accordance with Thy Eternal Will.
I am wonderstruck, seeing Thy Wondess, O Lord,
I, Thy Slave, seek Thy Refuge : if Thou Willest, I'll be Emancipated.
The Treasure is in Thy Hands : Thou Blessest with it him on whom is Thy Grace.
Yea, on whomsoever is Thy Mercy is Blest with Thy Name.
Unfathomable, Unperceivable and Infinite art Thou : I know not Thy End.
O God, he to whom Thou art Benificent, Dwells on Thy Name. *[11]*

Shaloka M. 5

The spoons cruise through the food, but know not the taste thereof :
I seek to see those who are Imbued with the Lord's Essence. *[1]*

M. 5

I have now from the Guru the news of one who had destroyed my Farm.
Now, I have fenced it with the Lord's Name, and no more will it be plundered. *[2]*

Pauri

Dwell thou on Him who has everything with Him.
Who is the Master of both ends, and in an instant rights all wrongs.
Abandon all thy efforts and seek His Refuge :
And, surrender Thyself to Him and in-gather Bliss.
The Merit of works and *Dharma* and the Quintessence (of the Real) one gathers from the Saints.
So, Dwell Thou on the Nectar-Name that thou comest not to grief.
He, on whom is the Lord's Mercy, into his Mind Comes God.
And he gathers all Treasures, (for), the Lord Blesses him with His Grace. *[12]*

Shaloka M. 5

My Lord is in Mercy, and I have found the object of my search.
Nānak : the Creator-Lord is the One alone, for I See not another. *[1]*

M. 5

Aim the arrow of Truth at thy Sins and slay them all.
And Cherish in thy Mind the *Mantram* of the Guru that thou comest not to grief. *[2]*

Pauri

Glory be to the Creator-Lord who has brought Peace to my Mind.
So, Contemplate I Him ever who is Benificent to all life.
The All-pervading Lord is Compassionate to me, and all my Woes are past :
And all Pain, all Ailments, are over through the Guru's Grace.
The Lord Protected me : and Established me He, the Sustainer of the poor,
And Delivered me He, breaking all my Bonds.
My Thirst was quenched, my Hopes were Fulfilled, and my Mind was Content and Comforted.
Infinite, Highest of the high, is the Lord, who is affected not by virtue or sin[1]. *[13]*

Shaloka M. 5

He on whom is the Mercy of the Lord, he only Contemplates Him, our only God.
Says Nānak : "Repairing to the Society of the Saints, I am in Love with my Lord." *[1]*

M. 5

O Fortunate ones, dwell ye on the Lord : for, He (alone) Pervades the earth, the seas and the interspace.
Says Nānak : "When one Contemplates the Lord's Name, one is never (again) in Sorrow. *[2]*

Pauri

Approved is the speech of the Lord's Devotees : for it is Accepted at the Lord's Court.
The Devotees lean only on Thee, O Lord, for they are Imbued with Thy True Love.
He whom the Lord Blesses with Mercy, all his Woes depart.
O Compassionate Lord, Thy Devotees belong to Thee, Bless them with Thy Grace, **P. 522**
That no Woes afflict them, nor are they cursed with the great Malady (of Ego).

1. *i.e.* the customary and contingent ideas of virtue and sin which change from age to age and from society to society.

The Devotees lean but on the Lord's Praise :
And they Contemplate the One Lord ever and forever more.
And they Drink ever the Nectar-Name and, through the Lord's Name, are Satiated they. *[14]*

Shaloka M. 5

Myriads of Afflictions afflict him who forsakes the Lord's Name.
And, he but wails like the crow in a deserted home. *[1]*

M. 5

Blessed is the season when I meet with my Lord.
Let me forsake Him not even for a moment, and utter ever His Name. *[2]*

Pauṛi

Brave and mighty and irresistible are the Five 'hosts',
Who have gathered-in upon me.
The ten sense-organs attach even the detached ones to sense-pleasures :
And they seek to conquer every one and so increase their following.
The world of three Modes is under their sway and no one can stand upto them.
So, how is one to overpower the fortress of Delusion, and cross the dyke of Māyā ?
Contemplate thou the Perfect Guru and so destroy the irresistible hosts :
And, stand thou with joined palms, at thy Lord's Door. *[15]*

Shaloka No. 5

All my Sins are washed off if I Sing ever the Lord's Praise :
But when I forsake the Lord's Name, I'm infected by myriads of Afflictions. *[1]*

M. 5

Meeting with the True Guru, one knows the Right Way (to God) ;
And, one gets Emancipated, even while enjoying the manifold joys of the world.[1] *[2]*

Pauri

Glory be to the True Guru who has destroyed the Fortress of Doubt (within me).
Glory be to the Lord who has Attuned me to Himself.
Inexhaustible is the Treasure of the Lord's Name : with this Cure-all, the Guru Blesses us all.
And the great Malady (of Ego), He, the Lord, Destroys.
When the Lord Blesses us with the great Treasure of the Name,
We Attain to infinite Life and Realise the Self.
One can utter not the Glory of the All-powerful Lord.
He alone my Guru is, the Transcendent Lord, Infinite, Unknowable and Mysterious, the God of gods. *[16]*

Shaloka M. 5

Making an earnest effort (on the God's Way) live thou whole ; and earning (His) Pleasure, abide thou in Joy.
Contemplating thy Lord, meet thou Him, and thy Anxietes will be dispelled. *[1]*

M. 5

O Lord, Bless me with Pure thoughts and Thy Remembrance, and the Pious Society of the Holy.
O Lord, be Thou Merciful to me that I forsake Thee not even for a moment. *[2]*

Pauri

When what happens is in Thy Will, why shall I fear ?
So, I offer myself to him in whose society I Contemplate Thy Name.
When I Cherish my Infinite Lord and Master I am Blest.
Pray, who can touch him on whose side is the Absolute Lord ?
All are subject to His Will ; not one is outside its pale.
That Lord Comes into the Mind of His Devotees, and through His Truth is Enshrined in their Minds.
Thy Slaves Contemplate but Thee alone, O Thou Sustainer of all.
Thou, the All-powerful Lord, art the Support of all, and with Thy Eye of Grace all are Blest. *[17]*

1. *Lit.* making merry and wearing (wears) and eating (delicacies).

Shaloka M. 5

O Lord, Bless me that I overcome my Lust, Wrath, Ego, Greed, Attachment and evil Desire :
Protect me, O my God : I am ever a Sacrifice to Thee. *[1]*

M. 5

Eating, the mouth is worn out ; wearing the wears, the limbs are tired.
O cursed be the life of those who are Imbued not with the Love of the Lord. *[2]*

Pauri

As is Thy Will, so will it happen :
So, wheresoever the Lord Keeps me, there I abide.
With the Love of Thy Name, I wash off all my Evil.
And, Contemplating Thee, O Absolute Lord, all my Doubt and Fear are dispelled.
They who are Imbued with Thy Love, are yoked not to the Round :
And, without and within, they See no one but the One alone.
They who Realise Thy Will, come not to Grief again.
And, they are Blest with Thy Name which they weave into their heart. *[18]*

Shaloka M. 5

In life man Cherishes not the Lord ; dying, he is mixed with the dust.
Such is the Impious and Ignorant worshipper of Māyā who passes his life thus (in vain). *[1]*

M. 5

He, who in life Cherishes the Lord in the Mind, and dying too is Imbued with His Love :
He, by the Saint's Grace, Fulfills his life which is the priceless Bounty of God. *[2]*

Pauri

The Lord is our only Refuge from the beginning of Time.
He is the Creator-Lord who has Spread out as Truth, and whose Name is Truth.
He Takes care of all and no one is bereft of Him.
He is our Beneficent and All-powerful Lord : He Himself makes us Practise (His Word).
He into whose mind Comes He, is ever at Peace.
The Lord Himself Creates all, and Himself He Sustains all.
The Lord is all by Himself, Infinite and Boundless.
Yea, leaning on the Perfect Guru, I mount to my Lord. *[19]*

Shaloka M. 5

The Lord Protected me in the beginning, the middle and the end.
The True Guru Blest me with the Lord's Name and so Tasted the Nectar I.
And, repairing to the Society of the Saints, I Praised ever my Infinite Lord.
I Attained all the life-objects ; and, Hereafter, I'll be cast not into the womb again.
Every thing is in the Hands of God : He alone Causes all to happen.
Prays Nānak : "O Lord, Bless me with the Dust of the Saint's Feet that I am Empancipated". *[1]*

M. 5

Cherish Him in the Mind who Created thee.
For, they who Contemplated their Lord, Attained Peace.
Fruitful and Approved is the human birth of an Awakened Soul.
For, Says the Lord : "He who Realises My Will is Blessed".
He on whom is the Lord in Grace, he strays not (from the Path).
And, whatever the God gives him, in that he finds his Joy.
Nānak : he on whom the Lord, our Friend, is in Mercy, he Realises His Will.
But he whom He Strays (from the Path), for him is the endless cycle of births-and-deaths. *[2]*

Pauri

The traducers of the Lord's Servant are instantaneously Punished ; and they can stay not whole for a minute.
For, the Lord can suffer not the Pain of His Servants, and He yokes his traducers to the Round (of births-and-deaths).
He Seizes them by the forelock and abandons them on the *Yama's* Path.
And afflicted by Woes, they Wail, cast into the deeps of Hell.
But the True Lord Saves His Servant, hugging him to His Bosom. *[20]*

Shaloka M. 5

O Fortunate ones, Contemplate the Lord, who Pervades all tne earth.
For, Dwelling on the Lord, one is afflicted not with Sorrow

M. 5

Myriads of Afflictions infest him who forsakes the Lord's Name,
And he Wails night and day, like a crow in a deserted house. *[2]*

Pauri

Cherish thy Bountiful Lord that thou art Fulfilled,
And thy Desire is satiated and thy Sorrows are dispelled,
And thou Attainest to the Treasure of the Lord's Name of which thou art in search:
And thy Light Merges in the All-light ; and thy Toil is over.
Peace, Poise ahd Bliss come into the home of such a one,
And cease his comings and goings, births and deaths.
Says Nānak, "The Servant and the Master become one, and seem not separate one from the other.
And, by the Guru's Grace, the seeker Merge in the Truth (of God)." *[21-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gujri : The Word of the Bhaktas

Chaupadās of Sri Kabirji

If you were to become a horned and mute quadruped, how, then would you sing the Lord's Praise?
When, upstanding and downsitting you will be struck, where will you hide your head ? *[1]*
Without (Contemplating) the Lord, one is like a stray bull,
With a torn nose and bruised shoulders, fed upon the straw of coarse grain. *[1-Pause]*
The whole day one wanders in the woods, but his Hunger is sated not,
For he listens not to the Instruction of the Lord's Devotees, and receives the fruit of what he sowed. *[2]*
And experiencing now pain, now pleasure, he falls a prey to the great Delusion and wanders through myriads of births.
If one loses the opportunity of the human birth, forsaking his Lord, when will he come by it again ? *[3]*
He circles around like an oilman's bull, and passes the Night (of life), without attaining Deliverance
Says Kabir : "Without the Lord's Name, one Regrets in the end, and Grieves". *[4-1]*

Gujri

Kabir's mother sobs and wails : "O Lord, how will my grandchildren live, *[1]*
When Kabir has given up spinning and weaving,
And has inscribed (instead) the Lord's Name in his Mind ?" *[1-Pause]*
(Says Kabir :) "So long as I pass the thread though the shuttle,
So long do I forget my Loved Lord. *[2]*
My mind is low ; my caste is a weaver's,
But I have reaped the Profit of the Lord's Name. *[3]*
O mother, listen to me :
Mine and my children's Refuge is our Beneficient Lord". *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri : Padās of Sri Nāmdevji

If Thou Blessest me with a kingdom, it increases not my Glory. **P. 525**
Nor if Thou makest me a beggar doth it make me any the lesser man. *[1]*

Dwell thou on thy Lord, for this is the state of Supreme Bliss.
And then thou comest and goest not again. *[1-Pause]*
Thou, O Lord, hast Created, and also Deluded, all,
And, whomsoever Thou Blessest, he alone knoweth Thee. *[2]*
When the True Guru is met with, one is rid of one's Doubt.
And one worships not the Other, for he sees not another. *[3]*
One stone we worship (as an idol), another we tread upon,
If one is a god, the other one also is.
Says Nāmdeva : "I, therefore, Serve (not the stone but) my only God". *[4-1]*

Gujri

He, our Lord, is stained not ; like fragrance (in flower), He Permeates all :
No one has seen Him come (in to the world) ; so who can Know Him ? *[1]*
Who can describe Him, who can fathom His Deeps, yea, He the Casteless, All-pervading Lord. *[1-Pause]*
As the bird flies in the sky; but one can keep not its trail;
As the fish cruises through water, but one knows not its route; *[2]*
As one is deceived by the mirage, one my mistake the sky for a pitcher (of water);
So one knows not the Master of Nāmdeva, who bears (the responsibilities of) the three worlds. *[3-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri : Padās of Sri Ravidāsji

The calf has defiled the milk in the teats,
The black-bee has defiled the flower, the fish the water. *[1]*
O mother, what shall I now offer to my Lord,
For, I see not a beauteous flower (that has been defiled not). *[1-Pause]*
The *Chandan*-tree is girdled by the snakes :
Lo, the nectar and the poison abide in one and the same place ! *[2]*
How then with incense, earthen lamps, foods[1] and fragrant flowers,
Is Thy Servant to Worship Thee, O God ? *[3]*
I'll dedicate and make an offering of my body and Mind to Thee :
And so, by the Guru's Grace, will I Attain Thee, my Immaculate Lord. *[4]*
I can worship not Thee in any otherwise.
"Yet", says Ravidās, "I know not what shall be my state Hereafter ?" *[5-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri : Padās of Sri Trilochanji

Within him is the Dirt, and he cleans not (his within) ; (but) from without he wears the garb of an ascetic.
Within his lotus-heart, he knows not his God, why, then, has he become a Sanyasin, pray ? *[1]*
O Pundit[2], the world is strayed by Ignorance,
For, it has Realised not the Lord of Supreme Bliss. *[1-Pause]* **P. 526**
One begs from door to door to fatten one's body, and creates the illusion of a Yogi wearing a Yogi's Coat and ear-rings.
One besmears one's body with the ashes from a crematorium, but, without the Guru, one Realises not the Qnintessence (of Reality). *[2]*
Why contemplate then and practise austerities, why churn the waters (for the butter) ?
Why not Dwell upon Him, the Lord of *Nirvāna*, who Created myriads of species. *[3]*
Why, O man of ochre-robes, roamest thou the sixty-eight pilgrim stations ?
Prayeth Trilochana : "Hark, O ye men, without the grain, what is it that ye thrash ?" *[4-1]*

---

1. ਨਈਬੇਦਹਿ : (Sans. नैवेद्यम्), an offering of eatables presented to a deity or idol.
2. The name of the pandit to whom it appears to be addressed is given here as 'Jai Chand'.

Gujri

He who, while dying, thinks of money, and dies worrying so,
He is born and reborn as a serpent. *[1]*
O love, let me not forsake the Name of the Master of the earth, *[1-Pause]*
He who, while dying, thinks of a woman, and dies worrying so,
He is recreated again and over again, as a prostitute. *[2]*
He who while dying, thinks of the sons, and dies worrying so,
He is born and reborn as a swine. *[3]*
He who while dying, thinks of his mansions, and dies worrying so,
He takes re-brith as an evil spirit. *[4]*
He who Dwells upon the Lord and dies Reflecting thus,
He, says Trilochana, is Emancipated : within him Abides the "Lord of the Yellow Robes[1]". *[5-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri : Padās of Sri Jaidevji

Since the beginning has been the Purusha of incomparable Glory : yea, He who Loves Truth and like Virtues.
He is the Wonder of wonders, beyond Nature, and whosoever Reflects on Him, is Emancipated. *[1]*
Dwell then only on the One Name in thy mind ; yea, Contemplate the Nectar-Name which is the Quintessence of the seeming world.
Cherishing Him, neither age wears one nor is one under the sway of birth or death. *[1-Pause]*
If one seeks to humble the *Yama*, lat him Praise the Lord, glorify Him and do good deeds.
For, the Lord is, was and will always be alike and the same, and he is the Embodiment of Supreme Bliss. *[2]*
If one seeks to have a pious conduct, let him forsake Greed and cast not his eye on another man's household.
And abandon his evil ways and desires, and seek the Refuge of the Lord, the Wielder of the *Chakra* [1]. *[3]*
O man, dwell thou on the One Lord through word, deed and thought ;
For, there is little merit in the *Yagnas* . or in (customary) charities and austerities *[4]*
O man, utter the Name of Govind that thou art fulfilled in every way.
Jaideva has come into the Presence of that Lord who has ever Emancipated all. *[5-1]*

1. i.e. Krishna, whese devotee Jaideva was.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not incarnated, Self-existent, The Enlightener

Devgandhāri M. 4

He who becomes the Servant of the Lord is Attuned to the Supreme Master. **P. 527**
He who utters the Lord's Praise, through the Guru's Word, his Destiny is Awakened. *[1-Pause]*
His Bonds of Māyā are loosed, and Attuned is he to the God's Name.
My Mind is captivated by the Guru-charmer ; Seeing him, I go into Ecstasy. *[1]*
The whole dark Night I slept through : but when the Guru was Merciful, lo, I found myself Awake.
Thou, O Beauteous Lord, art my only Master, I know not of another like Thee. *[2-1]*

Devgandhāri

How is my Beauteous Lord to be met, O dears,
Show me the Way, ye Saints of the Lord; and I follow ye on. *[1-Pause]*
Then I Cherish in my heart the Words of my Love; this then becomes the right Way for me.
Of dishevelled locks, of stature short, but still beloved of the Lord I am, and lo, Comes He down to take me to His Bosom. *[1]*
There is but One Master, we all are the Brides[1] of the Lord. and whomsoever He Likes, she alone is likeable.
What shall, pray, poor Nānak do ? So he goeth as the Lord Willeth. *[2-2]*

Devgandhāri

O life, utter ever the Name of the Lord,
Through the Guru's Grace, is thy skirt dyed Red, yea, in the colour of the Lord's Love. *[1-Pause]*
I wander about, like mad, seeking out all over my Love :
And, whosoever Unites me with my Lord, I'll be the Slave of his Slaves. *[1]*
Yea, shake up (thy Mind) and drink thou the Nectar of the Lord, conciliating thyself to the Guru.
Says Nānak, "By the Guru's Grace, you'll find thy Lord within Thy very Self." *[2-3]*

Devgnadhāri

Now I go to surrender myself to my Master.
O my Lord, now that I seek Thy Refuge, it is upto Thee to keep me or to destroy me. *[1-Pause]*
The clever sycophancy of the world, this too I have casts to the fire. **p. 528**
Now let them say good or evil of me, I have surrendered myself (to Thee, my God). *[1]*
He who comes to seek Thy Refuge, O Lord, him Thou keepest whole in Thy Mercy.
Nānak seeks Thy Sanctuary, O Lord, now protect Thou his Honour, O Thou Destroyer of the Demons. *[2-4]*

Devgandhāri

Sacrifice am I to the one who Sings the Lord's Praise.
I live by Seeing the Guru-Saint, in whose heart is the Lord's Name. *[1-Pause]*
O Thou Immaculate, Pure Purusha, O Master, how can I, the Impure one, meet with Thee.
We, the false and Unfortunate ones, have one thing on the tongue and another in the mind. *[1]*
In appearance[2], we stick to the Master's Name,
While from within we are the most vicious of beings.
O Master, keep me Thou as Thou Willest, for I have sought only Thy Refuge. [2-5]

---

1. *Lit.* companions.
2. ਮੁਦ੍ਰ : (Sans. मुद्रा) : formation, make, shape.

Devgandhāri

Bereft of the Lord's Name, the beautiful seems unseemly[1],
As is the son of the prostitute, accursed is whose name. *[1-Panse]*
They in whose heart the Master is not, they are of deformed features; yea, tormented are they like the lepers.
They who are led not by the Guru prattle overmuch, but, in the Divine-Court, the Lord's curse is upon them. *[1]*
They on whom is the Master's Mercy, they crave for[2] the Feet of the Saint.
Nānak : the impure ones, joining the Society of the Holy, are Emancipated[3] through the Guru's Grace. *[2-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

O mother, let me Cherish the Guru's Feet,
That the Lord is in Mercy upon me and the Lotus (of my Mind) flowers, and I Dwell ever upon my God. *[1-Pause]*
He, our only Lord, is within and without; He the One Pervades all, all over,
Yea, Permeates He the heart and the world outside[4], He, the All-perfect Lord is Seen wherever one Sees. *[1]*
Thy Praise, O Lord, is uttered by ascetics, and seekers, but to no one art Thy limits known.
O Thou, our Bliss-giving Master, Destroyer of Sorrow, Nānak is a Sacrifice to Thee. *[2-1]*

Devgandhāri

O mother, the Lord's Will must come to pass.
The Master has Created His diverse Creation : and while one loses, the other gains. *[1-Pause]*
At one time man blooms in bliss, at another he wails in grief.
At one time he gathers The Dirt of Ego, at another he washes it off in the Society of the Holy. *[1]*
Yea, no one can obliterate the Master's Will, for I See not another like Him.
Says Nānak, "I am a Sacrifice to the Guru, by whose Grace I rest in Peace". *[2-2]*

Devgandhāri

O mother, as I reflect upon and hear of the (*Yama's*) abode of Pain, I'm filled with dread. **P. 529**
So shed I my sense of "my-ness and thy-ness," and seek I the Refuge of the Lord, my God. *[1-Pause]*
And I accept what comes in His Will, and say not 'no' to what He Bids me do,
And, I forget Him not even for a moment, for, forsaking Him I live not. *[1]*
The Perfect Creator-Lord is the Giver of Peace, and Suffers He my immense Ignorance ever.
I am without merit, without beauty, and without caste, but I am Saved, for the Lord, the Bliss-incarnate, is my Spouse. *[2-3]*

Devgandhāri

O mind, utter ever the Lord's Praise,
For, Singing and Hearing and Contemplating Him, one is Saved, caste or no caste. *[1-Pause]*
I know this Way, for I'm Merged in my Creator-Lord.
Whosoever has bound himself down to the ways of flesh, has remained not forever. *[1]*
(But) I've gathered Peace and my Fear and Doubt are dispelled, for the Lord is in Mercy upon me.
Says Nānak, "My Destiny was Fulfilled, when in the Society of the Holy, I shed my Craving and Greed". *[2-4]*

---

1. ਨਕਟੀ : (नकटी) *lit.* nose-clipt, noseless.
2. ਚਕਟੀ=ਚਟਕੀ : (चटकी) desire, crave for.
3. ਛੁਕਟੀ=ਛੁਟਕੀ : (छुटकी) released, emancipated.
4. ਅਵਘਟਿ : (Sans. अव+घट) outside the heart.

Devgandhāri

O mind, I'll go the way the Lord Wills.
And become the meekest of the meek, and call only upon Him. *[1-Pause]*
The myriad shows of Māyā are in vain, so I lessen my love of these.
And as is my Master Pleased, that glorious Way I seek. *[1]*
And I become the Dust of the Saint's Feet, and Serve the Seekers of my Lord.
Says Nānak, "I gather all-peace and Glory and I live only if I utter His Name with the tongue." *[2-5]*

Devgandhāri

O Master, by Thy Grace I have stilled my Doubt,
And I now believe that if Thou Blessest me with Thy Grace, the world is mine. *[1-Pause]*
Serving Thee, myriads of my Sins are washed off, and Thy Vision dispels all my Sorrow.
Contemplating Thy Name, I Attain immense Bliss, and the Care that eats into me is no more. *[1]*
Says Nānak : "In the Society of the Holy, I shed my Lust, Wrath, Greed, Falsehood and Slander,
And the Bonds of Māyā being loosed by the Lord's Grace, I am Emancipated." *[2-6]*

Devgandhāri

O mind, shed all thy cleverness,
For, the Lord is the only Doer and the Cause; cling thou then to His Refuge. *[1-Pause]*
Lose thy self and and surrender to thy Lord, for this is the Wisdom that the Guru-Saint has uttered.
And, submit to the Lord's Will and so be in Peace, that thy Doubt and Darkness are dispelled. *[1]*
Knowing Thee, O Lord, to be the All-wise Master, I have sought Thy Refuge.
Thou Establishest and Disestablishest in a moment, and I can know not the limits of Thy Power. *[2-7]*

Devgandhāri M. 5

The Lord is my Life-breath ; He is the Giver of Bliss.
But rare is the one who, by the Guru's Grace, knows Him well. *[1-Pause]*
O Lord, Thy Saints are Beloved of Thee : and so they are not under the sway of Time.
They are Dyed Red in Thy Love; and they are Imbued with Thy Name. *[1]* **P. 530**
Our greatest Sins, and myriads of Sorrows and Ailments, O Lord, are destroyed by Thy Eye of Grace.
And, when Awakened is one from his Sleep, he Sings Thy Name, clinging, like Nānak, to the Feet of the Guru. *[2-8]*

Devgandhāri M. 5

That Lord I have Seen with my own eyes both here and there :
Who Blesses all life with Bliss, and Nectar-sweet is Whose Speech. *[1-Pause]*
The Darkness of Ignorance is dispelled through the Saints ; through the Guru am I Blest with a Soul.
And, in His Mercy, the Lord Makes me His Own : and the Fire of Desire within me is quenched. *[1]*
Neither I did good Deeds nor practised Discrimination, nor did my Conduct become Pure.
Says Nānak, "So abandoning my cleverness and outer discipline[1], I have repaired to the Guru's Feet". *[1-9]*

Devgandhāri M. 5

Contemplate the Lord's Name : in it is thy Profit.
For one is Emancipated thus and is in Peace, Poise and Bliss ; and the Bonds that bind him to the *Yama* are snapped. *[1-Pause]*
I have searched and searched and reflected upon it and found that the Lord is with the Saints.
But, they alone come by this Treasure, in whose Destiny it is so Writ. *[1]*

---

1. ਸੰਜਮ : (Sans. संयम), restraint, continence; here it means 'show of Piety'.

They alone are Forunate and men of Honour : yea, they alone are the truly Rich :
They, Nānak, are Beauteous and Cultured, whose only Credit is the Lord's Name. *[2-10]*

Devgandhāri M. 5

O mind, why are you puffed up by ego ?
For, what you feed upon is but Dirt and Impure ; and all that seems is reduced to the dust. *[1-Pause]*
Contemplate only Him, your Creator and the Mainstay of your life.
But forsaking Him, you cling to the Other, and so you, O Stark-ignorant one, come and go. *[1]*
I am Blind, Dumb, Crippled and devoid of Sense, O Master, Bless me in Thy Mercy.
For Thou, the All-powerful Lord, art the Creator and the Cause : and what is Nānak, Thy mere creature, before Thee ? *[2-11]*

Devgandhāri M. 5

That thy Lord is nearest of the near :
Contemplate then Him and Sing His Praises, night and day, morning and eve. *[1-Pause]*
O life[1], Save thyself associating with the precious Society of the Holy, and Dwelling on the Name of thy God.
Tarry not even for a moment, for Death chases thee ever. *[1]*
O my Creator-Lord, pull me out of the dark Dungeon[2] (of Illusion) for Thou canst do what Thou Choosest.
Bless Nānak with Thy Name that he is ever in Peace and Bliss. *[2-12]*

Devgandhāri M. 5

O my mind, Contemplate the Lord's Name, meeting with the Guru,
And you are Blest with Gladness and Poise and Bliss, and lo, your life strikes a firmer root. *[1-Pause]*
The Lord, in His Mercy, will then Make you His Slave, and Snap all your Bonds of Māyā :
And through Loving Adoration hymning the Songs of His Praise, you will leave behind the path of the *Yama*. *[1]*
And then the Lord's Mercy will be upon you, your Dirt will be scrubbed clean, and you will realise the invaluable Life-object.
Says Nānak : I am a Sacrifice a myriad times to my Master, who is Unfathomable and Unreachable. *[2-13]*

Devgandhāri M. 5

O mother, (Blessed is he) who Sings the Lord's Praise : **P. 531**
He reaps the Fruit of Life, and he's thus Attuned to the Lord. *[1-Pause]*
He is the most Beauteous, the most Virtuous, Brave and Wise, who joins the Society of the Saints.
He utters the Lord's Name with the tongue, and is cast not into the womb again. *[1]*
His body and Mind are filled with the Perfect Master, and he Sees not another in the universe,
And, he is cast not into Hell, Nānak, whom the Lord Owns as his Own. *[2-14]*

Devgandhāri M. 5

The mercurial (mind) of man is lured away by the Dream.
He knows not that he must leave it all off, and so is intensely involved with Māyā. *[1-Pause]*
He is attracted, by the bloom of flowers, and strives only to gather Vice.
And whatever sharpens his greed, he runs after it instantaneously. *[1]*
But, when he is tired of his wander-lust and comes to the Door of the Saint,
The Transcendent Lord is in Mercy upon him, and He Unites him with Himself. *[2-15]*

---

1. *Lit* body.
2. ਬਿਲਾ : (ਬਿਲ) Sans. बिलम्, *lit.* hole.

Devgandhāri M. 5

All my Peace I find in the Feet of my Guru.
For, the Guru's Feet destroy all my Sins and give Sustenance to my Mind, this is also the Support that ferries me Across. *[1-Pause]*
This, indeed, is my worship, my flower-offering, my obeisance and service that I stand at the Feet of the Guru.
My Mind is then in Bloom and is Illumined, and I am cast not into the womb again. *[1]*
I See but the fruitful Vision of the (Guru) Saint, and Dwell ever only upon it.
And so the Lord is in Mercy upon me, fot I seek the Refuge only of the Saint. *[2-16]*

Devgandhāri M. 5

Say thy Prayer only to thy Lord :
And He Blesses thee with the four life-objects[1], and Bliss, and all the Treasures and Gladness and Poise, and the Miraculous powers. *[1-Pause]*
I shed my Ego and repair to the Lord's Feet, and hold fast to His Skirt.
And as I seek the Refuge of the Master, I am touched not by the Sea of Fire. *[1]*
Such is the Lord's forbearance that He Suffers myriads of Sins of the ungrateful Wretches.
For, He is Compassionate, the Perfect Lord ; Nānak seeks His Refuge. *[2-17]*

Devgandhāri M. 5

He whose heart Cherishes the Feet of the Guru,
All his Woes and Sorrows are dispelled, and all his Afflictions are past. *[1-Pause]*
Sins accumulated birth after birth are eradicated, and one gathers the merit of myriads of ablutions.
And one Sings the Praise of the All-powerful Lord, his Mind Attuned to Him in Perfect Poise. *[1]*
In His Mercy, the Lord makes him His Slave, and snaps He all his Bonds.
So Nānak live Contemplating Thy Word, O Lord, and he is ever a Sacrifice unto Thee. *[2-18]*

Devgandhāri M. 5

O mother, I long to see the Beloved Feet of my Lord :
Be Merciful to me, O God, that I forsake them never from my Mind. *[1-Pause]*
And applying the Dust of the Saint's Feet to my Forehead, I burn off the vices of Lust and Wrath.
P. 582
And I take myself to be the lowliest of the lowly aud this-wise gather the Peace of my Mind. *[1]*
And Sing I the Praise of my Eternal Lord, and shake off all my Sins,
And so gather the Treasure of His Name, and hug it to my bosom and Cherish it in my heart. *[2-19]*

Devgandhāri M. 5

O Lord, I long to See Thy Vision,
And Contemplate Thee in the Mind, night and day, for I love Thee even more than my life. *[1-Pause]*
I have reflected upon the Shāstras, the Vedas, the Purānas and the Smritis, and have found this to be their Quintessence :
That the Perfect Lord of the meek, the Sustenance of our life, alone Ferries us across the Sea of Existence. *[1]*
Thou, O Lord, forever art the Support of Thy Seekers and Slaves, in the midst of Māyā.[2]
Of their Feet Nānak ever seeks the Dust : O Lord, Bless him Thou with this Boon. *[2-20]*

---

1. The four ends of human existence are ਧਰਮ (religious & moral merit, virtue, righteousness, good conduct), ਅਰਥ (attainment of riches or worldly prosperity), ਕਾਮ (love or desire of sensual enjoyments), and ਮੋਖ (final emancipation) deliverance of the soul from recurring births or transmigration).
2. ਤਾ ਕੀ ਬਿਖੈ ਅਧਾਰਾ (ता की बिखै अधारा) : Thou art their Support (ਅਧਾਰਾ) in the midst of Māyā (ਬਿਖੈ, *lit.* poison).

Devgandhāri M. 5

Thy Seeker, O Lord, is intoxicated with Thy Love, the Cure-all.
He is Imbued with Thy Love and forsakes Thee not for another. *[1-Pause]*
Awake[1] as in sleep, he partakes of the Food of Thy Essence :
And gathers the merit of bathing at all the pilgrim-stations, as he bathes in the Dust of the Saint's Feet. *[1]*
Blessed is the life of such a one who has made everyone the True son[2] of the Lord,
And who Emancipates each and everyone, himself Realising the Perfect God. *[2-21]*

Devgandhāri M. 5

O mother, without the Guru, one gathers not Wisdom :
Wail howsoever one may, one Meets not with the Lord of the earth. *[1-Pause]*
One is bound to Sorrow and the disease of Desire, and wanders through myriads of wombs,
And knows no respite, without the Society of the Holy : before whom can he go to cry out his distress ? *[1]*
When my Lord and Master is in Mercy, I am Attuned to the Feet of the Saint,
And all the dreadful links of Sorrows are snapped, and I Merge in the Lord's Vision. *[2-22]*

Devgandhāri M. 5

The Master Himself is Merciful to me :
And I am in Bliss and Gladness, and I, the child of Gopāl, am Saved. *[1-Pause]*
With joined palms, I pray to my Transcendent Lord, and Contemplate Him I in my Mind.
Lo, the Lord has Given me His Hand, and eradicating all my Sins, has kept me Whole. *[1]*
Everyone now Sings the Lord's Song of Joy, shouting 'Victory to the Lord.'
Says Nānak, "O Lord, I am a Sacrifice to Thy Slaves who Emancipate all like me." *[2-23]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

I now pray to my God : P. 533
And the Compassionate Lord, the Dispeller of Sorrow, is Merciful to me, and all my Cares are past. *[1-Paase]*
How Sinful was I and Deceitful and Greedy, but the Lord bore patiently with me.
He Kept His Hand on my Forehead and made me Glorious, and my vicious Destroyers were themselves destroyed. *[1]*
Such, indeed, is my Beneficent Lord, the Beautifier of all, whose very Sight is Fruitful and the harbinger of Poise.
Says Nānak, "My Lord is the Benefactor of the Meritless : so I Cherish His Feet in my heart". *[2-24]*

Devgandhāri M. 5

Supportless am I ; and, the Lord is my (only) Support.
O Thou Protector of all, I seek Thy Refuge. *[1-Pause]*
Protect me, O Destroyer of the Demons, from all sides[3],
From behind[4] and in the Yond and at the end. *[1]*
Whenever I recollect, I recollect nothing but Thy (Virtues).
For Cherishing them, my Mind is made Pure and Whole. *[2]*

---

1. *Lit.* sitting.
2. ਸਚ੍ਰਿਤੁ : (Sans. सपुकिन्), having good sons.
3. ਪਾਖ : (Sans. पक्ष) : side.
4. *i.e* from my past.

I Hear and Sing nothing but the Word of the Guru,
And make a Sacrifice of myself to the Vision of the Saint. *[3]*
Yea, the One alone is the Mainstay of me,
For, the Lord of Nānak is the only Creator-Lord (of all). *[4-52]*

Devgandhāri M. 5

O Lord, this is the objective of my life :
O Thou Treasure of Mercy, O Thou Compassionate Lord, Bless me with this Boon : that I follow ever Thy Saints. *[1-Pause]*
And in the early morn, I go to fall at their Feet, and, night and day, I See their Vision,
And I yoke my body and Mind to their Service,
And utter the Lord's Praise with my tongue. *[2]*
And I Cherish Thee, my Lord, with every breath, and keep ever the company of Thy Saints.
And I lean on Thy Name alone, and (only this kind of) Bliss I am ever Blest with. *[2-26]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

O friend, to such a Lord have I Attained,
That He Forsakes me never and Keeps ever my company ; so I Sing always of Him, through the Guru's Word[1]. *[1-Pause]*
I Meet my Beauteous Lord, who Blesses me with Beatitude and leaves not my Hand.
I have seen myriads of people, but they equal not even a hair[2] upon His Being.
Blessed is His Temple, Beauteous His Gate, within which Rings ever the subtle, Unstruck Music of the Word.
Says Nānak, "He the one abides ever in Bliss who clings fast to the Door of the Lord". *[1-2-27]*

Devgandhāri M. 5

My Mind longs to have insight into Thy Name.
I have wandered through all places and now I follow no one but the Saint, *[1-Pause]*
Whom shall I serve, whom shall I Contemplate, for whosoever seems but goes.
So seek I the Refuge of the Saints, and my Mind longs to have the Dust of their Feet. *[1]*
I know not the Way, nor have I any Merit, and Treacherous and Tumultuous is the Sea of Māyā.

P. 534

So, I fall at the Feet of the Guru that all my Evil desires wear off. *[2-2-28]*

Devgandhāri M. 5

Nectar-sweet, O my Beloved Lord, are Thy Words :
O Thou Beauteous Enticer of my heart, O Thou who art in the midst of all and yet Detached. *[1-Pause]*
I seek no dominion for me, nor Deliverance, for I crave for nothing but the Love of Thy Lotus-Feet.
Thou alone art Brahmā, Shiva, Indra, the ascetic and the seer ; in Thy Presence are they all contained.
I, Thy meek Slave, O Master, seek Thy Door, and cling in utter humility, to the Refuge of the Saint.
Says Nānak, "Lo, I've Met with my Beauteous Lord, and my Mind is Cooled and is in Bloom". *[2-3-29]*

---

1. ਗੁਰ ਮਿਲਿ : (गुरमिलि) *lit.* meeting with the Guru.
2. ਰੋਮ : (Sans. रोमन्) *lit.* the hair on the body of men and animals.

Devgandhāri M. 5

The Lord's Seeker Swims across the Sea of Existence, Contemplating the Lord's Name.
And, the Lord is in Mercy upto him and casts him not into the womb again to die. *[1-Paus]*
He Sings the Lord's Praise in the Society of the Holy, and wastes not the Jewel of human birth.
Singing the Lord's Praise he Cross the Sea[1] of Poison, and Saves he generation upon generation. *[1]*
The Lord's Lotus-Feet he Cherishes in the heart, and with every breath he Utters the Lord's Praise.
Nānak has sought the Sanctuary of the Lord of the univesse, and he is a Sacrifice unto Him ever and forever morr· *[2-4-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

Men wander through the woods clothed in (saintly) garbs, but the Lord Keeps ever away from them all. *[1-Pause]*
They discourse upon Him and sing songs of piety, but within them is Dirt and Vice[2] *[1]*
Alluring are their looks, sharp-witted are they, and, bedecked with knowledge, their tongue seems beauteous[3]. *[2]*
(But for them) to forsake Ego and Desire, and the sense of "mine and thine" is a path as sharp as the edge of a sword.
Says Nānak : they alone Swim across the Sea of Existence who, by God's Grace, have sought the Society of the Saints. *[4-1-31]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

I have experienced that my Beloved Lord is the Highest of the high.
Of Him there is no equal : I've searched immensely[4] through and through. *[1-Pause]*
Utterly Infinite and Unfathomable and Deep and Unreachable is He:
Inweighable and Invaluable too : pray, how is He, the Enticer of the mind, to be Attained ?
Myriads have searched Him through a myriad paths, but, without the Guru, one Attains not unto Him.
Nānak : when the Lord, in His Mercy, Leads us on to the Saint, one partakes[5] of His Essence. *[2-1-32]*

Devgandhāri M. 5

I have seen all over : there is not another like God. **P. 535**
And, Pervades He all the spheres and all the parts and the peoples of the earth. *[1-Pause]*
Unfathomable is He : how can one utter His Praise ? I live ever hearing of my Lord.
In all the four castes[6] and the four quarters[7] of man's life it is the Service of the Lord that Emancipates. *[1]*

---

1. ਬਨੁ : (Sans. वनम्), water.
2. ਗਾਰ : (गार) (ਗੰਦ ਮੰਦ, not गाली) ।
3. ਚਾਰ : (Sans. चारु) pleasing, lovely, beautiful, elegant, pretty.
4. ਮੂਚਾ : much.
5. ਭੁੰਚਾ : (Sans. भूज्) to enjoy, use, possess.
6. ਚਾਰਿ ਆਸਰਮ : (चारि आसरम) a class or religious order of which the Hindus reckon four kinds referable to the different periods of a Brahmin's life; *viz.*, Ist, the *Brahmchari*, who devotes his life to religious exercises, study, austerity, and celibacy ; 2nd, the *Grihi* or *Grihastha*, who lives in the world and rears a family; 3rd, the *Vanaprastha*, who retires from the world with his family; and passes life in devotion in the forest; 4th, the *Sanyasi*, who completely renounces the world and its attachments and lives on alms.
7. ਚਾਰਿ ਬਰੰਨਾ : (चारि बरंना) the four principal castes of Hindus, *viz.*, (1) *Brahmana*, (2) *Kshatriya*, (3) *Vaishya*, *and* (4) *Shudra*.

The Guru has Embedded in me the Word, and so have I Attained to the Supreme State (of Bliss) ; my Duality is dispelled and I am at Peace.
Says Nānak, "I've crossed the Sea of Existence by Attaining unto the Treasure of the Lord : and now I am in Peace and Poise." *[2-2-33]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

Know thou that there is but One and One Lord alone,
Know thou this through thy Guru that the Lord is but One. *[1-Pause]*
Why wander about, O brother, when He Pervades all, all over. *[1]*
As is fire locked in the wood, but without knowing the way, it serve us not,
So, without knowing the Way through the Guru, one finds not the Lord's Door.
Abandon thy ego, O Nānak, in the Society of the Holy, and Attain thou to the Treasure of all-Good. *[2-1-34]*

Devgandhāri M. 5

We can know not the state of the Lord. *[1-Pause]*
How can one see Him through some clever contrivance, when they, who utter Him, enter into the realm of Ecstasy. *[1]*
The heavenly singers, the attendants of the angels, the ascetics and the seekers, the angelic beings and gods like Brahmā, and the four Vedas utter but of Him alone.
Unfathomable, Unreachable and Indescribable is my Lord.
Say thou Nānak, that the Merits of the Lord are ineffable, and one can hymn them not all, for they are Infinite. *[2-2-35]*

Devgandhāri M. 5

Contemplate and Sing only of the Creator-Lord
That you become fear-free and are in utter Bliss and Poise and know that He, the One, is also Infinite. *[1-Pause]*
That Guru, whose very Sight is Fulfilling, is Writ in my Destiny[1]:
And wherever I See, I See Him ever in my company,
And His Lotus-Feet are my life-breath and my Mainstay. *[1]*
All-powerful and Unfathomable and Highest of the high is my Master :
Abiding in all hearts and nearest of the near.
Nānak has, therefore, sought Refuge of Him of whom there is no limit, no end. *[2-3-36]*

Devgandhāri M. 5

O mind, retrace, retrace, thy steps
From the company of the worshippers of Māyā.
False is the love of the False.
And, till one releases oneself from its grip, one finds not Deliverance. *[1-Pause]*
Into the house filled with collyrium whosoever goes is blackened,
But he who is no more under the swayof the three Modes, by the Guru's Grace, touches it not.
I ask this Boon of my Beneficent Lord that me He ties up not with the worshippers of Māyā; P. 536
And Makes of me a Slave of His Slaves, and my head rolls in the Dust of the Saints' Feet. *[2-4-37]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 5

O my Ever-powerful Lord, my Kindly Light[2], I am a Sacrifice unto Thee.
I long for the Song of Thy Saints and Cherish I their Feet. *[1-Pause]*

1. *Lit.* forehead.
2. *Lit* way, path.

O Thou worthy of Praise[1], O Thou Fount of Mercy, O Thou Reveller in Poise,
Thou art One and yet Infinite : Thy Abode hath no peer. *[1]*
All miraculous powers and all treasures are in the palm of Thy Hands, O Thou Life of all life,
Master of all, of a myriad names,
Be Thou Merciful to Nānak, O God, that he lives ever singing Thy Praise. *[2-1-38-6-44]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devgandhāri M. 9

This my mind follows *me* not :
And goes its own way and shrinks not from Evil. *[1-Pause]*
Madly intoxicated by the Wine of Māyā, one utters not the Lord's Praise,
And lures away[2] the world through deceit, and thus fills his belly. *[1]*
As is the dog's crooked tail, so is he, and listens not he to the Counsel of Wisdom.
Says Nānak : "Contemplate thou the Lord's Name, that thou art fulfilled". *[2-1]*

Devgandhāri M. 9

Thy mother, father, brothers, sons, wife and kindreds,
Are related to thee only while thou are alive. *[1-Pause]*
Yea, when thy breath leaves off thy body, they call thee a ghost
And they keep thee not even for a moment and drive thee out. *[1]*
The illusion of the world is like the delusion of a deer[3], reflect thou on this in thy mind :
And Contemplate the Lord's Name that thou art Saved. *[2-2]*

Devgandhāri M. 9

False, O, false are the loves of the world :
For, all are attracted to thee for their own pleasure, may it be thy friend or wife. *[1-Pause]*
Say they all : "Thou art mine, mine", and pretend to be attached to thee from the mind.
But they stay not with thee at the end ; how strange are the ways of the world !
Thy foolish mind knows it not, though it is instructed, day in and day out.
Nānak : one Crosses the Sea of Existence only when one Sings the Lord's Praise. *[2-3-6-38-47]*

1. ਜਾਸਨ=ਜਾਸ (ਜਸ) (यश) praise; ਬਾਸਨ : vessel.
2. ਡਹਕੈ : (Sans. डंब्) *lit.* to deceive, to cheat.
3. ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ : (मृग तृष्ण) vapour floating over sands or deserts and appearing at a distance like water ; mirage.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not incarnated, Self existent, The Enlightener

Bihāgarā M. 5, Chaupadās

P. 537

I was ever in the company of the Demons.
I abided with the Serpents.
I tried all ways to shake them off, (but in vain). *[1]*
And then I uttered the Lord's Name,
And lo, I Attained the Peace of Equipoise. *[1-Pause]*
False is the love of the world,
For it casts man on the whirpool (of coming-and going). *[2]*
All men are but passers-by,
Who have gathered under the shade of a tree.
But getting attached to the Other, they are tied down to a myriad Bonds. *[3]*
Eternal only is the Society[1] of the Saints,
Where are Sung the Praises of the Lord.
Nānak, therefore, has sought the Refuge of his only God. *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā M. 9

No one knows the State of the Lord :
And even the Yogis, the celibates and men of austerity and wisdom have found it not. *[1-Pause]*
In a moment, the Lord Makes kings of beggars, and beggars of kings.
And Filling, He empties, and the empty He Fulfils ; this, verily, is the way of my God. *[1]*
He Himself has Evolved His Māyā, and watches Himself He all :
And Manifests He in many, many ways, and yet Keeps Detached from all. *[2]*
Infinite, Endless, Unknowable and Immaculate is the Lord, who has Lured away the whole world.
Leave off then all thy Doubts, O man, and Attune thyself to the Feet of the Lord. *[3-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā, M. 4, Chhant

O my life, Contemplate the Lord's Name : for, Invaluable is the Name one gathers through the Guru.
My Mind is pierced through with the Name : it Loves the Name, with the Name it is washed clean.

P. 538

O life, if we hold our Mind with the Instruction of the Guru, it wavers not again :
And it gathers the Fruit of thy heart's Desire ; and it Sings only the Lord's Praise. *[1]*
O my life, through the Guru's Instruction, the Nectar-Name rains upon us, and with the tongue we utter the Song that is Nectar-sweet.
Yea, Nectar-sweet is the Word of the Lord's Devotees; Hearing it with the Mind, one is Attuned to the Lord.
And the God, long-separated from him, Hugs him instantaneously to His Bosom.
Says Nānak : "His mind is then in Bliss and within him Rings the Unstruck Melody of the Word". *[2]*

---

1. ਸਫਰੀਆ : (सफरीआ) (Arabic ਸਫ), society, companionship.

O my loved mates, lead me on to my Lord.
I'll surrender my mind to him who utters to me the Gospel of my God.
Contemplate the Lord, O life, through the Guru's Word; and gather the Fruit of thy heart's Desire.
So, hasten to the Lord's Refuge, O life, for it is only men of Destiny who Contemplate His Name. *[3]*
Be Thou Merciful to me, O Lord, and, Meeting me, Illumine my mind with the Name enshrined in the Guru's Word.
My Mind is saddened without Thee, as the lotus is sad without water.
When the Perfect Guru Unites me to Thee, O my Lord, Thou seemest so near, so near, to me.
Blessed is the Guru who shows me the Path to Thee, O my God, and then I flower with Thy Name. *[4-1]*

Bihāgarā M. 4

Nectar-sweet is the Name of the Lord, O my life; but, this Nectar one gathers through the Guru's Word.
Poisonous is the lure of the self; it is through the Lord's Nectar that this poison is eradicated.
The dry wood of the mind then is in bloom, and the Mind Contemplates the Lord's Name.
The Lord by His Writ has made our Destiny great; O life, let us Merge in the Name of the Lord. *[1]*
My Mind is attached to the Lord, as the child is to the mother's milk.
We gather not Peace without the Lord, as the *Chātrik*-bird wails without the rains.
Seek the Refuge of the True Guru, O life, and He utters to thee the Merits of the Lord.
When one Unites with the Lord, O life, in one's Home Rings the eternal Melody of Bliss. *[2]*
Ego separates the self-willed from the Lord, and bound down to the Poison, they are burnt by the sense of I-amness.
As a pigeon[1] falls into the net, O life, so are the self-willed trapped by Death.
And they who are bound to Māyā and Desire, they, the self-willed ones, are Unwise wretches. **P. 539**
The Lord's seekers cry out in distress for the Lord's Refuge and the Guru-God gives them the Refuge. *[3]*
The Devotees, Attuned to the Lord, are Saved : and by great Destiny, they Attain unto the Lord.
O my life, the Lord's Name is the Boat, and the Guru the Boatman who ferries thee Across with the oars of the Word.
Thy Lord is ever Beneficent, ever Compassionate, O my life ; through the Guru's Grace, He seems sweet to thee.
The Lord, in His Mercy, Hears the Seeker's Prayer : and Nānak, His Servant, then Dwells on His Name. *[4-2]*

Bihāgarā M. 4

O my life, in the world the only good Deed is the hymning of the Lord's Name ; for, through the Lord's Praise, the Lord is Enshrined in thee.
O my life, the Lord's Name is Purest of the pure : Contemplating it, one is Saved.
All one's Sins and Sorrows are dispelled ; and all one's Dirt is cleansed by the Guru, through the Name.
One Cherishes one's Lord by great good Fortune ; through it, even the Ignorant wretches are Saved. *[1]*
They who Contemplate their Lord overcome the five (Desires).
Within them is the All-filling Treasure of the Name, yea, through the True Guru is the Unknowable Known.
The Guru fulfils all thy Desires, O life ; and through thy Lord all thy Hunger is satiated.
In my Lot, the Lord has so Writ that I Sing ever the Praises of the Lord. *[2]*
We the Sinners, the Deceivers and the Betrayers of others, are beguiled by Māyā.
And if, by good Fortune, we attain unto the Guru, through Him, we Attain Salvation and the Way.
O my life, when the Guru pours Nectar into thy Mouth, thy Dead soul comes to Life again.
He who Meets with the Guru, O my life, all his Woes are dispelled. *[3]*

---

1. ਕਪੋਤਿ : (Sans. कपोत) : a pigeon.

Purest of the pure is the Lord's Name, O my life : Contemplating it, all thy Sins are washed off.
The Sinners the Guru-God makes Pure, O my life, and one's name resounds throughout the world, through the ages.
And then the Dirt of Ego is washed off, bathing in the Lord's Pool of Nectar.
Yea, all the Sinners and Wrong-doers are Saved, if they are Imbued with their Lord even for an instant. *[4-3]*

Bihāgara M. 4

Sacrifice am I to those whose Mainstay is the Lord's Name.
The Name was Enshrined in my Mind by the True Guru : and through it I was Ferried across the Sea of Poison.
O my life, they who dwelt on the Lord single-mindedly, everyone shouts the Victory of those Saints. **P. 540**
Nānak has Attained Peace, Dwelling on the Lord, and all his Pain is dispelled. *[1]*
Blessed is the tongue, O my life, which sings the Praises of my Lord :
Blessed are the ears, O my life, which hear the Song of the Lord, the God.
Blessed is the head, O my life, which falls at the Feet of the Guru.
Sacrifice is Nānak to the Guru who has brought the Lord's Name to his Mind. *[2]*
Blessed and Approved are the Eyes, O my life, which See the Vision of the Guru-Saint.
Blessed and pure are the hands, O my life, which write out the account of the Lord's Praise.
O my life, of him I will worship the Feet who treads the Path of Righteousness.
Nānak is a Sacrifice unto those who, Hearing it, Believe in the Lord's Name. *[3]*
O my life, the earth, the sky and the under-world Dwell upon the Name of the Lord.
And, the air, water and fire too utter the Praise of the Lord.
And all the woods and blades of grass, yea, the whole world Dwells upon the Lord.
Nānak : he the one is Robed at the Lord's Court, who turns his face God-wards and dedicates his Mind to the Lord. *[4-4]*

Bihāgara M. 4

They who remember not the Lord's Name, O my life, they, the self-willed ones, are Ignorant Wretches.
They who set their minds on Desire and Māyā, they leave the world regretfully in the end.
They who are lured away by Sin here, get no Sanctuary Hereafter in the Lord's Court.
But they who are Emancipated, through the Guru, and Dwell upon the Lord, Merge in the Lord's Name. *[1]*
Go out ye all and Meet the True Guru who brings the Lord's Name to all.
And tarry not in Cherishing the Lord, for who knows when one breathes one's last.
Blessed, Blessed is the time, the auspicious moment and the hour, when one remembers one's God.
Nānak has Dwelt upon the Lord's Name, and now the couriers of the *Yama* touch him not. *[2]*
The Lord Sees and Hears everything, ever, O my life, and he alone is afraid who commits Sin.
But he whose heart is Pure, he casts off all his Fears.
His Mind is filled with the Name of the Fearless Lord, and all his vile traducers yelp but in vain. **P. 541**
Nānak has Served the Perfect Guru, and so all his traducers have fallen at his feet. *[3]*
Serve ever that Lord, O my life, who is the Highest of the high.
They who Contemplate the One God, single-mindedly, O my life, they care[1] not for another.
Serving the Guru, one Enters the Castle of the Lord :
And one's vile traducers[2] bark but in vain.
So Nānak has Cherished the Name which the Lord had Writ in his Destiny. *[4-5]*

Bihāgara M. 4

All men are Thine, O my Lord, and Thou Knowest what we do in our inmost selves.
Thou art with us, both within and without : so See-est Thou all, though we deny Thee in the mind.
Thou art distant far to the self-willed Disbelievers, and so all their effort goes in vain.
Nānak has Contemplated the Lord, through the Guru's Word, and he Sees the Lord's Presence all over. *[1]*

---

1. ਚੜਾ (ਚੜਾ), ਚਾੜ੍ਹੀ, *i.e.*, feeling of gratitude, care.
2. ਖੰਡਾ ਖੰਡਾ : ਖੰਡ; mischievous.

They alone are the True Devotees and the Seekers of the Lord, whom the Lord Loves.
They are Robed at His Court and they Merge ever in their True Lord.
In their company one's Sins are washed off, and, Imbued with the Lord's Love, the Lord's Grace and Approval is upon them.
Nānak prays thus to his Lord: "O God, Bless me with the Company of Thy Saints". [2]
O my tongue, utter thou the Lord's Name that thou art rid of Desire.
On whomsoever is the Grace of the Transcendent Lord, into his Mind comes the Lord's Name.
He who meets with the Perfect and True Guru, O life, he gathers the Treasure of the Lord.
By great good Fortune, Nānak is ushered into the Society of the Saints, and he Sings there the Lord's Praise. [3]
The Lord Pervades all space and interspace; the Transcendent Lord who is ever Beneficent.
No one can know His limits; He is the Creator Lord, Perfect and, in all ways, the Builder of our Destiny.
He Sustains all life, O my life, as do father and mother their child.
Says Nānak: "He is Attained not by a thousand clever devices, and he is Met only through the Guru" [4-6]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā M. 5. Chhant

I've seen a miracle of the Lord, O my love, that whatever He does is righteous and just.
The Lord has made this world his Play-house, O my love, in which the Players but come and go.

P. 542

It is He who Created the world and Destined us to be born and die.
And while the one He Unites to Himself, Ushering him into His Castle, the other He Makes but to wander in Doubt.
Thou alone Knowest Thy end, O Lord, Thou who Permeatest all.
Nānak speaks the Truth, hear ye O Saints, that whatever the Lord does is righteous and just. [1]
Come, let us get together, O my loved mates, let us Contemplate the Lord's Name,
And Serve our Perfect Guru that we overcome the terror of Death.
They who abandon the Treacherous Path, by the Guru's Grace, they are Honoured at the Lord's Court:
Yea, they, in whose Lot the Lord so Writ, to them let us be attuned night and day.
We shed our Ego and I-amness and Desire, when we seek the Society of the Holy.
Says Nānak : "He who Contemplates the Lord is forever Redeemed". [2]
Gather ye, O loved Saints, and, with joined palms, Worship the Eternal Person.
(In vain) did I seek to Attain Him, through worship of many kinds ; now let me offer this body and mind to the Lord.
(But) when the body, mind and riches belong to the Lord, what is it that we can offer to Him in Worship ?
On whomsoever is the Mercy of the Beneficent God, he Merges in the Being of the Lord.
And in whose Lot it is so Writ, he Loves his Guru.
Says Nānak : "Repair thou to the Society of the Saints, and Worship the Lord's Name". [3]
I searched for my Lord in all directions, but I found Him in my own Home.
For, our Soul is the Temple of the Lord, and within it Abides our God.
The Master Pervades all, but Manifests Himself only through the Guru.
And then our Darkness is dispelled and our Woes depart and the Lord's Nectar drips in our mouths.
The Lord is wherever I See: He, the Transcendent Lord, Pervades all, all over.
Says Nānak : "When the Lord Unites us with the True Guru, we receive Him in our own Homes". [4-1]

Bihāgarā M. 5

The Lord is utterly Beauteous ; Bewitching and Enticing is He, Illuminating all hearts ; He is the Mainstay of all.
Magnificent is the glory of the Munificent One, who is Yonder of the yond.
O Thou Compassionate, Beneficent and Beloved Lord, O my Spouse, meet Thou Thy meek Bride.
My Eyes thirst for Thy Sight and I can Sleep not, nor pass my Night, without Thee.
I apply the Collyrium of Thy Wisdom (to my Eyes) and feed myself on Thy Name: with this, indeed, I am bedecked.
Says Nānak : "Thy Saint, O Lord, remembers Thee : so meet Thou him, O my God". [1]

I am the accursed of all, if Thou Meetest me not :
I try in a myriad ways to meet Thee, but none of my devices works.
Transitory are the world's riches ; without the Lord, I am Satiated not. **P. 543**
And howsoever well I eat, drink and embellish myself, how can I live without my Lord ?
Night and day, I crave for Him : nay, I can live not without Him for a moment.
Says Nānak : "I am a Servant of the Saints, for through their Grace alone shall I Meet with my God". *[2]*
I seek to Mount the Bed of my Lord, but See not His Sight.
For, countless are my Sins ; how shall the Lord let me into His Presence ?
Meritless am I, without support and humble, and I pray : "Meet me, O Lord, the Treasure of Virtue,
That I shatter the Wall of Doubt and Sleep in Poise, and in-gather Thee, The Master of Nine Treasures, even if I See Thee for a moment".
If my Beloved comes into my Home, and I, His Bride, receive my Spouse, I Sing the Song of Joy.
Prays Nānak : "I seek the Refuge of the Saints : O Lord, Bless me with Thy Vision". *[3]*
Through the Saints' Grace, I Attain to my Lord.
My Desire is sated, My Mind is cooled, the Fire within me is quenched,
And my days are Blessed as are my nights : and I enjoy the immense Bliss of Union with my Lord.
When my Loved Gopāl, the Supporter of the earth, becomes Manifest to me, how can I utter His Praise ?
My Doubt is stilled : my Greed and Attachment are past, and meeting my mates, the Saints, I Sing the Song of Bliss.
Prays Nānak : "I Dwell upon the Lord's Saints who have United me with my Lord". *[4-2]*

Bihāgarā M. 5

The Guru-God has Blest me and I utter ever the Lord's Name.
I utter the Nectar-Word of the Lord, and Dwell upon His Praise that His Will seems sweet to me.
Be Thou Merciful, O Lord, for, without Thee, I know not of another.
Thou art my All-powerful, Unutterable, Infinite and Perfect Lord, I surrender my body, mind and riches to Thee.
Ignorant am I and Unwise, and without Support, of mercurial mind, Powerless, of Low birth and Unknowing.
Prays Nānak : "I seek Thy Refuge, O Lord, Save me from this ceaseless coming and going". *[1]*
In the Sanctuary of the Saints, I Attain to my Lord, and utter ever His Praise.
When I apply the Dust of His Devotee's Feet to my body and mind, I, the Impure one, become Pure.
One becomes a Saint from a Sinner in the Society of those who've Attained to the Creator-Lord.[1]
Imbued with the Lord's Name, they Bless one with a Soul, and bless one with a Treasure which increases with each day.
They, who Dwelt on the Lord and conquered their self, attained Miraculous powers and all the Treasures of the earth.
Prays Nānak : "It is through great Destiny that one meets with God's loved Saints". *[2]*
They who Dealt in Truth, they alone are the Perfect Merchants.
They attained the inexhaustible Treasure (of the Lord's Name) and reaped the Profit of the Lord's Praise.
Them Lust nor Wrath nor Greed contaminates, who are Imbued with the Lord.
They recognise but the One, accept the One, and are saturated with the One Lord alone.
In their Minds is Joy, and they cling to the Feet of the Saints.
Prays Nānak : "They in whose skirt is gathered the Lord's Name, they alone are the True Merchants". *[3]*
Dwell thou on that Lord, O Nānak, who by His Power holdeth all. **P. 544**
And forsake thou not Him, the Creator-Lord, by the Guru's Grace, who is the All-pervasive Destroyer of the Demons.
For, them Sorrow ails not, nor Fear overpowers, who Dwell upon the Lord.
And they, by the Saint's Grace, Swim across the Sea of Material Existence, and fulfil their Destined end.
Within them rings Joy, their Mind is comforted, for they Meet with their Infinite Lord, the God.
Says Nānak : "Dwelling on my Loved Lord, all my Desires were fulfilled". *[4-3]*

---

1. ਬਿਧਾਤਾ : **Sans. (विधातृ), the Creator; Name of Brahma.**

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā M. 5

Be thou long, O Bliss-given Night, for I am in Love with my Spouse.
Be thou short, O Pain-giving Sleep, that I worship my Master's Feet.
I crave the Dust of God's Feet, and seek Him ever ; I am in ecstasy, satiated with the Essence of the (Lord's) Name.
Imbued am I with the Lord's Love in a state of Equipoise, and I have shed my false illusions.
The Lord Takes me by the arm, and saturates me with His Love, and I Walk on His True Path to Merge in Him.
Prays Nānak : "Be Thou Merciful, O Lord, that I cling to Thy Feet". *[1]*
O my loved mates, repair ye to the Lord's Feet.
In our hearts is the Love of the Lord : let us now dedicate ourselves to His Worship.
And dedicating ourselves, Meditate upon the Lord, and go out to meet His Saints.
And, shed our Ego, Desire and Evil, and surrender our body, mind and riches to the Lord.
The Lord is Perfect and Magnificant and full of Merits; Meeting Him, the Wall of Doubt is felled.
Prays Nānak : "Hear ye this *Mantram*, O my mates, and Dwell ye ever on the Name of the Lord". *[2]*
She who is the Lord's Bride, enjoys all pleasures:
She is widowed not, for his Lord is of long age.
She is never in Sorrow, Contemplating her Lord ; Blessed ever is she.
She Sleeps in Peace, destroying her Sins, and is ever awake to the Love of the Name.
She Lives with her Lord in constant Love, and Bedecks herself with the Lord's Name and the Word of the Lord is ever sweet to her.
Prays Nānak : "The Lord has Fulfilled my Desire and I Attain to the Lord who dieth not". *[3]*
In that house Rings ever the Wedding-song, and myriads of Joys there are,
Where the body and Mind of man are Imbued with the Lord of Supreme Bliss.
For the Lord, our Spouse, is Infinite and Beneficent, the Master of Māyā, the Support of the earth, and the Purifier of Sinners.
And when He is in Mercy, we Swim across the Sea of Material Existence.
Whosoever seeks the Lord's Refuge, him He Hugs to His Bosom : this is the innate nature of the Lord.
Prays Nānak : "I've Attained to my Loved Lord who ever Sports in Joy". *[4-1-4]*

Bihāgarā M. 5

The Lord's Feet are the Pool (of Nectar) : Cherish thou them in the Mind. **P. 545**
And Bathe thyself in the Lord's Pool, and all thy Sins will be washed off.
Bathe ever in thy Loved Lord's Pool that thy Sorrow and Ignorance are dispelled.
And thou comest not again, nor goest, and the noose of the *Yama* (round thy neck) is loosed.
Go, join the Society of the Saints that thou art Imbued with the Lord's Name, and thy Desire is fulfilled.
Prays Nānak : "O Lord, be Merciful that I Cherish ever Thy Lotus-Feet". *[1]*
There ever is Joy and Bliss and Rings there the Unstruck Melody (of the Word),
Where one shouts Victory to the Lord and Sings, in the company of the Saints, the Lord's Praise.
For this pleases the Lord that one be Imbued with the Lord's Love.
And (then) one reaps the Profit of His Being, overcoming his self, and one is United with the Spouse, for long Separated from him.
He Holds him by the arm and is Merciful to him : for the Mercy of our only Lord is Infinite and Unfathomable.
Prays Nānak : "They remain forever Pure in whose Mind Rings the True Word of the Lord.". [2]
O thou Fortunate one, hearken to the Nectar-Word of the Lord :
But, he alone Cherishes it in the heart in whose Lot it is so Writ.
Indescribable is the Lord's Gospel, to him alone it is Revealed on whom is the Mercy of the Lord.
And he becomes immortal and all his Sorrows and Woes are dispelled.
And finds he the Refuge of the Lord who Forsakes him never, and he Cherishes the Lord's Love.
Prays Nānak : "Come ye, let us sing ever the Nectar-Word of the Lord". *[3]*

My body and mind are in ecstasy[1], I can describe not my state.
For, from whomsoever I issued forth, in Him I have now Merged.
My Light is woven with the All-light, warp and woof : the drop has mingled with the Sea.
And I now See my Lord Pervading the earth, the seas and the interspace : now I see not another.
The Lord Permeates the woods, and all vegetation and the three worlds : I can fathom not His State.
Prays Nānak : "The Lord alone Knows His State who has Created all that there is". *[4–2–5]*

Bihāgarā M. 5

The Saints search for their Lord who is their life-breath.
They lose the strength of their being if they Meet not their Lord, the God.
O my Loved Lord, be Merciful to me, and gather me in Thy Skirt,
And Bless me with Thy Name that I Contemplate it ever, and live Seeing Thy Vision.
He the Lord is All-powerful and Perfect, Eternal, Highest of the high, Unfathomable and Infinite.
Prays Nānak : "O Lord, be Merciful, and Meet me Thou, O my life-breath". *[1]*
I practised austerity and contemplation to have the Vision of my Lord.
But the Fire within me was quenched not, without the Lord's Refuge.
O Lord, now I seek Thy Refuge ; cut my Fetters off that I Swim across the Sea of Material Existence.
I am helpless, O Lord, Ignorant and without Merit, overlook Thou my failings.
O Thou Merciful Lord of the meek, Supporter of the earth, All-powerful, Creator and the Cause.
Nānak, the *Chātrik*, craves for Thy *Swānti*-drop, for he lives only Cherishing Thy Feet. *[2]* **P. 546**
Drink, O man, the Lord's Nectar ; utter the Lord's Name :
And, Contemplate the Name in the Society of the Holy that you are fulfilled.
Thy Lord is the Fulfiller of all, the Destroyer of Sorrow : forsake Him not even for a moment.
He is ever in Joy, ever True ; and all Merits are contained in Him, the Lord of the universe.
Infinite is He, the Highest, without end, the Master of all, Unreachable is whose Abode.
Says Nānak : "My Desire is fulfilled, for I have Met the Lord of Lakshmi, the All-pervading He". *[3]*
The merit of a myriad *Yagnas* is his, who Hears and Sings of the Lord.
He who Contemplates the Name, his whole generation is Saved.
Beauteous he looks : his praise is indescribable.
O Thou Loved Lord, forsake me not : my Mind ever prays for Thy Vision.
How glorious the day when the Lord Hugs me to His Bosom, yea, He, who is the Highest of the high, Infinite and Unfathomable,
And I am Fulfilled on Meeting my Loved Lord, the God. *[4–3–6]*

Bihāgarā M.5, Chhant

Why art thou attached to the Other, for treacherous is this path :
O thou Sinning one, there is no one to stand by thee.
No one stands by thee, and thou regrettest ever thy deeds.
For, thou recitest not the Lord's Praise ; and who knows, when will thy turn come again?
Leaves that fall off the tree grow not again on it, and lone is one's Journey on the *Yama's* Path.
Prays Nānak : "Without the Lord's Name, one Wanders ever in Pain". *[1]*
One practises Deceit in secret : but the Lord, the Inner-knower, Knows all.
And when one's Account is settled before the Lord of Law, one is pressed like sesame in the oil-press :
And one suffers for one's deeds and is made to wander from birth to birth.
And intoxicated with Māyā, the enticer of all, one loses the Jewel of human birth.
But for the One Name of the Lord, one is wise in every other thing.
Prays Nānak : "Such is the lot (of the Vicious), that they choose not God, but Doubt and Desire". *[2]*

---

1. ਗਲਤੁ ਭਏ : (from Persian ਗ਼ਲਤਾਨ), *i.e.*, inebriated with.

Now, who can plead on his behalf if the Ungrateful Wretch is Separated from the Lord,
And is held by the cruel, hard-hearted Couriers of the *Yama*,
Who drive him on (to Hell) for his Misdeeds : for he was attached ever to Māyā, the great Enticer,
And he uttered not the Lord's Praise, through the Guru's Word, and so embraced he the molten steel.
And beguiled by Lust, Wrath and Ego, and being shorn of Wisdom, he Grieved.
Prays Nānak, "He is led astray by his Destiny,[1] for he uttered not the Lord's Praise with his tongue". *[3]*

Without Thee, O Lord, there is not another whose Refuge I may seek.
Thou art the Purifier of the Sinners : this, verily, is Thy innate Nature.
Purifier of the Sinners art Thou, O Beneficent Master, Treasure of Mercy, I seek Thy Refuge.
Take me out of the Blind Well, O Thou, the Sustainer of all hearts.
Seek I Thy Refuge that Thou break my Chains and give me the Support of Thy Name.
Prays Nānak : "Lend me Thy Hand, O Compassionate Lord of the earth". *[4]* **P. 547**

Blessed is the day when I Meet with my Lord, the God,
And within me is all Bliss and all my Woes are past.
And, within me is Peace, Poise and Joy, and I utter ever the Lord's Praise.
And with Devotion, I recite the Lord's Name in the Society of the Holy, and am cast not again into the womb.
Spontaneosuly, He Embraced me to His Bosom, and lo, the Seed of my Eternal Destiny sprouted.
Prays Nānak : "When the Lord Meets me of Himself, He Goes not away from me again". *[5-4-7]*

Bihāgarā M. 5, Chhant

Hearken Thou to my Prayer, O my Master:
Though full of Demerits, I still am Thy Slave.
Thou art my Beauteous Lord, the Dispeller of Pain, the Fount of Mercy, and the Destroyer of Sorrow and Strife.
Now keep my Honour, for I seek Thy Refuge, O Thou Immaculate, All-pervading Lord.
Thou, O Lord, Hearest all, Seest all, Thou art nearest of the near,
Hearken Thou to my Prayer, O my Master, and Save the Honour of Thy Servant. *[1]*

Thou art the All-powerful Lord : I am but a meek beggar at Thy Door :
I am in the grip of Māyā, Release me of its stranglehold, O Lord.
Bound down by Greed, Desire and Vice am I, and commit I Evil and Sin :
Free of all Bonds and Detached only art Thou, O my Creator-Lord, we men but reap the fruits of our deeds.
Take pity, O Thou Purifier of Sinners, I have wandered through many births and lost.
Prayeth Nānak : 'I am Thy Slave, O Lord, Thou alone art the Mainstay of my life". *[2]*

Thou art the All-powerful Lord : I have but little Wisdom (to know Thee).
Thou Sustainest even the Ungrateful Wretches, and All-seeing is Thy Eye of Grace.
Unfathomable is Thy Knowledge, Infinite art Thou ; I, the Low-born, know not a thing about Thee.
I throw away the Jewel and treasure the trite, yea, I of the animal mind, Low and Ignorant.
I have gathered nothing but Māyā, after a painful strife, but then it leaves me off, being of mercurial mind :
O Thou All-powerful Lord, Nānak seeks Thy Refuge, now Save Thou his Honour, pray. *[3]*

He from whom I was Separated, Him I Met through His Own Grace :
And joining the Society of the Holy, I uttered the Lord's Praise.
Uttered I the Lord's Beauteous Praise : and the Blissful Lord was Revealed to me.
And I Mounted the Glorious Bed of my Spouse, and my Lord and Master made me His Own.
I abandoned all my cares and became care-free, and I suffered not Sorrow again.
Nānak lives now, Seeing the Vision of the Lord, and Utters he ever the Praise of God who is the Treasure of Virtue. *[4-5-8]*

---

1. ਸੰਜੋਗਿ : (Sans. संयोग), hap. luck.

Bihāgarā M. 5, Chhant

O righteous man, speak up : why are you silent so ?
For, you have seen with your eyes the treacherous ways of Māyā !
Yea, nothing of the world goes along with one without the Name of the Lord.
And neither one's lands. nor raiments, nor gold, nor silver are of any avail to him.
One's wife, sons, worldly glory, elephants and horses, and other means of luxury keep not one's company (in the end).
Prays Nānak : "But for the Society of the Saints, the whole world is false". *[1]*
O kingly being, why are you asleep and wake not (to the Real), **P. 548**
For many like you have wailed in vain for Māyā.
Wailed have many for this great Enticer, but there is no Peace except in the Lord's Name.
And a myriad devices and clevernesses work not, and then man passes off, as is the Lord's Will.
He the Lord, is All-pervading, in the beginning, middle and the end; yea, Pervades He all hearts.
Prays Nānak : "He who keeps the company of the Saints, goes with Honour to the Lord's Abode". *[2]*
O king, know you that all your wise courtiers are of no avail to you :
You must separate from them : for leaning on them leads you to Agony.
You were deceived by the Mirage : how can you now attain Peace ?
And if you are involved in anything other than the Lord's Name, you waste the human birth in vain.
Your Thirst is quenched not by deeds of Ego, nor are you Fulfilled, nor attain Wisdom thus.
Prays Nānak : "Without the Lord's Name, many have Grieved in the end". *[3]*
The Lord, in His Mercy, has made me His Own.
He has pulled me out (of the Mire), and Blest me with the Society of the Saints.
And there I Contemplate my Lord, and I shed all my Sins and Woes.
This indeed is the highest Religion, this the act of Charity, this the highest Merit, for it goes along with me.
My tongue utters the Lord's Name : with it are my body and Mind Imbued.
Says Nānak : "Whomsoever the Lord Unites with Himself, he is the man of True Repute." *[4-6-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Bihāgarā, M. 4

Shaloka M. 3

It is through the Guru's Service and in no other wise that one Attains Bliss.
If one pierces one's Mind through, with the Guru's Word, one lives ever with God.
Nānak : he alone Attains to the Lord's Name whom the Lord Blesses with His Eye of Grace. *[1]*

M. 3

He whom the Lord Blesses with the Treasure of His Praise, expends it as well as he may.
(But), without the True Guru, it comes not to hand, no matter what works one does.
Nānak : the self-willed world is devoid of this Treasure, and remains Hungry in the Hereafter with nothing to feed upon. *[2]*

Pauri

Thou belongest to all, O God, for all are Created by Thee.
Thou Pervadest all and all Thy creatures Dwell upon Thee.
He with whom Thou art Pleased, of his Devotion Thou Approvest.
All that is in Thy Will happens, and all do what Thou Makest them do.
I Praise that Glorious and Sublime Lord who Saves ever the Honour of His Saints. *[1]*

---

1. *Lit.* country.

Shaloka M. 3

Nānak : the Wise have Conquered the world : the world Conquers all (save the Wise).
Yea, it is through the Lord's Name that one becomes Wise[1] but the Name comes to one the natural way.
Thé Mind, instructed in the Guru's Wisdom, becomes stable ; it no one can move nor perturb.
The Lord Owns His own Devotees and so Fulfilled are they. **P. 549**
The Egocentrics He Himself[2] Strays from the Path, for within them are Greed and Ego.
They pass their days in Strife and Reflect not on the Word.
Their mind the Creator-Lord Confuses and what they prattle is Sinful and Vain.
Whatever the Lord gives them, they are satiated not; for, Blinded by Ignorance, within them is the immense Craving for more.
Nānak : it is better to break with the egotists, for they are attached to nothing but Māyā. *[1]*

M 3.

Fear nor Doubt can hurt one, if one's Lord, the True Guru, Protects one.
For, He the Saviour, has been the Protecter (of His Devotees) since beginningless time.
Meeting with the Loved Lord, one Attains Bliss, reflecting on the True Word.
If one Serves the Bliss-giving God, He, of Himself, then Tests one (and Approves). *[2]*

Pauri

All creatures belong to Thee, O Lord ; Thou art the Sustenance of all.
He whom Thou Blessest receive Thy Bounties, for there is no one to equal Thee.
Thou art the only Beneficent Lord of all : so, my Prayer is to Thee alone.
He with whom Thou art Pleased, Thou Approvest everything of him; yea, Blessed is such a one.
O Lord, all that happens is Thy Wonder : So I place my pleasure and pain before Thee. *[2]*

Shaloka M. 3

Those turned God-wards are pleasing to their God ; and, they ring True at the Lord's Court.
In the Minds of the God's friends is Bliss, for they Reflect on the Guru's Word.
They Enshrine the Word within, and so their Pain is dispelled and their Minds are Illumined.
Nānak : our Lord, the Saviour, Saves His Devotees, Blessing them with His Mercy. *[1]*

M. 3

Dedicate thou to the Guru's Service, Imbued with the Lord's Fear.
Yea, one becomes He whom one Serves if one walks in God's Will.
Nānak : the Lord is All-in-all : there's no other place for us to go to. *[2]*

Pauri

Thou alone Knowest Thy Glory, O Lord ; for there is no one to equal Thee.
If there be a rival of Thine, he would know : but Thou art Thy only equal.
They who Served Thee Attained Bliss : O, who can reach upto them?
Thou, our Beneficent Lord, hast the Power both to Create and to Destroy : so everyone begs of Thee with joined palms.
Yea, I know not any one as Beneficent as art Thou, in the world or the underworld, in the spheres or in the stars. *[3]*

Shaloka M. 3

If one Believes not, and Loves not one's Lord in the state of Equipoise,
And Relishes not the Word, but forces his will, what kind of Praise will he Sing of his God ?
Nānak : his life alone is Approved who Merges in Truth, by the Guru's Grace. *[1]*

M. 3

One Realises not one's self, but hurts others (for their shortfalls).
Himself, the Blind one abandons not his nature, and Separated (from God), he comes to Grief.
He reshapes not his mind in the Guru's Fear that he may Merge in His Being.

---

1. *i.e.* one is fulfilled.
2. ਮੁਲਹੁ (मूलहु) (*i*) from the beginning, *i.e.*, by God. (*ii*) utterly, totally.

So his Doubt goes not and, witout the Word, he writhes in Pain. **P. 550**
Within him surge Lust, Wrath and Greed furiously, and his life passes in Strife.
Tired are his feet, hands, eyes and ears : and his days come to an end.
But, he loves not the True Name through which one Receives the Nine Treasures (of God).
If living, one Dies (to the self) and, so Dying, lives, he is Emancipated forsooth.
But, one is Blest not by God, without Deeds : how could such a one be Blessed ?
Cherish then the Guru's Word, O Ignorant one ; for Redemption and Wisdom both come from the (Guru's) Word.
Nānak : one Receives the True Guru within oneself, if one sheds one's Ego. *[2]*

Pauri

He who Enshrines Thee, O Lord, within his Mind, why and what shall he fear ?
Our Lord Blesses us with everything, why then forsake His Comtemplation even for a moment?
He who Dwells on the Lord, he lives eternally in Bliss, for he keeps ever the company of the Saints.
All Woes and Hungers of the Lord's Devotees are eradicated : yea, all Bonds of the Saints are sundered.
It is by the Lord's Grace that one becomes a Devotee of God ; and, Seeing him, others too are Redeemed. *[4]*

Shaloka M. 3

Burnt be the tongue which Tastes not the Essence of the Lord.
Nānak : the tongue, Imbued with the Word, becomes sweet, if in one's Mind is Enshrined the Name. *[1]*

M. 3

Burnt be the tongue which forsakes the Lord's Name.
Nānak : the man of God utters only the Lord's Name with his tongue, for he loves the Lord's Name. *[2]*

Pauri

The Lord Himself is the Master, Himself the Devotee, Himself is He Devoted to Himself.
He Himself, Watching all, is Pleased ; He Himself Yokes all to their tasks in His Will.
He Leads some on the Path ; others He Strays from the Path.
True is my Lord, True is His Justice ; and He Constructs and Sees all His Play.
Says Nānak : "Sing then thy True Lord's Praise, by the Guru's Grace". *[5]*

Shaloka M. 3

Rare is the one who knows who a *Darvesh* is.
He who goes about begging from door to door : O cursed be his life and his robes.
If he sheds his hopes and fears, and, through the Guru, begs for the alms of the (Lord's) Name :
I'd Wash the Feet of such a one and be a Sacrifice unto him. *[1]*

M. 3

Nānak : The Tree (of the body) yields the Fruit (of God's Essence).
And the two birds, (Soul and the Oversoul), perch on it, and, wingless, they come and then fly away, unseen.
(The Soul) enjoys all kinds of pleasures but, through the Word, remains Detached (within).
Nānak : they who are Imbued with the Fruit of the Lord's Essence, on them is the Grace of God[1]. *[2]*

Pauri

The Lord Himself is the Farm : Himself is He the Farmer : Himself He Grows and Grinds (the corn).
Himself He Cooks, Himself He Places it on the platter, and Himself He Eats it too. **P. 551**
Himself is He the Water, Himself the Tooth-pick.
Himself He Offers a handful of water (to clean the teeth).
Himself He Calls the men to eat, Himself He Bids them off.
Yea, He to whom the Lord is Merciful, He Makes him walk in His Will. *[6]*

1. *Lit.* they are stamped with the Grace of God.

Shaloka M. 3

(Devoid of the Lord's Name) all deeds, all righteousness, bind one to the fruit thereof which may be Virtue or Sin.
And one is bound to Selfhood and Desire, and is involved with one's sons and wife.
And, then wherever one sees, one sees the Rope of Māyā, with which one gets Bound down.
Nānak : without the True Name, senseless are all one's doings. *[1]*

M. 4

The mind of the Blind one is Illumined, if he Meets with the True Guru, in God's Will.
He then breaks off his Bonds and, abiding in Truth, the Darkness of his Ignorance is dispelled :
And, (knows he that) all that he sees belongs to the Lord who Created all.
Nānak : seek thou the Refuge of thy Creator-Lord, and He will Save thy Honour. *[2]*

Pauri

When the Lord Created the Creation, He asked not the counsel of another.
Then, what could anyone give or take, when He Created not another like Himself.
Creating the Creation, the Lord Himself Blest all with His Bounties.
He Himself Instructed us in His Service, and He, the *Gurmukh*, Himself drinks-in His Nectar.
The Absolute Lord Himself Manifested Himself in form, and that alone happens what He Wills. *[7]*

Shaloka M. 3

They who turn God-wards Serve ever their True Lord through Love, in the state of Equipoise.
Abiding in Bliss, they Sing ever the True Praise of, and cherish in their hearts, the Lord who Pervades both here and There.
Within them then Lives God : for such is the Lord's Writ of *Karma* for them.
Nānak : the Lord, in His Mercy, Unites us of Himself, with Himself. *[1]*

M. 3

One Attains not unto the Lord (only) by one's utterance of Him, (though) one should Sing ever His Praise.
One Attains not unto the Lord without His Grace, and devoid of it, one Wails in vain.
When one's body and Mind are Imbued with the Guru's Word, then the Lord comes to Abide within one's Mind.
Nānak : it is through His Grace that one Attains to the Lord, for the Lord of Himself Unites us with Himself. *[2]*

Pauri

The Lord Himself is the (Essence of the) Vedas, the Shāstras and the Purānas ; He Himself is the Utterer of them ; Himself is He Pleased with this Utterance.
He Himself Worships Himself : Himself He Constructs His Play.[1]
He Himself is the Householder : Himself is He Detached from the world ; yea, Himself He Utters the Unutterable.
He Himself makes us do the Virtuous deeds : Himself He withdraws[2] from the act.
The Lord Himself Blesses us with Pain and Pleasure, and Himself He Blesses us (with Bliss). *[8]*

Shaloka M. 3

O Sheikh, still thy selfhood and, abiding in the Fear (of the Lord), shed thy craziness.
(For), through the Guru's Fear many were Emancipated, and, living in His Fear, Attained to the Fear-free God.
Pierce thy hard heart with the Word that Peace comes to abide within thee.
For, the deeds you do in Equipoise are Approved by the Lord.
Says Nānak : Ask if you may any man of Wisdom : Through Lust or Wrath, no one has Attained to the Lord". *[1]*

---

1. ਪਰਪੰਚ : (Sans. प्रपंच), the visible world or universe which is illusory and the scene of manifold action.
2. ਅਲਿਪਤੁ : (Sans. अलिप्त), detached.

M. 3

The Egocentric loves the Illusion : For he loves not the (Lord's) Name. **P. 552**
He practises Falsehood, gathers Falsehood, and eats but Falsehood he.
He gathers the Poison of Māyā, which, in the end, is reduced to the dust.
He does deeds and practises righteousness, piety and self-discipline ; but, within him is the call of Vice and Greed:
Nānak : all that the Egocentric practises avails him not, and he is Dishonoured at the Lord's Court. *[2]*

Pauri

The Lord Himself Created the four sources of Creation and the power of speech : He Himself Created all the universe and its parts.
Himself is He the Sea : Himself He Fills it with (His) Jewels.
Himself He Turns men His-wards : Himself He Blesses them with His Treasure.
Himself is He the Sea, Himself the Boat and the Boatman ; Himself He Ferries Himself across.
The Lord Himself is the Creator and the Cause, and no one else can equal Him. *[9]*

Shaloka M. 3

Fruitful is the Service of the True Guru if one does it with a Devoted Mind.
One, then, Attains to the life-object, which is the Lord's Name ; and the Lord comes to Abide within one, all-too-spontaneously.[1]
And then ceases the Pain of one's coming-and-going, and one is rid of one's Selfhood and the sense of 'mine-ness'.
And then one Attains to the Supreme State (of Bliss) and Merges one in the True One.
Nānak : they in whose Lot it was so Writ by God, they (alone) are Met with by the True Guru. *[1]*

M. 3

The True Guru is Imbued with the Lord's Name, he is the (only) Boat in the Kali age to Ferry men Across.
And whosoever turns Guru-wards, reaches the Yonder shore ; yea, he within whom is He, the True One.
He Cherishes the (Lord's) Name, in-gathers the Name, and is acclaimed through the Name.
Nānak : one Attains to the True Guru, by God's Grace. *[2]*

Pauri

The Lord Himself is the Philosopher's stone, Himself is He the (base) Metal, Himself He Transmutes it into Gold.
Himself is He the Master, Himself is He the Devotee, Himself is He the Destroyer of Sin ;
Himself He Enjoys within all hearts, Himself He Casts the net of Māyā[2] ;
Himself He Discrim nates and Knows in His Wisdom, Himself He Destroys, through the Guru (the Bonds of Māyā).
O Creator-Lord, I cannot Praise Thee too often, for Thou art my Great, Bliss-giving God. *[10]*

Shaloka M. 4

Without the Guru's Service, all the deeds that one does are like the chains of the Soul.
For, without the Service of the True Guru, one gets no Peace, and comes and goes, and is born to die and re-die.
Without the Guru's Service, all that we talk is insipid, and the Name is Enshrined not in the Mind.
Nānak : without Service of the True Guru, one is Punished at the *Yama's* Abode and one walks out of the world with a Black Face. *[1]*

M. 3

Some there are who Serve the Guru and are Dedicated to the Lord's Name.
Nānak : they Fulfil their lives and Emancipate their generation too. *[2]*

---

1. ਅਚਿੰਤੁ : (अचिन्त) *i* e. effortlessly.
2. ਅੰਜਨੁ : (sans. अंजन), *lit.* collyrium, or stain ; figuratively, Māyā or Illusion.

Pauri

The Lord Himself is the School : Himself is He the Teacher : Himself He brings-in the Scholars to be schooled.
He Himself is the Fath r and Mother ; Himself He makes the Child-mind Wise.
Some are made Wise and they get to Know all. while others He leaves Ignorant as ever.
Some He Calls into His Presence, when He, the True One, so Wills. **P. 553**
They whom the Lord Blesses with His Glory, through the Guru, they are Acclaimed at the Lord's True Court. *[11]*

Shaloka Mardana, 1

The Kali age is the pitcher, filled with the wine of Lust, and the mind drinks it deep.
And Wrath is the drinking bowl, brimming over with Desire, with Ego as the bar-man.
And we have our drinking bouts in the society of Ego ; and so are we wasted away.
Let good deeds be the pitcher[1] and Truth the molasses and the wine be of the True Name[2] :
And Virtues be the bread, Culture[3] the butter, and Modesty the meats.
Nānak : these eats and drinks one receives through the Guru, and they destroy all one's Sins. *[1]*

Mardana, 1

The body is the pitcher, Selfhood the wine, and the society is of Craving and the outgoings of the mind.
Desire is the drinking bowl, brimming over with Falsehood : and the *Yama* is the bar-man.
Drinking such a wine, who will earn anything but Vice and Sin ?
If Knowledge be the molasses and the Lord's Praise thy bread, and the meats be of the Lord's Fear :
Then, this fare is the True fare ; for the True Name (then) is our Support. *[2]*
If body be the pitcher and Self-realisation the wine, then (God's) Nectar oozes out (of the Tenth Door) :
And one's Society is of the Saints, Attunement to God the bowl, and this Drink, forsure, dispels all our Evil. *[3]*

Pauri

Himseif is the Lord the Angelic being, the Attendant of gods, the Divine Musician, the Utterer of the six Shāstras.
Himself is He the Shiva, Shankara and Mahesha[4] : (but), it is through the Guru that one Utters the Unutterable Gospel (of the Lord).
Himself is He the Yogi, Himself the Reveller, Himself is He the Sanyasin treading through the wilderness[5].
Himself does He Converse with and Instruct Himself, Himself is He the Wisdom of the Wise.
Himself does He Work His Miracles and Knows the inmost state of all. *[12]*

Shaloka M. 3

That religious service[6] alone is Approved which makes one Cherish one's God.
And one Loves one's Lord and destroys one's Love of Māyā ;
And smothers one's Duality, by the Guru's Grace ; and the Mind being held, one Dwells on one's God.
Nānak : if an Egocentric worships his Lord, his mind is held not, and he is wasted away, being ever on the Round. *[1]*

M. 3

I wander through the world, looking out for my Love, but my Thirst is quenched not.
Nānak : Meeting with the True Guru, my Desire is satiated, and I Attain to my Lord, in my very Home. *[2]*

---

1. ਲਾਹਣਿ : (लाहणि) vessel.
2. ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ : (सचु सरा करि सारु) make (ਕਰਿ) the pure (ਸਾਰੁ) Truth (ਸਚੁ) thy wine (ਸਰਾ, ਸ਼ਰਾਬ).
3. ਸੀਲੁ : (sans. शील), good conduct, virtuous life.
4. All three are the different names of Shiva.
5. ਬਿਬਾਣੀ : (बिबाणी) (persian ਬੀਆਬਾਨ) wilderness.
6. ਸੰਧਿਆ , (sans. संध्या), the morning, noon and evening prayers of the Hindus.

Pauri

The Lord Himself is the Essence, and the Quintessence of all things ; Himself is He the Master and the Slave.

Himself He Created (the persons of) the eighteen castes[1] ; Himself is He the God, the Ruler of the universe.

Himself He Destroys, Himself He Redeems, Himself He Blesses (all) in His Mercy.
And, He Does no wrong, He is Strayed never, even is ever His Justice, for He is nothing but Truth.
He whom the Lord makes to Realise Himself, his sense of Duality is stilled. *[13]*

Shaloka, M. 5

The body that Dwells not on the (Lord's) Name in the Society of the Saints scatters like the dust.
Nānak : he who knows not his Creator. Lord, O cursed be his vain, insipid body ! *[1]*

M. 5

He who in his heart Enshrines the Lotus-Feet of the Lord, and whose tongue utters His Name : **P. 554**
Nurture well that body, O Nānak, for it Cherishes thy God. *[2]*

Pauri

Himself is the Lord the Pilgrim-station, Himself He Goes out thither to Bathe.
Himself He Works through His own Ways, Himself He makes us Contemplate His Name.
The Lord in His Compassion Dispels our Fear, Himself He Blesses us with His Bounties.
He whom the Lord Reveals Himself, through the Guru, is Honoured at the Lord's Court.
And, he whose Honour the Lord Saves is Acclaimed, for he Knows the True Lord. *[14]*

Shaloka M. 3

Nānak : without Meeting with the Guru, the world is Blind, and does Blind deeds.
It Cherishes not the Word which Blesses one's Mind with Bliss.
Yoked ever to the Dark Passion[2], one Burns in its Fire night and day.
(But), that what the Lord Wills happens, and no one can challenge it : nay, none. *[1]*

M. 3

Says the True Guru : "O man, do this deed : Cherish your God through the Guru.
For, your Lord is Ever-present before you ; He Tears off the Veil (of Ignorance) and Fills you with His Light.
The Lord's Name is the Nectar : apply its Cure to all your Maladies.
Enshrine the Lord's Will in the Mind and let His True Love be your Way.
Nānak : here, He keeps you in Bliss ; Hereafter, you Enjoy with your Lord". *[2]*

Pauri

Himself is the Lord the Vegetation[3] ; Himself is He the Fruit that it yields.
Himself is He the Gardener and Tends and Waters the Plants, and Himself it is who Eats their yield.
Himself is He the Creator, Himself is He the Expender : Himself He Blesses all with His Bounties.
Himself is the Lord the Protector and Master, Himself He Merges in what He Creates.
Nānak utters the Praise of the Lord who Needs nor Hungers for anything. *[15]*

Shaloka M. 3

One man offers and another pours himself (the drink) :
And it makes him crazy and senseless and devoid of all reason.
Then one can distinguish not between one's own and another's and is cursed by God.
Drinking it, one forsakes one's Master, and is punished at the Lord's Court.
Nay, one should drink not this vicious wine, as far as one can help.
If the Lord's Grace be upon one, one is Blest with the True Wine.
And one is Imbued with one's God and is ushered into the Lord's Presence. *[1]*

---

1. Four main castes+twelve sub-castes arising out of the union of the three higher castes with the women of lower castes, and of three lower castes with the women of castes higher than themselves+sub-caste arising out the union of different races+sub-caste arising out of union with a virgin. The idea here is *not* to support caste as such, but to emphesie the, all pervading nature of God.

2. ਤਾਮਸਿ : (Sans. तमस्), darkness or ignorance, as one of the three qualities or constituents of every thing in nature (the other two being सत्व and रजस्); (*ii*) sin.

3. ਭਾਰ ਅਠਾਰਹ ਬਣਸਪਤਿ : (भार अठारह बनस्पति) according to the ancient belief, the collection of one leaf each from every kind of tree would weigh eighteen 'loads' (one load—5 kacha, or 2 pucca, maunds : a maund is equal to about 82 lbs.)

M. 3

When this World Awakes, it Dies to its self.
When the Lord puts it to Sleep it sleeps : but Awakened, it is All-knowing.
When the Lord Blesses, He Leads one on to the True Guru.
And then, by the Guru's Grace, one Dies to one's self, and then one dies not again. *[2]*

Pauri

He who Blesses all with His Bounties, what does He care for another ? **P. 555**
O God, everyone is Sustained by Thee, so everyone leans on Thee.
He who Praises Thee is Blest in Thy Mercy with everything, O my Immaculate Lord.
He alone is the True Merchant, he the True Pedlar, who carries the 'load' of Thy Name.
O Saints, Praise ye that Lord who Destroys thy sense of Otherness. *[16]*

Shatoka

Kabir : everyone dies in the end ; but knows not how to Die (to one's self).
For, he who Dies thus, dies not again. *[1]*

M. 3

I know not how to Die (to my self) : what this (strange) Death is !
If one forsakes not the Lord from the Mind, one Dies spontaneously[1] (to the self).
Everyone is afraid of death and wants to live (eternally),
But he who Dies in life, by the Guru's Grace, he alone knows the Lord's Will.
Nānak : he who Dies thus, lives enternally and forever. *[2]*

Pauri

When the Lord is in His Mercy, He makes us Contemplate His Name.
He Leads us on to the True Guru to Bless us with Peace : with His Servant, the Lord is ever Pleased.
He Himself Saves the Honour of His Devotees and makes the world fáll at their Feet.
Dharmarājā, the Justiciar, too is the Creation of God ; so he comes not near the Servant of the Lord.
He who loves the Lord, him the whole world loves : the rest but come and go in vain. *[17]*

Shaloka M. 3

Everyone utters the Lord's Name, but the Lord is Attained not thus.
For, the Lord is Unfathomable, Unperceivable, Highest of the high and of Incomparable worth.
Invaluable is He and can be bought over for no price.
One Knows His Mystery, through the Guru's Word; and thus is He Enshrined in the Mind.
Nānak : Infinite[2] is the Lord but, by the Guru's Grace, He Comes into our Mind.
He Meets with us of His Own : and, of Himself He Unites us with Himself. *[1]*

M. 3

O mind, the Lord's Name is the True Treasure which Blesses us with Eternal Bliss.
Dealing in it, one loses never and earns Profit forsure.
Howsoever one expends this Treasure, it decreases not, for the Lord ever Gives more and more.
And one is afflicted not by Doubt : and one Loses never.
Nānak : one Attains to the Lord, through the Guru, if the Lord Blesses one with His Grace. *[2]*

Pauri

The Lord Himself is within all hearts and also without is He.
He Himself is Manifest : Himself is He Unmanifest.
For aeons[3] of years, He Created the Chaos[4] and Abided in it, Seated in Himself.
Then, there were no Vedas, nor Shāstras, nor Purānas : and He the One Absolute Lord[5] was all by Himself.
Withdrawn from all, He Sat in the heart of the Absolute Trance.
Yea, that Unfathomable Ocean (of Good) Knows Himself alone His own State. *[18]*

---

1. ਸਹਿਲਾ : (सहला) *lit.* with ease.
2. ਅਮੇਉ : (Sans. अमेय), immeasurable, boundless.
3. ਜੁਗ ਛਤੀਹ : (जुग छतीह) *i. e.* for aeons of years. According to the old belief, the period of chaos intervening between the dissolution and resurrection of the universe is thirty-six *yugas*.
4. ਸੁੰਨਾਹਰਿ : (सुंनाहरि) in a state of utter chaos or void.
5. ਨਰਹਰਿ : (नरहरिः), Man-lion, Vishnu in his fourth incarnation ; hence God.

Shaloka M. 3

In Ego is the world dying, dying, dying.
So long is one alive, one Cherishes not the Lord, O, what shall one do in the Yond? **P. 556**
The gnostic is conscious (of his Destiny) : the *agnostic*, in his confusion, commits Sin.
Nānak : that one sows here, one reaps Hereafter; and, nothing more one receives in the Yond. *[1]*

M. 3

Such is the Will of our Lord that one can Cherish not one's God, unaided by the True Guru.
Meeting with the True Guru the Lord Pervades one's inner core and then one is ever Attuned to Him.
One Cherishes one's Lord then at all times, and wastes not even a breath.
One's fear of life and death then ceases, and one Attains to the State of Eternity[1].
Nānak : he alone is Blest with this state, to whom God is Merciful in His Will. *[2]*

Pauri

The Lord is All-wise, the Sublime, the Supreme.
He Himself Reveals His Presence : Himself He is Attuned to Himself.
Himself He Abides in Silence : Himself He Utters His Own Wisdom.
He seems bitter to no one, and all are pleased with Him.
One can say not His Praise : so, I am a Sacrifice to my Lord. *[19]*

Shaloka M. 1

Nānak : the Kali age gives birth to the goblins :
The woman is their master, and their progency is also their like. *[1]*

M. 1

The Hindus have strayed from the Path : they go the wrong way[2].
And as Nārada instructed them, so worship they (the images of God).
They are Blind and Deaf : for they are enveloped by Darkness.
And worship they the stones, these stocks and stones,
Knowing not that the stones themselves sink : so how can they Ferry others Across ? *[2]*

Pauri

Everything is Swayed by Thee, O God : Thou art our True King.
Thy Devotees are Imbued with Thee, for they have Faith in Thee.
They feed themselves on Thy Name to their hearts' content.
And they are wholly Fulfilled and reap the Profit of the Contemplation of Truth.
Nānak : the Saints are the Beloved of the Transcendent God, who is Unfathomable and Infinite. *[20]*

Shaloka M. 3

Everything comes into being, through the Lord's Will, and is dissolved too through His Will.
If one, in his Ignorance, prides on himself, he commits the darkest of deeds.
Nānak : rare is the one to whom is Revealed the Lord's Will in His Pleasure and Mercy. *[1]*

M. 3

He is the Yogi, yea, he alone Knows the Way, who Attains to the Lord's Name by the Guru's Grace.
Within him[3] is every Treasure ; through pretensions, one Attains not to the True Yoga.
Nānak : rare is the Yogi who Sees the Lord's Presence within his heart. *[2]*

Pauri

The Lord Himself Creates the creatures and Himself Sustains them all.
He is Subtle and also the Apparent.
He is now by Himself ; now Evolves He into a huge family.
Nānak asks but the Dust of His Saints' Feet :
For, he sees no other Beneficent God but the One. *[21–1]*

---

1. ਜੀਵਨ ਪਦਵੀ : (जीवन पदवी) the state (ਪਦਵੀ) of eternal life (ਜੀਵਨ).
2. ਅਖੁਟੀ : (अखुटी) on the wrong path.
3. ਨਗਰੀ : (नगरी) *lit.* city.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purush, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Vadhans M. 1

For the addict nothing equals[1] an intoxicant ; for the fish, nothing equals the water. **P. 557**
But he who is Imbued with the Lord, he loves all. *[1]*
Sacrifice[2] am I to Thy Name, O my Lord. *[1-Pause]*
Thou, my Master, art the Fruitful Tree : Thy Name is Nectar-sweet.
And, whosoever Tastes Thy Taste is satiated, and I am a Sacrifice unto him. *[2]*
I see Thee not, though Thou Abidest in all.
And, How can I quench my Thirst when between me and Thy Pool of Nectar stands the Wall (of Doubt) ? *[3]*
Says Nānak : I only Deal in Thee, O Loved Master, for Thou art my only Merchandise.
And, I am rid of my Doubt only if I Praise Thee, my Lord, in Prayer. *[4-1]*

Vadhans M. 1

The woman of Merit Enjoys her Spouse : the one without Merit Wails but in vain.
But if she also gathers Merit, she too can Revel with her Lord. *[1]*
My Lord is All-loving : why, then, the woman goes to the Other. *[1-Pause]*
Let Good Deeds be thy charm strung on the Thread of the Mind.
Yea, priceless is the Jewel (of Virtue) : weave thou it in thy Mind. *[2]*
I go not the way I was led to, and (in Vain) I cry out my distress to my mother,
But I speak not to my Lord : how am I, then, to be ushered into His Presence ? *[3]*
Nānak : Save for the One, there is not another :
And whosoever sticks to Him (the Lord of us all), Enjoys her Spouse. *[4-2]*

Vadhans M. 1

The peacocks dance : lo, the rains have come.
O Love, Thy dagger-sharp Eyes are alluring like a woman's and I am enticed away by their lure[3]
I am a Sacrifice to Thy Vision, O God ; I dedicate myself to Thy Name.
It is on Thee that I pride : for, without Thee, Whom can I lean upon ?
Break thy cosy Bed and thy ivory Bracelets, O (lovely) woman, and thy Arms, and the arms of thy Bed ;
For, even though thou bedeckest thyself so, thy Spouse enjoyeth with others.
Thou neither hast the Bracelets nor the bangles (of Truth) nor knowest the Pedlar who deals in them : **P. 558**
But the Arms that girdle not the Lord's Neck, O burnt be those Arms !
All my mates have gone out to enjoy their Union with their Spouse, but I, the Wretched one, know not where to go ?
O my friend, I wear beauteous Looks, but the Lord Loves me not.
I have woven my wavy Hair in lovely plaits and saturated their parting with Vermillion :
But when I go to the Lord, I am Approved not ; and so, in Anguish, I Grieve.
When I Weep in distress, the Whole world Weeps with me, and also the winged birds in the woods,
But my 'Sense-of-Separateness' Weeps not, which has torn me from my Lord.
I saw my Loved Lord come and go in the dream and I weep for joy,
But I can go not to Him, nor send Him word through another.
Come then, O loved sleep, that I see my Lord atleast in the dream.
What will you offer him, O Nānak, who tells thee about thy Lord ?
"I'll chop my head off and make that His seat ; yea, I'll Serve Him by surrendering to Him my head.
But, how shall I live, if the Lord be (still) a stranger unto me ?" *[1-3]*

---

1. ਅੰਬੜੇ (अंबड़े) : ਅਪੜੇ, reaches.
2. ਧੰਨੀਐ : (Sans. खण्ड्), to break, cut, tear, break to pieces.
3. ਜੇਵੜਾ (जेवड़ा) : ਰੱਸੀ *lit.* string.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 3

If the mind be Soiled, all is Soiled, : by bathing the body, the mind is cleansed not.
This world is led astray by Doubt, and rare is the one who knows the Truth. *[1]*
O my mind, Contemplate the One Name of God :
This is the Treasure with which the True Guru has Blest thee. *[1-Pause]*
If one learns the postures of the adepts and disciplines his sex,
The Dirt of one's mind is cleansed not, nor goes the Fitlh of one's Ego. *[2]*
No other discipline works on this mind but the Refuge of the True Guru,
Meeting with whom one's mind is transformed and one's state becomes indescribable. *[3]*
Prays Nānak : "Meet then the Guru, and Live, Dying in the Eternal Word.
And then goes thy Dirt of I-amness and thy mind becomes Pure". *[4-1]*

Vadhans M. 3

It is through the Lord's Grace that one Serves the Guru.
It is through the Lord's Grace that one's mind is held and becomes Pure. *[1]*
O my mind, Contemplate thy True Lord,
For, if one Cherishes the One alone, one gathers Bliss and never comes to Grief again. *[1-Pause]*
Through the Lord's Grace, one dies to the world, to live truly in Him ; through the Lord's Grace, the Word is Enshrined in one's Mind.
Through the Lord's Grace one Realises the Lord's Will, and Merges in His Will. *[2]*
Burnt be the tongue that Tastes not the Taste of the Lord :
For, he who cherishes the taste of another is Grieved, beguiled by Duality. *[3]*
He the Lord is Merciful to all : and Discriminating too.
Nānak : he who Meets with the True Guru reaps the Fruit, and gathers he the Glory of the Name. *[4-2]*

P. 559

Vadhans M. 3

Māyā and the sense of Attachment envelop us in Darkness : without the Guru, one is Enlightened not.
They who Attune themselves to the Word, to them is Revealed the Lord ; but they who are attached to the Other are wasted away. *[1]*
O my mind, as is the Guru's Instruction, so do thou the deeds :
For, if one Dwells ever on one's Lord and Master, one enters the Gate of Salvation. *[1-Pause]*
The One Lord is the Treasure of Virtue : he whom He Himself Blesses (with His Bounties), Receives them he alone.
Without the Lord's Name, all are Separated (from their Source) : the Union is through the Guru's Word. *[2]*
They who tried to possess things, they possessed nothing :
Meeting the True Guru, one Attains to Truth and one Merges in the True Name. *[3]*
Our body is driven by Desire and Hope : but the Lord's Light also burns within us.
Says Nānak : "The Egocentrics are bound to Māyā, while those turned God-wards are Emancipated". *[4-3]*

Vadhans M. 3

Pure is the Countenance of the True Bride, being endowed with the Guru-given Poise.
And so she enjoys her Lord, ever, eradicating her Ego. *[1]*
O my Mind, Contemplate ever the Lord's Name,
For the True Guru has made thee Wise in this. *[1-Pause]*
The Deserted ones wail in Anguish and Attain not to the Castle of the Lord.
Lured by the Other, they look Ugly and Wild, and, Hereafter, they suffer Pain. *[2]*
The Woman of Merit utters the Lord's Praise and Enshrines the Lord's Name in the Mind :
But the one of Evil mind suffers Pain and Wails. *[3]*

The Spouse of everyone is the One Lord, His Praise is ineffable.
Says Nānak : "The Lord Himself has Separated some from Himself : the others He Himself Yokes to Himself". *[4-4]*

Vadhans M. 3

The Lord's Nectar-Name is ever sweet to me : through the Guru's Word one knows its Taste.
For, through the True Word one is Merged in Equipoise, and the Lord is Enshrined in the Mind. *[1]*
The Lord in His Mercy Leads us on to the True Guru,
And, by the Guru's Grace, we Dwell on the Lord's Name. *[1-Pause]*
Through Brahma dawned the light of the Vedas, but he himself was involved in the mazes of Māyā and Desire.
Shiva is the great gnostic, absorbed in himself, but he too is full of Wrath and Ego. *[2]*
Vishnu[1] is engaged in reincarnating himself : who, then, is it that will Emancipate the world ?
The Wise of God are Imbued with Wisdom in this age, and so are rid of the Darkness of Desire. *[3]*
Through the Service of the True Guru one is Emancipated ; he who turns God-wards Swims across the Sea of Life.
Truly Detached are those who are dedicated to the True Name, and they enter the Gate of Salvation. *[4]*
The True One alone Pervades all : yea, He Sustains all.
Says Nānak : "I know not of another : for my Kingly Lord is Compassionate to all". *[5-5]*

Vadhans M. 3

Through the Guru one gathers Truth, Self-discipline, the Quintessence (of Reality) and Wisdom :
Through the Guru is one Attuned to the Truth. *[1]* **P. 560**
O my Mind, gather through the Guru, the Lord's Name,
Which lasts with thee, and goes along with thee (in the Yond). *[Pause]*
Those turned God-wards belong to the Caste of the True God.
For, within them Abides their Lord and Master who is their Bosom-friend. *[2]*
He alone turns God-wards whom the Lord so Blesses ;
Yea, whom He Himself Blesses with Glory. *[3]*
The *God-man* practises the Word and True Deeds.
"And", says Nānak, "so does he Emancipate his kindreds, too". *[4-6]*

Vabhans M. 3

My tongue has acquired the Taste of the Lord, all-too-spontaneously.
My Mind is satiated, Contemplating the Lord's Name. *[1]*
Dwelling on the True (Guru's) Word, one is ever at Peace.
I am a Sacrifice ever to the True Guru. *[1-pause]*
Attuned to the One, my eyes are content :
And my Mind is content too, forsaking the sense of the Other. *[2]*
Through the Word, yea, the Lord's Name, one's body enjoys Gladness.
And the Name. (fragrant like) the *Chandan*, abides in one's heart. *[3]*
Says Nānak : "He on whose Forehead is Writ the great Lot,
Becomes Detached the natural way, through the Guru's Word". *[4-7]*

Vadhans M. 3

Through the Perfect Guru, one Attains the Lord's Name :
Yea, through the True Word, one Merges in Truth. *[1]*
O Mind, gather thou the Treasure of the Name :
And submit to the Will of thy Guru. *[1 Pause]*
Through the Guru's Word, the Dirt of one's mind is cleansed :
And the Immaculate Name comes to abide in one's Mind. *[2]*

---

1. *Lit.* Lord Krishna.

The world wanders beguiled by Doubt and Error,
And is born to die again and over again and be wasted away by the *Yama.* *[3]*
Blessed are they, O Nānak, who Dwell on the Lord's Name :
And, by the Guru's Grace, Enshrine the Name in the Mind. *[4–8]*

Vadhans M. 3

One can either love one's self or the Lord's Name : the two opposites stay not together.
For, in Ego, one can Serve not (one's Lord), and the mind is devoid (of the Name). *[1]*
Enshrine thy Lord's Name, O my Mind, and practise the Guru's Word.
For, when one obeys the Lord's Will, one is rid of one's Ego, and one Unites with one's God. *[Pause]*
The human body itself is individuation; all creation manifests itself in individuation.
But individuation leads to utter Darkness, and so one knows not (the Unitive Experience). *[2]*
In Ego, one Realises not the (Lord's) Will : nor adores lovingly one's Lord.
To Ego, is the individual bound, and so within him abides not the Lord's Name. *[3]*
Says Nānak : "Meeting with the True Guru, one is rid of one's Ego, and Truth abides in one's Mind.
And so one practises the Lord's Truth, abides in Truth, and is dedicated to the Service of the True One". *[4–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 4

There is but one Master and He Comes to the one with a single Mind[1].
Yea, he who is turned God-wards enjoys immense Bliss of the Master. *[1]*
I seek to see my God for I am in Love with Him : **P. 561**
It is through the Perfect Guru that I Meet with my Loved Lord ; I am a Sacrifice to my Guru. *[1–Pause]*
My body is infested with Inequities :
Then how may I meet with my Perfect Master ? *[2]*
The Virtuous ones Attained to the Lord,
But I have no Virtue : so how, O mother, shall I meet my God ? *[3]*
I am worn out trying this way and that,
So Protect Thou Nānak, the meek one, O Lord ! *[4–1]*

Vadhans M. 4

Beauteous is my Lord and Master : But I know not His Worth.
And have abandoned Him I and am in love with the Other. *[1]*
How shall I, the Ignorant one, then, Meet with my Lord ?
She who is Beloved of the Spouse is the only True Bride, she, the Wise one, alone meets with her God. *[1–Pause]*
The Error is in me: how may I then Attain to Thee, my Lord ?
Thy Lovers are many and I am not in Thy Remembrance. *[2]*
She who Enjoys her Spouse, she alone is the True Bride.
Her Virtues I have not, what shall I, the Deserted one, do ? *[3]*
She who Eternally enjoys her Lord is forever acclaimed as the True Bride.
But will my Lord ever take me too in His Embrace ? *[4]*
Thou, O Lord, art Meritorious; I am without any Merit.
So forgive Thou Nānak in Thy Mercy, for Nānak, the meek one, is shorn of all Virtue. *[5–2]*

By the Grace of the One Supreme Being the Eternal, the Enlightener.

Vadhans M. 4

O Lord, I immensely long for Thy Vision : (but) how shall I See Thee ?
I go to ask my True Guru and so instruct my Ignorant mind.
The deluded mind Knows through the Guru's Word, and so Dwells ever on the Lord.
He on whom is the Lord's Mercy, he Attunes himself to the Lord's Feet. *[1]*

1. ਸੇਜ ਏਕ : (सेज एक) *i.e.* single-mindedness.

I bedeck myself with many kinds of Robes that my True Lord be Pleased with me.
But if the Lord's Grace be not upon me, how shall I be Content ?
The Lord for whom I bedecked myself, is attached to the others :
Blessed is the Bride who enjoys her Stainless[1] Lord. *[2]*
I go to ask the Brides : "how did ye Attain to my Lord."
Say they : "We abandoned the sense of 'I and thou' and so the True Lord was Pleased with us.
We Surrendered our body and mind to our Lord, and thus did we Meet with Him.
When the Lord's Grace is upon one, one's Light Merges in God's Light. *[3]*
He who brings me the message of the Lord, to him I offer my body and mind.
I wave the fan over his head and Serve him meekly, and bring water for him.
Yea, I Serve ever the Lord's Servant who recites to me the Gospel of God. **P. 562**
Blessed is the Perfect Guru who fulfils the Desire of Nānak. *[4]*
O Lord, lead me on to the Guru, my Friend, Meeting with whom I may Dwell upon the Lord's Name,
And ask the Guru about the Gospel of the Lord, and Associating with him I too Sing the Lord's Praise.
I Sing ever the Lord's Praise for I live Hearing the Master's Name.
Says Nānak : "When I forsake my Lord, I can be not". *[5]*
Everyone seeks to See his Lord : but he alone Sees Him whom God Blesses with His Vision.
He on whom is the Lord's Grace, he Cherishes ever his Lord.
He in-gathers ever the Lord's Name who is Met with by the Perfect Guru.
Says Nānak : "God and God's Servants become one, for, Contemplating the Lord, one Merges in the Lord". *[6-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 5

Highest of the high is my Lord's Court :
Yea, Infinite and Boundless is He.
Though myriads of creatures seek to find Him out,
Yet none finds but even a particle of His Glorious Presence[2]. *[1]*
How auspicious the time when one Meets with the Lord, *[1-Pause]*
Whom millions of Devotees Contemplate.
And for whose sake millions of ascetics practise austerities,
And millions of Yogis practise the *yogic* discipline,
And whose Bounties millions of Blissful men enjoy ? *[2]*
Abides He in all hearts, yet know Him only but a few.
But, is there no one to tear the Veil of Separateness for me ?
I'll try if such a one be Merciful to me,
And to him I'll offer my body and mind. *[3]*
After fruitless wanderings, I sought the Refuge of the Saints,
Who rid me of all my Doubt and Afflictions.
The Lord then Called me into His Presence and Blest me with His Nectar (-Name)
And lo, I Saw my God, the Highest of the high. *[4-1]*

Vadhans M. 5

Blessed is the time when I See my Lord.
Yea, Sacrifice am I to the Feet of the True Guru. *[1]*
O Thou Soul-giving, Bountiful Lord, my Love,
My Mind is activated, Contemplating Thy Name. *[1-Pause]*
Truth is Thy *Mantram*. Nectar-sweet is Thy Word :
Comfort-giving is Thy Person, All-seeing is Thy Eye. *[2]*
True is Thy Command, Thou who Sittest on Thy Eternal Throne.
Thou art my Eternal Lord for, Thou Comest not, nor Goest. *[3]*

---

1. ਸਵਰਾ ਸਵਰਾ=ਸੁ-ਵਰ : good wholesome, stainless, bridegroom.
2. *Lit.* mansion.

Thou art my Beneficent God, I am Thy poor Servant.
Saith Nānak : "Thou art my All-pervading, All-filling Lord". *[4–2]*

Vadhans M. 5

Thou art Infinite : rare is the one who knows Thee.
And it is by the Guru's Grace that Thou art Revealed through the Word. *[1]*
This only is the Prayer of Thy Servant, O Loved Lord,
That he may live. Dwelling on Thy Feet. *[1–Pause]*
O my Beneficent Lord of Compassion, my Master,
He alone Knows Thee on whom is Thy Grace. *[2]*
Ever and forever more I am a Sacrifice to Thee :
I seek but Thy Refuge here and Hereafter. *[3]*
I am without Merit, O Lord, I know not Thy Glory,
But meeting with Thy Saints, my Mind is Imbued with Thee. *[4–3]*

P. 563

Vadhans M. 5

Our Lord, the Inner-knower, is our Perfect Master :
And He Blesses us with the Dust of the Saint's Feet. *[1]*
O Thou Beneficent Lord of the meek, Bless me with Thy Grace.
I seek Thy Refuge, O Thou Perfect Lord, Sustainer of the earth. *[1–Pause]*
Thou Fillest all—the earth, the waters and the inter-space :
Thou art so near to me and never far. *[2]*
He on whom is Thy Grace, he alone Dwells upon Thee ;
And Sings Thy Praise, night and day. *[3]*
Thou givest Sustenance to all Thy creatures :
And so Nānak seeks the Refuge of Thy Door. *[4–4]*

Vadhans M. 5

Thou art our Great Giver, the Inner-knower.
Thou Pervadest all, the Perfect Master of all. *[1]*
Thy Name is my only Support, O Lord,
I live only when I hear Thy Name. *[1–Pause]*
I seek Thy Refuge, O my Perfect Guru,
My mind becomes Pure, anointed with the Dust of the Saint's Feet. *[2]*
I Cherish Thy Lotus-Feet in my heart, O Lord,
And I am ever a Sacrifice to Thy Vision. *[3]*
Be Merciful that I Sing Thy Praise.
Says Nānak : "I am Blessed with Bliss, Contemplating Thy Name". *[4–5]*

Vadhans M. 5

I drink the Lord's Nectar in the Society of the Saints,
And then I Die not, nor am I wasted away. *[1]*
By great good Fortune, one receives the Perfect Guru :
And, by the Guru's Grace, one Dwells on the Lord. *[1–Pause]*
The Lord is the Jewel, the Ruby, the Pearl :
He who Contemplates Him is Redeemed. *[2]*
Wherever I See, I See no other Refuge but of the Saints.
He who Sings the Lord's Praise, makes stainless his mind. *[3]*
In all hearts dwells the Lord, my only Master,
And when He is in Mercy, Nānak (too) is Blest with His Name. *[4–6]*

Vadhans M. 5

Forsake me not, O Thou Lord of the poor,
For, I seek Thy Refuge, O Perfect, Compassionate One. *[1–Pause]*
Wherever I Cherish Thee, that place is Blessed :
And, whenever I forget Thee, sadness overtakes me. *[1]*

All creatures are Thine. Thou art our constant Friend.
Take me by the Hand and Pull me out of the Sea of the transient world. *[2]*
Thou it is who Caused our comings and goings:
But, he whom Thou Savest, for him there is no Sorrow. *[3]*
Thou art our only Master, there is not another :
And so Nānak Prays only to Thee in utter humility. *[4-7]*

Vadhans M. 5

He to whom Thou Revealest Thyself, he alone Knoweth Thee.
And he then utters Thy Name with which he is Blest by Thee. *[1]*
Wondrous art Thou, O Lord : Wondrous is Thy Power. *[1-Pause]*
Thou art the only Cause of Causes : Thou art the only Doer. **P. 564**
In Thy will are we born, in Thy Will do we die. *[2]*
Thy Name is the only Mainstay of my body and Mind :
For, on Nānak, Thy Slave, such is Thy Beneficence. *[3-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 5

Within me is the desire to Meet my Perfect Guru ; how shall I Attain unto Him ?
For, howsoever may the play distract the child's mind, he lives not without the (mother's) milk.
My inner Hunger is sated not, O loved Mate[1], even if all kinds of delicacies are laid before me.
I am Imbued, body and Mind, with the Love of my Loved Lord ; O, how can I be comforted without seeing His Vision ? *[1]*
O my Friend, my loved Brother, lead me on to my Friend, the Bliss-giving Guru.
For, he knows the inner Pain of my heart, and Recites to me ever the Gospel of the Lord.
I can live not without Him even for a moment, as the *Chātrik* lives not without the *Swānti*-drop.
Which of Thy Merits, O Lord, shall I Cherish ? Thou Savest even the Meritless ones like me. *[2]*
I've become sad, longing for my Spouse, O my friend, when shall I See my Loved Lord ?
I love no pleasures, for, without my Spouse, they are of no avail.
No raiments please my body : I can bedeck not myself with fine wear.
And, my friends who have enjoyed their Spouse, I salute them ever. *[3]*
I have Embellished myself in all ways, but without the Lord, they are of no avail.
For, if the Lord heeds them not, one's youthful Bloom is wasted away.
Blessed are the Brides in whom Abides my Lord, the God.
I am ever a Sacrifice to such Brides, I seek to wash their Feet. *[4]*
So long as I was beguiled by Duality, so long I thought the Lord was far.
But, when I Met with the Perfect Guru, all my Hopes and Desires were fulfilled.
Says Nānak : "I attained all Peace, all Gladness, when I Saw my Lord Pervading all.
And I Enjoyed the Lord's Love, repairing to the Guru's Feet." *[5-1-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 3, Ashtapadis

True is the Word, True its Melody : True is the Contemplation of the Word.
I Praise the Lord's Truth forever : how Fortunate am I ! *[1]*
O my mind, be a Sacrifice to the True Name.
If one become the Slave of the Lord's Slaves, one Attains to the True Name. *[1-Pause]*
True is the tongue which is Imbued with the Lord's Truth : thus do the body and mind become True :
P. 565
To Praise any but the True One is to waste the Merit of the human birth. *[2]*

---

1. ਅੰਮਾਲੀ ਸੰਮਾਲੀ : good friend.

If Truth be the Farm, Truth the Seed, Truth the Trade :
Then, Truth is the Profit it yields, and so is one brimful with the Devotion of the Lord. *[3]*
If Truth be the Food, Truth the Wear, and Truth, the Lord's Name, our Mainstay,
We Mount to the Abode of God, if the Lord Blesses us so. *[4]*
The True ones come and go in Truth : they are cast not into the womb again.
Those turned God-wards are acclaimed as True at the True Gate, and Merge in the True One. *[5]*
They are True from within ; True is their mind, True, True is their Repute.
In the Abode of Truth, they Praise the Truth ; I am a Sacrifice to the True Guru (through whom the Truth is Revealed). *[6]*
Auspicious is the time when, in Truth, one Loves the Truth.
Then one sees the Truth, speaks the Truth and finds all creation the Embodiment of Truth. *[7]*
When the True One Unites us with Himself, we Unite with Him,
And then we walk in His Will : and, in His Will He keeps us Whole. *[8-1]*

Vadhans M. 3

One's mind wanders in the ten directions : how can one Sing the Lord's Praise ?
One is in the grip of sense-desires; and Lust and Wrath afflict one with Pain. *[1]*
Utter 'Praise be to the Lord' : and Sing (the Lord's) Praise in Poise.
The Lord's Name is all-too-precious in this Age : through the Guru's Word, one Drinks the Essence of the Lord. *[1-Pause]*
Realising the Word, one's mind becomes Pure and Sings the Lord's Praise.
And, through the Guru's Wisdom, one Realies one's Self and Abides in one's own Self. *[2]*
O my mind, you that are ever Imbued with the Lord's Love, Sing ever the Lord's Praise.
For, thy Stainless Lord is the Giver of Bliss : from Him one gathers what one seeks. *[3]*
We, the low-born, become Sublime, entering the Lord's Refuge,
And, He Saved us, the Sinking stones : such is the Glory of the True Lord. *[4]*
The Poison within us turned into Nectar : through the Guru's Instruction, we gathered Wisdom.
And the swallow-wort was turned into the fragrant *Chandan*, and our Within also became Fragrant. *[5]*
Precious is the human birth : coming into the world, I earned its Merit.
And, by Perfect Destiny, I Met with the True Guru, and Dwelt on the Lord's Name. *[6]*
The Egocentrics are strayed from the Path, being attached to Māyā, and so they waste their life away in vain[1].
The Lord's Name is ever the Ocean of Peace, but they love not the True Word. *[7]*
Everyone utters from the mouth the Name of the Lord, but rare is the one who Enshrines it in the Mind.
Says Nānak : "He in whose heart Abides the Lord, he alone is Emancipated". *[8-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 1, Chhant

Why bathe the body, stained with Inequity ?
It is only if one practises the Truth that one's Ablution is Approved.
When one becomes True, by (practising the Lord's) Truth, one gathers the True One. **P.566**
Without the (Lord's) Writ, one is conscious not (of His Truth) : and one prattles in vain.
Wherever one may goes one must speak well and whole, and inscribe the Word in the Mind.
But, if the body be stained with Untruth, will a bath make it Pure ? *[1]*
I said what Thou, my Lord, Inspired me to say.
Nectar-sweet is Thy Name and my Mind is in love with it.
Thy Name seems sweet to my Mind and so the abode of Pain (within me) is destroyed :
And into the Mind comes Gladness when such is Thy Command.
My task is to Pray, Thine is to Bless : Thou who art Self-existent.
And I've said what Thou, my Lord, Inspired me to say. *[2]*

---

1. ਅਫਿਲਾ : (Sans. अफल), unfruitful, fruitless, useless, vain.

The Lord gives us a turn (of human birth) : this, verily, is the Fruit of our *Karma.*
So speak not ill of another, nor embroil thyself in Strife.
Why embroil thyself in Strife with Thy Master : this-wise, one loses oneself.
Why become rival to the Master with whom one has to live : for, this-wise, one gathers Pain.
One must accept what He Gives and instruct (thus) one's mind, and grumble[1] not.
The Lord gives us a turn (of human birth) : for this, verily is the Fruit of our *Karma.* *[3]*

The Lord Himself Creates all : Himself He Blesses all.
(But), no one asks for Pain and crave they all for Pleasures.
Ask they all for Pleasures, but the Lord Does what He Wills :
And, no (customary) charity and no other deeds equal the Contemplation of the Lord's Name.
They who were Blest with the Name, on them was the Mercy of God.
(For), the Lord Himself Creates all and Himself He Blesses all. *[4–1]*

Vadhans M. 1

Be Compassionate to me, O Lord, that I Utter Thy Name.
Thou, my Lord, Createst all, and Thou also Pervadest all.
Pervadest Thou all, and, Creating all, Thou Yokest each to his task.
Some Thou Blessest with the Glory of Kingship : others but wander about as Beggars.
Avarice and Attachment Thou made to seem sweet, and so was the world deluded.
O Lord, be Merciful to me that I Utter Thy Name. *[1]*

Ever-true is Thy Name : it Pleases my Mind.
My Pain is dispelled, and Gladness enters my Home.
The Seers and the Wise Sing of Thee.
Yea, Sing of Thee the Seers and the Wise whom Thou Lovest.
But, they who are enticed away by Māyā, they lose their life in vain.
The Ignorant wretches Cherish Thee never (knowing not that) he who comes also passes away.
Ever-true is Thy Name, O Lord : it Pleases my Mind. *[2]*

Blessed is the time (when I Cherish Thee) ; Nectar-sweet is Thy Word.
Thy Servants Serve Thee with Devotion : yea, they who have acquired the Taste (of Thy Service).
They alone loved (Thy Service) who were Blest with Thy Nectar-Name.
They who are Imbued with thy Name, their Glory increases with each day.
Some know not what (good) Deeds and Righteousness are, for they know not their only Lord.
Blessed is the time (when Thou art Cherished), O God, for Nectar-sweet is Thy Word. *[3]*

I am a Sacrifice to Thy True Name, O Lord. **P. 567**
Thy Rule is eternal : it goes never.
Yea, ever-lasting is Thy Rule : it stays for ever.
And he alone Serves Thee who Merges in Equipoise :
No adversary, no pain, can touch him, nor Sin him contaminates.
I am ever a Sacrifice to Thee and to Thy One Name. *[4]*

Thy Devotees, O Lord, have dwelt upon Thee, since the beginning of Time.
They hymned Thy Praise, standing at Thy Gate.
They Dwelt only on Thee, the True One, the Slayer of Demons.
But he alone Dwells on Thee who Enshrines Thee in the Mind.
Thou Thyself Created the Doubt and Deluded all : but when the Doubt goes,
Then, by the Guru's Grace, Thou Blessest Thy Devotee and Savest Thou him from the *Yama's* noose.

O God, since the beginning of Time, Thy Devotees have Dwelt upon Thee. *[5]*
O my Great Master, Thou art Infinite and Unknowable.
How may I pray to Thee ? I know not how to say.
If Thy Grace be upon me, I Know Thy Truth.
I Know Thy Truth only if Thou Revealest it unto me.
And then the Hungers and the Afflictions of the world and our Doubt too are dispelled.
Prays Nānak : "One's Doubt goes if one Knows the Wisdom of the Guru :
(That) the Lord is Great : and Infinite and Unknowable is He". *[6]*

---

1. ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ : (आखि नाही वावणा) *lit.* do not waste thy breath (ਵਾਵਣਾ) by asking (ਆਖਿ) (for something other than what He gives).

Beauteous are Thy Eyes : Sparkling Thy Teeth.
Sharp Thy Nose : Luxurious Thy Hair.
Lustrous Thy Body, cast in Gold.
Cast in Gold is His Body, with a Rosary like Krishna's : Dwell ye on Him, O my mates,
That ye stand not at the *Yama's* Door : be ye instructed thus, O Lord's Brides.
The scum of your minds will be cleansed, and ye will then discriminate between a swan and a crane.
Beauteous are the Lord's Eyes : Sparkling His Teeth. *[7]*
Graceful is Thy Gait, O Lord : Sweet Thy Speech.
Like a *Koel's* alluring is Thy Youth.
Yea, alluring is Thy Youth, absorbed in its own Self, whose Sight Fulfils all.
With measured steps, like an elephant[1]'s, Thou art Absorbed in Thy Own Majesty[2].
She who is Inebriated with the Love of such a Lord, flow (in purity) like Ganga's waters.
Prays Nānak : "I am Thy Slave, O Lord, for Graceful is Thy Gait and Sweet Thy Speech". *[8-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 3, Chhant

Glorious is the Bride, who is Imbued with the Lord.
Through the True Word, she's United with Him and Enjoys His Union in Love.
The Lord Embellishes us with His Love and we are dedicated to Him.
And abandon our self and so Attain to Love, and Merge in the Word.
The Lord's Bride is bedecked with the Word, and attracted by the Lord's Love, and is Attached to Him.
Says Nānak : "The Lord has United me with Himself ; the True Lord has Embellished me (with His Word)". *[1]*
O Meritless woman, See thy Lord's Presence before thee.
For, they who have Enjoyed their Lord's Love, by the Guru's Grace, See the Lord Filling all. **P. 568**
Yea, thy God Pervades all ; See thou His Presence ; He Remains ever the same through the ages.
The young Bride, in her innocence, Enjoys her Lord's Love, and Meets the Builder of our Destinies.
They who Tasted the Lord's Essence, Uttered His Glorious Word, and remained Imbued with His Nectar.
Says Nānak : "That Bride alone is beloved of the Lord who Sees ever His Presence, (through the Word)". *[2]*
Ask thou the Brides who have eradicated their Ego.
But, they love not the Lord's Command who love their selves.
They who lose their selves Attain to the Lord, and Enjoy Him they with pleasure.
Ever-imbued with the Lord, their Mind in Poise, they Utter ever the Lord's Name.
Blessed is the Bride whose core is Attuned to the Lord ; to her seems sweet the Lord's Love.
Says Nānak : "The Bride who bedecks herself with (the Lord's) Truth, is Imbued with Equipoise". *[3]*
Still thy Ego, my love, and walk in the Guru's Way :
And Enjoy thy Spouse and Abide in thy Self.
Yea, she Abides in the Self, and sings the Word ; and is the True Bride of the Lord.
And her Ever-young Lord of Bliss Embellishes her eternally.
Through the Groom, our Lord, our Destiny awakens and we art Blest with the True Word.
Says Nānak : "The Bride who walks in the Guru's Way is Imbued with the Lord". *[4-1]*

Vadhans M. 3

Blessed is all that the God-man does, the natural way.
And utters he the Name ever, and so reaps the Profit of the Lord's Name.
And reaping the Profit of the Name, enjoys the Lord's Bliss, and utters ever the Name.
He gathers Virtue and dispels Evil, and so he Realises his Self.
Through the Guru's Instruction, he is Blest with Glory, and through the True Word, he partakes of the Lord's Essence.
Says Nānak : "Wondrous is the Devotion to the Lord : but rare is the one who is Imbued with it". *[1]*

---

1. ਸਾਰੰਗ (Sans. सारंग), an elephant.

2. ਸੰਧੂਰਏ : (सिंदूरीह) *lit.* to fill the parting of the head-hair with vermilion (as the brides do to bedeck themselves). An elephant so bedecked is said to be become proud of his beauty.

Let us, by the Guru's Grace, sow within ourselves the Seed of the Lord, and let it grow in our body.
And so Taste the (Lord's) Essence, within ourselves, that will avail us even in the Yond.
It avails us in the Yond if we Enshrine the Lord in the Mind : Blessed is this Farming and Trade.
He who Dwells on the (Lord's) Name and keeps it in his Mind, Realises the Guru's Word.
The Egocentrics are tired of this Farming and Trade, their Hunger and Thirst go not.
Says Nānak : "Sow thou the Seed of the Name within thee through Devotion to the True Word". *[2]*

They alone Deal in the Lord's Name, whose Lot sparkles like the jewel.
And, through the Guru's Instruction, their mind comes to itself : and, through the True Word, they become men of Dispassion.
Their Countenance is beautified : their Lot Awakens ; through Truth, they gather Dispassion and they, the Wise ones, are Imbued with the Truth.
Without the Name, the world goes like mad : through the Word, one stills one's Ego.
Attuning oneself to the True Word, one gathers Wisdom, and then, through the Guru, one is Blest with the Groom, the (Lord's) Name. **P. 569**
Says Nānak : " one Enjoys the Spouse by great good Fortune and Meets with the Dispeller of fear, through the Word". *[3]*

All Trade, all Farming, is in the acceptance of the Lord's Will : through submission to His Will is all Glory.
Through the Guru's Word is the Lord's Will Revealed, through the Will is our Union with the Lord.
We Unite with the Lord, in His Will, and Merge in Equipoise, and (know) the Infinite Word of the Guru.
One Attains Glory through the Guru and is Embellished with (the Lord's) Truth.
Losing one's self, one Attains to God, the Dispeller of fear, and, through the Guru, one is United with the Lord.
Says Nānak : "The Immaculate, Unfathomable, Unreachable Name is Attained by accepting the Lord's Will". *[4–2]*

Vadhans M. 3

O my mind, assemble thou ever the Truth,
And abide in Peace, in thy own Home, that the *Yama* can touch thee not.
Nor the *Yama's* noose can strangle thee, and thou art Attuned to the True Word.
Ever True and Pure is (then) thy Mind ; and cease thy comings and goings.
Deluded by Māyā, the Egocentrics are lured by the call of the *Yama*.
Saith Nānak : "Hark thou, O my Mind, assemble thou ever the Lord's Truth". *[1]*

O my mind, within thee is the Treasure : seek it not without.
And partake of that what is in the Lord's Will, and so be Blest with His Grace, through the Guru.
O my mind, be Blest thus through the Guru, with the Lord's Grace, and then within thee Rings ever the Melody of the Blessed Word.
The Egocentrics, being Blind and Unwise, are wasted away by Duality.
Without the Lord's Name, no one is Emancipated, and all are bound down by the *Yama*.
Says Nānak : The Treasure is within thee : so seek not it without". *[2]*

O my mind, Blest with the bounty of human life, some are dedicated to the Trade of Truth.
They Serve their True Guru and within them is Enshrined the Infinite Word.
They treasure the Infinite Word, yea, the Lord's Name within, and, through the Name, are Blest with all the nine treasures.
The Egocentrics are afflicted by Māyā and Infatuation ; and, gripped by Duality, and Dishonoured, they writhe in Pain.
But they, who still their Ego and Merge in the True Word, are Imbued through and through with the Lord's Truth.
Says Nānak : "Blessed is the human birth, (but) through the Guru is this Wisdom Revealed". *[3]*

O my mind, Blessed are they who Serve their True Guru.
They who Slay their self are men of Dispassion.
Abiding in Dispassion, they are Attuned to the (Lord's) Truth, and so they Know themselves.
Their Mind is calm like the deeps of the sea and wavers not ; and, by the Guru's Grace, they Utter the Name, the natural way.
Others are enticed away by women ; they, being self-centred, are Asleep and (hence) Unfortunate.
Nānak : they who Serve the Guru the natural way, they are the men of Perfect Destiny. *[4–3]*

Vadhans M. 3

One Deals in the Jewel (of the Lord's Name) if the True Guru imparts such Wisdom.
Then one reaps the Profit of Devotion to the Lord, and the Wise one is steeped in the Wisdom (of God).
Steeped in the Lord's Wisdom is the seer whom the Lord Himself Makes thus Wise, and he reaps the Profit of Devotion in the world. P. 570
Without Devotion, one gathers not Peace and loses Honour, deluded by Duality ; but instructed in the Guru's Wisdom, one's Mainstay is the (Lord's) Name.
Profitable ever is the Name : he who is dedicated to this Trade, by God's Grace,
Deals in the Jewel (of the Lord's Name), when the True Guru so instructs. *[1]*
Love of Māyā is an affliction : False is its Trade.
Uttering Falsehood, one eats Poison and the Evil in one increases.
The Evil increases and the transient world is afflicted by Doubt : for, without the Lord's Name, one loses Honour.
The more the Pundits read, the more they indulge in Strife; without Knowing, they attain not Happiness.
And being in love with Māyā, their comings and goings end not.
For, the love of Māyā leads to Pain and False is its Trade. *[2]*
In the True Court are adjudged the True and the False ones;
The False ones are cast out of the Court and incessantly[1] they Wail.
They Wail incessantly, these stocks and stones, the Egocentrics, who've wasted away their lives.
Māyā's Poison has deluded the world, and one loves not the True Name.
The Egocentric is estranged from the Saints and so he reaps Pain.
But, it is in the True Court that the True and the False ones are adjudged. *[3]*
The Lord Himself Does all : then who else is one to go to, for there is no one other than Him who can Do a thing.
And He Yokes us, as it Please His Glory.
As is His Will, so Yokes He all ; there is neither any brave nor a cringing coward.
He, the Beneficent Lord of Life, the Builder of our Destiny, Himself Blesses all.
If, by the Guru's Grace, we lose our self, we Attain Honour through the (Lord's) Name.
He Himself Does all : then who else is one to go to, for no one else can Do a thing. *[4-4]*

Vadhans M. 3

The True Merchandise is the Lord's Name : True is its Trade.
Through the Guru's Instruction, we Deal in the Lord's Name, Priceless and Infinite is whose Worth.
Infinite and Priceless is this Trade ; Fortunate are they who are engaged in it.
They are Imbued with Devotion, from within and without, and are Attuned to the True Name.
He whom the Lord Blesses, Attains Truth and Reflects on the Guru's Word.
Nānak : they who are Imbued with the Lord's Name, attain Happiness, for they Deal only in Truth. *[1]*
Ego and Māyā Stain one's Soul ; they Soil one's mind.
Through the Guru's Word is the mind cleansed and the tongue Tastes the Lord's Essence.
The tongue Tastes the Lord's Essence and one's inner core is Imbued (with the Lord's Love) and one Dwells on the True Word.
And in one's within wells up the Lord's Nectar ; through the Word, does one draw it and drink.
He on whom is the Lord's Grace is Attuned to His Truth, and his tongue utters ever the Lord's Name.
Nānak : Pure are they who are Imbued with the Name, the others are full of the scum of Ego. *[2]*
The Pundits and the diviners of future read and scream aloud, but whom do they want to impress ? P. 571
For, within them is the love of Māyā, and their core is Soiled, for they deal only in Untruth.
They deal in Untruth in the world, and, coming and going, they writhe in Pain.
The Poisonous Worm is addicted only to Poison, and is consumed by the Dirt :
That what is in his Writ he practises and no one can erase it.
Says Nānak : "They who are Imbued with the (Lord's) Name, gather Gladness ; the other Wretches but Wail and Cry". *[3]*

---

1. ਊਭੇ : (उभे) : standing.

The mind is affected by the Love of Māyā, and so one loses one's sense of Discrimination.
If, by the Guru's Grace, one is Imbued with the Lord's Love, then the colour of the Other wears off.
The colour of the Other goes off, and one Merges in Truth, and one's Treasure is full of Truth.
He who walks in the Guru's Way, also Knows, and is bedecked with (the Lord's) Truth.
He whom the Lord Unites with himself, Unites alone ; one can force not the Lord's Will.
Nānak : without the Lord's Name, one is beguiled by Doubt, but he who is Imbued with the (Lord's) Name is dyed in the Lord's Love. *[4-5]*

Vadhans M. 3

O my mind, the world is in a constant state of flux, only the Lord's Truth will Emancipate thee in the end.
When the Lord Himself Blesses one, one goes not the Round again.
One goes not the Round, and one is Emancipated through Truth and, through the Guru, one gathers Glory.
Imbued with the True One, one is Inebriated with Equipoise and one Merges in Equipoise :
And one Loves the True One, and Enshrines Him in the Mind, and, Imbued with the Word, one is Emancipated in the end.
Imbued with the Lord's Name, O Nānak, one Merges in (the Lord's) Truth, and is cast not again into the Sea of Material Existence. *[1]*
The Love of Māyā is maddening, one is wasted away by the sense of the Other.
This-wise, one is involved with the illusion of father and mother, and the love of the Other.
For, such is the result of one's past *Karma*, and no one can erase it.
He who has Created the world also takes care of it ; Him no one can equal.
The Blind Egocentric is consumed by his inner Fire, and Attains not Peace without the Word.
Without the Name, O Nānak, all are beguiled, and are wasted away by the love of Māyā. *[2]*
Seeing the world on Fire, I have sought the Lord's Refuge,
And I pray to my True Guru, "O Lord, Save me and Bless me with the Glory (of Thy Name).
Keep me in Thy Refuge and Bless me with the Glory of Thy Name ; for, there is no one as Beneficent as art Thou".
Fortunate are they who are dedicated to Thy Service, O God, for, Thou art the only One known age after age.
One practises chastity and truth and self-discipline[1], but is Emancipated not without the Guru.
Says Nānak : "He alone Realises the Word, who takes to the Lord's Refuge". *[3]*
The Wisdom that Thou, our Lord impartest, alone grows in man, there is no other Wisdom save Thine.
For, within and without art Thou alone : and Thou alone makest one Realise Thee.
Thou Thyself makest all Realise Thee ; for there is no one besides Thee ; (but), it is through the Guru that one Tastes the Essence of the Lord.
In the True Abode Resides ever the True One ; through the True Word, one utters the speech of Truth.
Within one's Home, one finds one's Self : and so the True Guru Blesses one with Glory. **P. 572**
They who are Imbued with the (Lord's) Name, O Nanak, Mount to the Lord's Castle and Approved is their True intellect. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 4, Chhant

The True Guru has Blest my Mind with the Lord's Love :
And I Cherish ever the Lord's Name.
And so Cherishing the (Lord's) Name, my Woes are dispelled.
And I See the Guru's Vision, by great, good Fortune : O Blessed is my True Guru.
And upstanding and downsitting, I Serve ever the True Guru, Serving whom I Attain Peace.
Yea, the True Guru has Blest my Mind with the Lord's Love. *[1]*
Life comes to me and I Bloom when I See my True Guru.
And I Enshrine the Lord's Name in the Mind, and Dwelling on it, I Flower.
Lo, the lotus (of my heart) flowers and I am Blest with the Nine Treasures of the Lord's Name.
And the Affliction of Ego departs from within me, and I enter into the Trance of Equipoise.
I attain the Glory of the Lord's Name through the True Guru, and my Mind is in Peace, Seeing the Vision of the True Guru.

1. *i.e.* the customary and the routine kind of truth, self-discipline, charities etc.

Yea, I live and am in bloom only on Seeing my True Guru. *[2]*
Is there one who'll lead me on to my True Guru ?
To him, I'll make an offering of my body and mind.
I'll cut up into bits my body and mind and make an offering of these to him who Recites to me the Word of the Guru.
My Mind has turned away from the world and, Seeing my Guru's Vision, I am in Bliss.
O my Bliss-giving Lord, Bless me with the Dust of the True Guru's Feet.
O my dear mates, lead me on to my Perfect Guru. *[3]*
There is no one to equal my Beneficent Guru :
For, he Blesses me with the Love of the Lord, the Immaculate Purusha.
They who Dwell on the Lord's Name, their Woes and Doubt and Fear are dispelled.
And, by good Fortune, they Attain their Lord, in utter Humility, being Attuned to the Guru's Feet.
Says Nānak : "The Lord Himself Unites us with Himself, and meeting Him, the True Guru, the Purusha, we attain Happiness.
Yea, no one equals my Beneficent Guru : there is no one like unto Him.' *[4–1]*

Vadhans M. 4

How hapless I become Separated from the Guru!
The Beneficent Lord of Life has led me on to the Guru and into the Lord's Name I Merge.
Meeting with the True Guru, I Merge in the Lord's Name and I Contemplate ever the Name,
And He whom I was searching all over, Him I find within my Home **P. 573**
And, I See and Know only the One Lord, yea, He who Pervades my **Soul.**
See, how hapless I become, Separated from the Guru! *[1]*
They who Attained to the True Guru, Met with their Lord and Master.
I Serve them in Humility ; I repair to their Feet.
Serve I them in all Humility who Dwell on their True Guru, the Purusha.
Thou art our Beneficent Lord, the Inner-knower of our hearts, O God, Fulfil my Faith.
Meeting the Guru's disciples, my Faith is Fulfilled, and, night and day, I Dwell on God's Praise.
For, they who Met with the True Guru, them meets also God, their Lord and Master. *[2]*
I am a Sacrifice to the Guru's disciples, my mates and beloveds.
They Recite to me the Lord's Name, and the Loved Name becomes my life's Mainstay.
The Lord's Name is my vital breath, my love ; I can live not without it, even for a moment.
When the Bliss-giving Lord is in Mercy, I drink-in His Nectar, through the Guru.
The Lord Himself Blesses us with Faith and Unites us with Himself, and Himself He Decks us too.
I am a Sacrifice to the Guru's disciples, my friends and mates. *[3]*
The Lord is all by Himself : He who is the Immaculate Purusha.
The Lord Himself Unites us with Himself : and that alone happens what He Does.
That what the Lord Wills comes to pass : and no one else can do a thing.
Through cleverness, one can Attain Him not : the sharpwittedness of many has worn thin.
By the Guru's Grace, I've Seen the Lord ; without the Lord's, I have no other Support.
Our Lord, the Immaculate Purusha, is the only Master of (the universe). *[4–2]*

Vadhans M. 4

I crave to meet my True Guru, O Lord : I Cherish the Feet of my Guru.
Applying the Collyrium of His Wisdom, the Darkness[1] of my Ignorance is dispelled.
The Guru himself applied to my Eyes the Collyrium of his Wisdom and the Darkness of my Ignorance was dispelled.
And, Serving the True Guru, I Attained to the highest state of Bliss and Dwelt ever on the Lord.
He on whom is the Blessing of the Lord, him the Guru Yokes to His Service.
Yea, I crave to Meet my True Guru : I Cherish the Feet of my Guru. *[1]*
My True Guru is my Beloved : I can live not without the Guru.
For, from Him, I receive the Lord's Name which succours me in the end.
Yea, succours it me in the end and I Cherish ever the Lord's Name, by the Guru's Grace.
And where neither the son nor the wife is my friend, there the Lord's Name Emancipates me.
Blessed is the True Guru, the Immaculate Purusha, Meeting with whom one Dwells on the Lord's Name. **P. 574**
My True Guru is my Beloved : I can live not without the Guru. *[2]*

---

1. ਤਿਮਰ : (Sans. तिमिर:), darkness.

They who Saw not the Vision of the True Guru, the Purusha,
They wasted away their human birth in vain.
They Wasted away their lives, the worshippers of Māyā, and immense was their Grief.
They had the Jewel in their very Homes, but they, the Unfortunate ones, remained Hungry, and removed far from the Lord.
See not the sight of those who Dwell not on the Lord's Name :
And, who saw not the Vision of the True Guru, the Purusha. *[3]*
I am like the *Chātrik* bird, meekly I pray to my Lord :
Lead me on to my beloved Guru, O God, that I devote myself to the Service of the Guru.
But Serve I the True Guru when the Lord is Merciful me.
Without the Guru, there is no one to support me, the True Guru is the Mainstay of my life.
Says Nānak : "The Guru has Blest me with the Lord's Eternal Name :
For, like the *Chātrik* bird, meekly I prayed to my Lord for (the rain of) His Mercy". *[4-3]*

Vadhans M. 4

O Lord, be Merciful and Lead me on to my Bliss-giving True Guru.
For, from the True Guru I gather the Wisdom to Know Thee.
Gather I the Lord's Wisdom from the True Guru who has Attained to the Priceless Name :
(So), I repair to his Feet and pray ever to him, and he shows me the Path.
The Lord's Devotee is he who looks upon pain and pleasure alike for, he is Imbued ever with the (Lord's) Name.
O Lord, be Merciful, and Lead me on to my Bliss-giving Guru. *[1]*
Hear thou the Lord's Name from the Guru, and thy Sins and Ego will be eradicated.
Contemplate thou the Lord's Name and the Ailments of the world will leave thee off.
They who Dwelt on the Lord' Name were rid of their Woes and Sins.
For the Guru Blest them with the Sword of Wisdom with which they annihilated the couriess of the *Yama.*
When the Bliss-giving Lord is Merciful, He rids us of our Woes and Sins and Afflictions :
Hearing the Lord's Name from the Guru, all our Sins and Ego are eradicated. *[2]*
I Dwell on the Lord's Name : my Mind is pleased with the Lord's Name.
Uttering His Name, all afflictions of the God-men are dispelled.
The God-man is rid of all Woes and Health returns to his body,
For, he is ever composed in the Trance of Equipoise, and he Contemplates the Deep, Unfathomable Lord.
Of a high caste or casteless, whoever Dwelt on the (Lord's) Name, he Attained to the highest Boon (of Beatitude)
So I Dwell on the Lord's Name : and my Mind is pleased with the Lord's Name. *[3]* **P. 575**
O Lord, be Thou Compassionate to me and Save me in Thy Mercy.
I am a Sinners of sinners and Meritless, but all-the-same Thy Slave.
Sinners and Meritless though we be, we Thy Slaves seek Thy Refuge, O Thou Compassionate One.
Thou art the Dispeller of Sorrow, the Giver of All-bliss, take me, a Stone, also across (the Sea of Existence).
Meeting with the True Guru I am Blest with the Lord's Essence, and, through the Lord's Name I am Emancipated.
O Lord, be Thou Compassionate to me, and Save me in Thy Mercy. *[4-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 4, Ghoris[1]

The human body is the mare Created by the Lord (for us to ride to Him).
Blessed, Blessed, is the human birth : to it one attains through Virtue.
Through Virtue is the human birth attained, and we are bedecked with the skin of gold.
By the Guru's Grace, it sparkles like the *Lālā* flower, dyed in the ever-fresh Colour of the Lord.
Glorious is this body which Contemplates the Lord, made Beauteous by the Lord's Name.
By good Fortune, one attains to it and (through it) the Lord's Name, our Eternal Friend; yea, this body is the Creation of my loved God. *[1]*

1. A wedding song.

Let this be my saddle that I Realise my Good Lord,
Ahd riding (the body's mare), I cross the tempestuous sea (of the world).
Tempestuous is this sea of myriad waves ; and it is through the Guru that one goes Across.
Fortunate are they who, boarding the Lord's Boat, are Ferried across by the Guru, the Boatman, with (the oars of) the Word.
And then one Sings ever the Lord's Praise, Imbued with the Love of God ; and being so Imbued becomes like God.
And one attains the state of *Nirvāna*—O, how glorious is this God-like State ! *[2]*

Let the reins in the mouth (of the mare) be the Guru's Wisdom ;
And let the whip be of the Lord's Love.
Whip thy body with the Lord's Love and, so Conquer thyself, turning towards God.
And hew up thy rough mind, and attain to the Word, and drink-in the Lord's Nectar.
Hearing the Word, uttered by the Guru, stamp thy body's Mare with the Lord's Colour.
And so Cross thou, O Nānak, the long and treacherous Path (of Illusion). *[3]*

The Mare of the body is Created by my Lord, the God.
Blessed is this Mare[1], through which I Realised my Lord and Master.
Blessed is this body through which is Known the Lord and which I attained through God, due to the accumulated result of the past *Karma*.
And, riding the Mare of the body, I Cross the tumultuous (Sea of Matrial Existence) and Unite with my Lord, by the Guru's Grace.
The Lord has arranged my Wedding with Him : the Marriage party is of the Saints.
And, so, Nānak has Attained to his Eternal Spouse, and the Saints Bless him with the Song of Joy. *[4-1-5]*

Vadhans M. 4

The mare of the body is ever-fresh, ever-new, **P. 576**
(If) it seeks ever the Wisdom of the Lord, from the Guru.
And, seeking this Wisdom, it is pleased with the Gospel of the Lord, yea, the (Lord's) Name, and so Knows the state and extent of God.

And uttering the Lord's Name, its life is Fulfilled.
So, Praise thy Lord through the Lord's Name and seek ever to Worship thy God.
Says Nānak : "Hark, O ye Saints : Glorious is the Worship of the Lord". *[1]*

The golden body is bedecked with the Saddle of Gold,
And, studded with the Jewel of the Lord's Name.
And so studded with the Jewel of the Lord's Name, one Attains to the Lord and gathers Bliss.
And, Receiving the Guru's Word, one Dwells on the Lord's Name, and, by good Fortune, one takes on the Colour of the Lord.

And one's Lord and Master, the Inner-knower, is Met with, who is ever-fresh of body, and ever-new.
Nānak utters the Name and Knows it ; he seeks ever the Name form the Lord. *[2]*

The rein in the mouth (of the mare) is the Guru's goad (of the Word).
The mind, intoxicated like an elephant's, is overpowered (only) through the Guru's Word.
And so overpowering the mind, the Bride Attains to the highest state of Bliss, and comes to be loved by the Spouse.

As she loves the Lord from the core of her heart, so she looks Beauteous in her Lord's Home.
Imbued with the Lord's Love, she is Merged in Equipoise, and so Attains she to the Lord.
Says Nānak, the Lord's Slave : "It is by good Fortune that I Dwelt on the Lord", *[3]*

The body is the mare which enables one to ride to one's Lord.
And Meeting with the True Guru, one Sings the Song of Bliss.
Sings one the Lord's Song, the Song of Joy, and Serves ever one's Lord,
And, Attaining to the Lord and, Imbued with His Love, he revels with Him in His Castle of Joy,
And is pleased with the Lord and Sings His Praise, and dwells on Him through the Guru's Word.
God is Merciful to Nānak, and so he rides the mare of his body to his God. *[4-2-6]*

---

1. ਤੁਖਾਈਆ : (from Sans. तुक्खार), the land to the North-West of the Himalayas according to Atharva-Veda; known for its beautiful horses, according to Ramayana and Mahabharata. Here, the word implies a horse, a mare.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 5, Chhant

Meeting with the Guru, I have found my Loved Lord.
And, I have made an offering of my body and mind to my God.
Making an offering of my body and mind, I've Swum across the Sea of Existence and no longer the fear of death terrifies me.

And I have become eternal, partaking of the Lord's Nectar, and my comings and goings have ceased.
I have found that Home wherein I enter into the Trance of Equipoise, and the Lord's Name is my mainstay.
Says Nānak : "Now I enjoy Bliss and Peace ; O Greetings be to my Perfect Guru". *[1]*

Hark, O my friend and mate.
The Guru has Blest me with the *Mantram* of the True Word.
I Dwell on the True Word and Sing the Song of Joy, and from within me the Doubt has been dispelled.
And, I've found the Lord who Goes never, and Stays ever with us.
He whom the Lord Likes, he alone is Glorious ; all-too-spontaneously, the Lord Blesses him with the Treasure of His Name. **P. 577**
Says Nānak : "I am a Sacrifice to Thee, O God, Thou who Blessest all with Thy Bounties". *[2]*

When such be Thy Will, we are Fulfilled.
My Mind is comforted and all my Thirst is sated.
Comforted is my Mind and the Fire within is quenched, and I am Blest with the Great Treasure (of the Lord's Name) :

And all the Disciples and Servants of the Lord partake of it : O, I am a Sacrifice to the True Guru.
I become fearless and am Imbued with the Love of the Lord, and the *Yama's* fear terrifies me no more.
Nānak is ever Thy Slave, O Lord, and he Worships Thee, being Attuned to Thee. *[3]*

My Hope is fulfilled, my Desire is satiated.
I am Meritless, O Lord, and all Merits are Thine.
All Merits are Thine, O Master, how am I to Praise Thee ?
For, Thou Seest not my Merit, Demerit ; and forgivest me instantaneously.
I am Blest with the Nine Treasures (of Thy Name) and I am in Gladness, and the Unstruck Music (of Bliss) Rings within me.

Says Nānak : "Now that I've Attained to my Spouse, all my Sorrows are dispelled." *[4-1]*

Shaloka

Why hear the false talk ? (For), it vanishes like the wind.
Nānak : those ears alone are Approved which hear the True Lord's Praise.

Chhant

I am a Sacrifice to those who have heard the Lord's Name.
They alone are in Bliss and in Equipoise, who utter the Name of God.
Blissful and in Equipoise are they, the priceless men of Merit : they have come to Emancipate the world.

The Lord's Feet are the Boat wherewith myriads have Crossed the Sea of Existence.
They on whom is the Mercy of my Master, they are asked not to render the Account (of their deeds).
Says Nānak : "I am a Sacrifice to those who hear the Lord's Praise". *[1]*

Shaloka

I have seen the Lord's Light[1] with my Eyes : yet, my immense Thirst is quenched not.
(But), those Eyes are different, Nānak, with which one Sees one's Loved Lord[2]. *[1]*

---

1. ਲੋਈ : (Sans. आलोक), light, lustre, splendour.
2. ਮਾ ਪਿਰੀ : (मा पिरी) (Sindhi), my Love, my Lord.

Chhant

They who Saw my Lord, to them I am a Sacrifice.
(For), they were Approved in the True Court of God.
Being Approved by the Master, they were acclaimed as Supreme, and were Imbued with the Love of the Lord.
They were satiated with the Lord's Essence and were Merged in Equipoise, and Saw their Lord in every heart.
They alone are my mates, the Blessed Saints, with whom the Lord is Pleased.
Says Nānak : "They who have seen my Lord, to them I am a Sacrifice". *[2]*

Shaloka

The body is Blind and Vacant without the Lord's Name.
Nānak : Fruitful is the life of one in whose heart Dwells the True Lord. *[1]*

Chhant

I am a Sacrifice, each bit, to him who has Seen my Lord.
The Lord's Servants are satiated, for they partake of the Lord's Sweet Nectar.
The Lord seems Sweet to their Minds, and the Lord's Mercy is upon them ; upon them rains the Lord's Nectar and they abide in Bliss.
Their Woes and Doubts are dispelled, and they Contemplate the Lord of the universe : O victory be to the Lord !
They are rid of Infatuation and Sin, and break away from the five (Passions). **P. 578**
Says Nānak : "I am a Sacrifice to him, in whose heart Abides my Lord, the God". *[3]*

Shaloka

They who seek their Lord are the True Servants of God.
(But), Know this to be True, O Nānak, that the Lord Abides in the hearts of the Saints. *[1]*

Chhant

As water mingles with water, and like merges in its like :
So does the man's Soul Merge in God's Over-soul.
When one Merges in the Perfect Person, one knows one's Essence.
And one enters into the seedless Trance of Equipoise and one utters the Name of the One alone.
The Lord is hid in all, yet remains He Detached, and Utters He Himself His Own Praise.
Says Nānak : "They are rid of Doubt and Fear and overcome the three Modes, who Merge in their kind, like water." *[4-2]*

Vadhans M. 5

Our All-powerful Lord is the Creator and the Cause.
He keeps the world whole by His Grace.
All-powerful, Refuge-worthy, the Treasure of Mercy, the Bliss-giving Master is He.
I'm a Sacrifice to His Servants who Know but the One Lord alone.
His colour or sign no one can decipher : Ineffable and Unutterable is His Praise.
Saith Nānak : "Hear Thou my Prayer, O Lord, for Thou art All-powerful, the Creator and the Cause". *[1]*
These beings are Thine, O Lord, for Thou art their Creator,
And Thou Freest all of Doubt and Pain and Woe.
O Lord, rid us instantaneously of our Pain and Woe and Save us, O Thou Compassionate to the poor.
Thou art our Father and Mother and Master and Mate ; the whole world is Thy child, O Gopāl.
He who seeks Thy Refuge, Attains the Treasure of Virtue, and is born not into the world of form, nor dies he again.
Prayeth Nānak : "I am Thy Slave, O Lord, all beings belong to Thee and Thou art their Creator-Lord." *[2]*
Let us contemplate our Lord, night and day,
And Fulfil our hearts' Desires.
Let us fulfil our hearts' Desires, Contemplating our Lord, that the fear of the *Yama* is dispelled :
And Praise our Lord in the Society of the Saints, that all our Desires are Fulfilled.
Let us shed our Ego and Infatuation and Sins and become Pleasing to the Lord.
Prays Nānak : "Let us Contemplate our Lord, the God, night and day". *[3]*

At the Door (of our Self) Rings the Unstruck Melody (of the Word).
(For), the Lord Abides in every heart.
The Lord abides ever in all, yea, He the Unfathomable. Unreachable, Highest of the high.
His Merit is Infinite, one can say not His whole Praise, for, no one can reach upto Him.
The Lord Creates and Sustaines all: all beings are Created by Him.
Prays Nānak : "The Bliss is in the Contemplation of the Lord's Name, and then at our (Tenth) Door Rings the Uustruck Melody (of the Word)". *[4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 1, Alauhnis[1]

Blessed is my Creator-Lord, the True King, who Yokes each to his task.
But when one's time is over and the cup of life is full, then this loved (Soul) is driven off. **P. 579**
The loved (Soul) is driven off, for such is the Lord's Writ and one's kindreds wail.
But the body and the Swan-soul had to separate, when one's time is up.
As was the Writ and as were my deeds in the Past, so I attained.
Blessed is my Creator-Lord, the True King, who Yokes each to his task. *[1]*
Contemplate the Lord, O my brothers, for all have to go[2] this way.
The strife here is for a few days and then forsure, one goes into the Yond.
Like a guest one departs to go into the Yond, forsure, so why indulge in Ego?
Why nor Cherish the Lord's Name, Serving whom one gathers Bliss at the Lord's Court.
One's command runs not in the Yond ; so one knows not what will be one's Lot?
So, Cherish the Lord, O my mates. for all have go this way (into the Yond). *[2]*
All that my All-powerful Lord Wills, happens : this world is but a make-believe[3]:
The True Crearor-Lord Pervades the earth, the water and the interspace.
The True Creator-Lord is Infinite, Unknowable, whose end but no one knows.
Fruitful is the coming of those who Dwell single-mindedly on the Lord.
He Destroys and then Himself Recreates ane Decks all through His Will.
Yea, all that my All-powerful Lord Wills, happens : this world is but a make-believe. *[3]*
O Nānak, One wails truly, if one wails for Love.
If one wails, being involved[4], then all one's wailing is vain.
Vain is such wailing if, forgetful of the Lord, one wails for what is not[5].
And discriminates not between Good and Evil, and so wastes his life away in vain.
He who comes here also goes : so all vanity is vain.
Nānak : one wails truly, if one wails for Love. *[4-1]*

Vadhans M. 1

Come, dear mates, let us Contemplate the True Name (of God).
Let us wail over our separation (from God), and Cherish Him in the Mind.
Let's Cherish the Lord and keep an eye on the Path which one has to tread in the Yond.
For, He who Creates also Destroys and all that happens is in His Will.
That what He Did, came to pass : how can we then give the command?
Come, dear mates, let us Contemplate the True Name (of God).
O people, ye will dread not death, if ye knew how to die :
Serve your All-powerful Lord and the Path in the Yond will be easy to tread.
And so treading this Path in Peace, ye gather the Fruit of Glory.
And if ye make an offering (of yourselves) to the Lord, ye Merge in Truth and your Honour will be Approved.
And ye mount to the Lord's Castle and so, like your Spouse, Enjoy in Love.
Ye will then dread not death, O people, if ye knew how to die. *[2]*
Blessed is the dying of the Hero whose death is Approved by the Lord :
They alone are acclaimed as Heroes who are Honoured truly in the Lord's Court. **P. 580**

---

1. *Lit.* a song of praise. It is in fact a dirge, a song of mourning, in which is sung the praise of the dead one.
2. ਪਇਆਣਾ (Sans. प्रयाणम्), departure (from the world), death.
3. ਹੀਲੜਾ : (Arabic : ਹੀਲਾ), excuse (for Reality); make-believe.
4. ਵਾਲੇਵੇ : *lit.* possessions.
5. *i.e.* Māyā.

He leaves with Honour and is Honoured in the Lord's Court, and he is afflicted not by Pain in the Yond.
(For), he Dwells on the One alone, and so reaps the Fruit, and, Serving His Lord, his Fear is dispelled.
And he indulges not in Ego and abides in his Self, and so Knows himself.
Yea, Blessed is the dying of a Hero whose death is Approved by the Lord. *[3]*

Who is one to wail for, when the world is but a play?
The Lord Creates all, and Creating, Watches all : and Gives thought to His Creation.
Gives He thought to His Creation and Upholds it ; (but) He who Creates, alone Knows.
Sees He Himself and Knows He Himself and Realises Himself His Will.
He who did it all Knows all ;Infinite is His Form.
Nānak : who is one to wail for, when the world is but a play? *[4-2]*

Vadhans M. 1, Dakhni[1]

True is our Creator-Lord, the True One who Sustains all.
He who is Self-existent and True and Unknowable and Infinite.
He United, and yet Separated, the two mill-stones (of the earth and the sky),
But, without the Guru, no one brings to us the Light of Wisdom.
Our God Created the Sun and the Moon and lo, they are ever on the go. *[1]*

True art Thou, O Master, Bless us with Thy True Love. *[Pause]*

Thou it is who Created the earth and bringest us Pleasure and Pain,
And Createst man and woman and the Poison of Māyā and our involvement with it,
And the power of speech and the (four) sources of creation and their sustenance.
Thy Nature is Thy Throne, wherein Thou Sittest and Adjudicatest Truly. *[2]*

Thou brought about this coming-and-going, but Thou art our Eternal Lord.
And coming and going, again and over again, one's Soul is bound to Sin.
This Wild Wretch is thus Drowned, for this Hapless one Has forgotten the Lord's Name;
And forsaking Merit, he carries the load of Evil and trades in Sin. *[3]*

When the True Lord so Wills, He Gives His Command to the Soul,
And the Soul is separated from the body[2]; the Separated ones then He Unites again.
O thou beauteous one, (no one) cares for thy beauty : for the *Yama's* (couriers) act in the Lord's Will.
They distinguish not between a child and an aged one ; and they snap the love of one for the other. *[4]*

The nine doors (of the body) are (now) closed, and the Swan-soul ventures out into the skies.
The wife is now devoid of the man ; and the dead corpse lies in the compound.
And she cries to the Lord's Court : "O God, with his death my mind's faculties are deadened".
O Thou loved Brides of the Lord, shed thou tears of Love (not grief), in the Lord's Praise. *[5]*

They wash the dead body clean and robe it in silk,
And they shout out the Lord's Word and the five (kindreds)[3] are benumbed in mind and wail :
The "Separation of my beloved is death for me," (cries the wife), "O cursed be the life of the world".
But, he alone is Approved who, even while alive, Dies (to his self), Attuned to the Love of his True Lord. *[6]*

Wail ye, O women, but vain is all the wailing of the world.
For being Separated from the Lord, we are beguiled by Strife and practise Evil[4]. **P. 581**
The Lord is Ever-present for the Brides in every home : the True Brides are in Love with the Lord.
I too am in Bloom when I Praise my True Lord's Name. *[7]*

When the Guru is Met, the Bride enters upon a new life, and she decks herself with Truth.
Come, ye mates, let us Contemplate our Creator-Lord.
For, the Bride is Owned by the Lord, if she decks herself with Truth and is Attuned to the Lord's Name.
So sing not the song of separation, but Contemplate the Lord's Name. *[8-3]*

---

1. A musical sub-division of the main *Rāga*.
2. ਵਿਧਣੀਆ (विधणीश्रा)=ਵਿ (without) ਧਣੀ (Sindhi, master); *i.e.* widow.
3. *i.e.*, mother, father, wife, son and brother.
4. ਵਿਧਣਕਾਰੇ (विधणका<) : deeds (ਕਾਰ) ਵਿ-ਧਣ (spouseless) woman.

Vadhans M. 1

He who Creates and then Dissolves the world, that Lord is known through His Nature.
Seek not the True One far, (for) His Word is manifested in every heart.
Know ye the True Word and think Him not to be far, who Created all Creation.
He who Contemplates the Lord's Name gathers Bliss ; without the Name, one plays **but a false game.**
He who Establishes (the Creation), Knows also the Way (to Uphold it), so what can one say?
He who Established the world, and Cast over it the net (of Māyā), acknowledge *Him* alone as thy Master. *[1]*

O friend, one has to go into the Yond, the world is but a **midway**[1] (halt).
The Writ of the True Lord is over us all, and He Gives pleasure and pain, mindful of our past.
He Gives us pain and pleasure, according to our past deeds, for these alone last with one's Soul.
As is the Lord's Will so does one, for one can do nought else..
The Lord Himself is Detached, but the world is involved in Strife ; through His Will, He gets us Released.
One puts off (Contemplation) till tomorrow, and then one dies and is wasted away by the Sin of Duality. *[2]*

On the *Yama's* Path is utter Darkness and Confusion, and one finds not one's Way :
Neither water there is nor delicacies of any kind, nor a cosy bed.
Neither any honour there is nor food nor cold water, nor embellishments nor raiments.
One's neck is chained, and the *Yama* standing over the head strikes one, and one finds no refuge of a Home.
How can one sow the seed now that it may sprout ; and one regrets, oppressed by the load (of Evil).
Without the True One, no one keeps one's company ; this verily is the Wisdom of wisdoms. *[3]*

O friend, they alone truly wail and cry, who cry out the True Praise (of the Lord).
If one wails, being involved in the world's strife, it washes not one's Dirt, for the world is but a dream within a dream.
As is the juggler involved with his false play, so is one beguiled by Ego.
The Lord Himself Leads one on to the Path and Makes one do the Deeds.
And, if one is Imbued with the Lord's Name, the Perfect Guru protects one, all-all-too-spontaneously. *[4-4]*

Vadhans M. 1

O friend, one must pass out (of this life) : this world is but a false show.
The True Home one Attains if one Serves the True One : one gathers Truth (only) by being True (to God).
Through Falsehood, one gets not Peace here, not Refuge Hereafter.
No one says to him : "Come in, Sir, be seated": he is like a crow in a deserted home.
Involved in birth and death, one is separated from the Lord, and so is the whole world wasted away.
The world is beguiled by Greed, being involved in Māya, and the dread of death over the heads of all makes them wail. *[1]*

Come, O friends, take me in your embrace and bless me, **P. 582**
That my Union with the Lord lasts truly.
Bless me that I worship my God : but what shall ye say to those already United ?
Some there are who are strayed from the Path, and Cherish not the Lord's Name; instruct them ye to play the True Game.
Then they tread not the *Yama's* Path and Merge in the Word and don ever the Robes of (the Lord's) Truth.
It is by good Fortune that one meets with the Saints, our True friends ; who, attuning themselves to the Guru, have loosed their Bonds. *[2]*

O friend, the man comes naked into the world, subject to the Writ of Pain and Pleasure.
The Writ of the Lord no one can resist, for the Writ is in accordance with one's past deeds.
The True One Writes of Virtue and Sin, and as is His Will, so goes man.
The Charmer hath Charmed the whole world, tying the many-coloured thread round every one's neck.
Being of shallow mind, one eats the sweets along with the fly,
Yea, naked one comes into the world, and naked one goes. *[3]*

---

1. ਅਧ ਪੰਧੇ (अध पन्धे) : ਅਧ ਵਿਚ ; midway.

O friend, wail if thou must: for thy friend, thy Soul, now is being driven, bound (*to its Evil*):
The Lord's Writ is erased not : the Summons have come from the Lord's Court.
The Courier came from the Court when such was the Lord's Will, and they who had to wail, wailed.
The sons, brothers and nephews wept, along with the (other) loved ones.
But no one dies with the dead: and he alone is truly in Love who Cherishes the Lord's Merits and Weeps in His Fear.
Says Nānak: "They who Cherish the True Name are considered Wise in every age : so gather ye the (Lord's) Truth and Weep (in the Lord's Fear)". *[4-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 3

Praise thy True and All-powerful Lord.
And then, O Bride, you will be widowed not ever, nor suffer Pain
She suffers not sorrow, you enjoys ever the Bliss, and lives in the Presence[1] of the Lord :
She who Knows her Lord, the Builder of her Destiny, and utters the Nectar-sweet Word.
Being Meritorious, she gathers Virtue and Cherishes her Lord ; so, she suffers not the Pangs of Separation.
Praise then thy True and All-powerful Lord. *[1]*
Know you through the Word your True God, who of Himself Unites you with Himself.
And Imbued with the Love of your Spouse, you shed your selfhood.
And then Time devours you not, and through the Guru, you Know the One alone.
And your Desire is fulfilled; and your core is Imbued with the Lord's Love and you meet your Compassionate Lord, the Life of all life.
You are Inebriated with the Beauty of Love, Imbued with the Love of the Word; and you Merge in the Being of the Lord.
Know then thy True Lord through the Word, for He Unites thee of Himself with Himself. *[2]*
The Saints who have Realised their Lord, to them I go to ask (about my Lord). **P.583**
And shedding my selfhood, I Serve them that the True Lord Meets me, all- too-spontaneously.
Meets me my Lord and I practise Truth, and, through the True Word, I am imbued with the Love of my Spouse.
And then I am widowed never, and remain ever a Bride of the Lord, seated in the Trance of inner Poise.
And I see the Lord Filling all, and See His Presence (before me) ; and enjoy in his Love all-too-spontaneously.
Yea, the Saints who have Realised their Lord, to them I go to ask (about my Lord). *[3]*
The Separated ones also Meet with their Lord if they repair to the Guru's Feet.
(For), the True Guru is ever Compassionate and, through the Word, one sheds one's Demerits:
And one loses one's sense of Duality and is Imbued with the True One alone.
And one gathers Bliss, through the True Word, and one is rid of one's Doubt and Ego.
The Lord is Ever Immaculate, Ever-giver of Bliss, through the Word one Unites with Him,
Yea, the Separated ones also Meet their Lord, if they repair to the Guru's Feet. *[4-1]*

Vadhans M. 3

Hear ye, O Brides of the Lord, reflect on the Word and (so) Serve your Lord.
The Meritless one knows not her Lord and is Beguiled, and Wails, forsaking her God.
The True Bride, Cherishing the Merits of her Spouse, Weeps for the Love of one who Dies not, nor Goes.
Through the Guru is He known, through the Word is He Realised, and so one Merges in His True Love.
She who knows not her Spouse, the Maker of our Destinies, is beguiled by Falsehood.
Hear ye, O Brides of the Lord, reflect on the Word and (so) Serve your Lord. *[1]*
The Lord Created the whole world, and in it the 'coming-and-going',
And also our being wasted away by Māyā, and the cycle of birth-and-death.
When the Evil in us increases, we are beguiled without Wisdom.
Without the (Guru's) Word, the Lord is Attained not, and the Meritless one wastes away her life in Falsehood, wailing all the while.
When my Spouse is the Life of the world, who is there then to grieve for? One may wail (only) if one forsakes one's Lord:
(For), the Lord Created the whole world, and, also, the coming-and-going. *[2]*

---

1. *Lit.* castle.

That Lord is Ever-true and He Dies not, nor Goes.
The Ignorant Bride is led astray by the sense of the Other, and (so) loses her Lord.
She suffers Sorrow, through Infatuation and Māyā; (thus) her time wears off, and her body withers.
All that came will pass away, and one suffers Pain, beguiled by Duality:
But, one minds not Death, and involves oneself in Māyā, enticed by Avarice,
(Knowing not that our) Lord is ever True, and He Dies not, nor Goes. [3]

Tne Ignorant one who cries over the loss of her Spouse knows not that the (True) Lord is ever with her.
By the Guru's Grace, the True Spouse is Met with, and one Cherishes Him in one's Self.
Cherishes Him one in one's Self, for He Abides ever with us; the Egocentric thinks He is far.
The body of one who Sees not the Presence of the Lord is wasted away, being of no avail.
Says Nānak: "The Bride Unites with her Lord, if the Lord of Himself Unites her with Himself, and then she Cherishes hei Lord, within. **P. 584**
And, she who cries over the loss of her spouse knows not that the (True) Spouse is ever with her." [4-2]

Vadhans M. 3

Others grieve over the loss of their spouses, but my (True) Lord is ever with me.
They who know well that go; they must, Serve the True Guru and Cherish ever the Lord's Name.
The True Bride Cherishes ever the Lord's Name, Serving the True Guru and believing Him to be ever-present, and so, she attains Bliss.
And through the True Word she slays death and assembles the Lord's Truth and then cease her comings and goings.
The Lord is True, True also is His Name ; He Sees all with His Eye of Grace.
Others grieve over the loss of their spouses, but my True Lord is ever with me. [1]

My Loved Lord is the Highest of the high : but, how am I to Meet with my Loved Lord?
When the True Guru leads me on to the Lord, I Meet Him all-too-spontaneously, and I Cherish my Lord within me.
I Cherish ever the Lord in my heart with Love; it is through the True Guru that I See my Spouse.
He who wears the False cloak of Māyā and Attachment, his foot slips.
But, wearing the True Robes, dyed in the Lord's Love, one's Craving is quenched.
My Loved Lord is the Highest of the high : but, how am I to Meet with my Loved Lord ? [2]

I have Realised my True Lord : the others are led astray by Error.
I love ever my Lord by reflecting on the True Word.
She who reflects on the True Word is Imbued with the Lord's Love and Meets with her Love through the True Guru.
Imbued with the Lord's Love, She's seated in Equipoise, her Pain is dispelled and her Adversaries are scattered.
She who Surrenders her body and mind to the Guru, her Mind is Imbued with the Lord's Love, and her Craving is quenched and she overcomes her Woes.
I have Realised my True Lord while the others are led astray by Error. [3]

The True One has Himself Created the world : (but), without the Guru, the world is enveloped by Darkness.
He Himself Leads us on to Himself, and Fills us Himself with His Love.
And being so equipped, one deals in Equipoise, and, through the Guru, one's life fruitions.
Blessed is the one who sheds his selfhood, and is Acclaimed as True at the True Court.
Within him then burns tne Light of Wisdom, and he Loves the Name of the Lord.
The True One Himself has Created the world : (but), without the Guru, the world is enveloped by Darkness. [4-3]

Vadhans M. 3

This our body wears off in the end, and age creeps in upon it.
He whom the Guru Saves, comes up : the others are but born to die.
The others but come and go and so grieve in the end, (for), without the Lord's Name they gather not Peace.
He who Earns here, Enjoys Hereafter , the Egocentric but loses his Honour.
There is pitch Dark in the abode of the *Yama* ; there is neither brother nor sister there (for support).
And, this our body wears off in the end, and age creeps in upon it. [1]

The body becomes (Pure like) gold, when one Meets with the True Guru. **P. 585**
And one is then rid of Doubt and Māyā, and one Merges in the True Name.
Merging in the True Name, one Sings the Lord's Praise, and, Meeting with the Loved One, one is at Peace.
And one abides ever in Bliss, and one's Ego is dispelled from within.
They who were Attuned to the Lord's Name, I take to their Feet:
(For), the body becomes (Pure like) gold, when one meets with the True Guru. *[2]*
Praise be to the True One, whom one Realises through the True Guru.
Without the True Guru, one is beguiled by Doubt : how shall then one face one's God?
How shall one face one's God, for one will regret and grieve for one's Sins and earn nothing but Woe.
They who are Imbued with the Name, their faces sparkle like the *Lāllā*-flower, and they Merge in the Being of God.
There is no one as great as God ; who else shall one go to cry ?
Praise be to the True one whom one Realises through the True Guru. *[3]*
They who Praise their True Lord, I take to their Feet.
They are Purest of the pure ; meeting them, all one's Dirt is eradicated.
For, they Bathe in the Pool of Truth, and Merge in the One, all-too-spontaneously.
The Immaculate, Unfathomable, Unperceivable Name they Realise through the True Guru.
And, Imbued with the Lord's Love, they Worship Him ever, and so they Merge in (the Lord's) Truth.
Says Nānak, "They who Contemplate the True One, I take to their Feet." *[4-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Vār of Rāg Vadhans, M. 4

To be sung to the tune of Lallā-Behleemā

Shaloka M. 3

They who are Imbued with the (Lord's) Word, are the *Paramhansas*[1], for they Enshrine the True Name in their hearts.
They in-gather the (Lord's) Truth ever, abide in Truth, and Love the True Name.
They are forever Immaculate; and they are Stained not, for on them is the Grace of the Creator-Lord.
Says Nāṇak : "I am a Sacrifice to them, who Contemplate ever their God." *[1]*

M. 3

I thought him to be (Pure like) a Swan, and so I associated with him.
If I knew he was but a vile heron, I wouldn't have ever sought his touch[2] ! *[2]*

M. 3

Seeing the swans swim across, the herons too were inspired (to follow suit).
But Ah ! the poor herons ! they plunged themselves headlong, and were drowned ! *[3]*

Pauri

Thou art Thy Own Creation, O Lord, Thou art the Primal Cause.
Thou art the only Absolute Lord: there is not another without Thee.
Thou art All-powerful, the Cause of causes; and that alone come to pass which Thou Dost.
Thou Blessest, unasked, Thy Creatures with Thy Bounties.
Glory be to the True Guru who Blest us with the Thy Name. *[1]*

Shaloka M. 3

The world of form works in the Lord's Fear; the Lord alone is Fear-free. **P 586**
But, if one Serves the True Guru, the Lord Comes to Abide in the mind, and then one lives in fearlessness.
No enemy can hurt him ; nor Pain pain him.
He Reflects in the Mind on God, by the Guru's Grace: and, that what the Lord has Decreed. comes to pass.
Nānak : the Lord Himself Saves our Honour, and Fulfils us He. *[1]*

---

1. **The great gnostic, "who is compassionate to all life and Sees God in all". (Gujri M. 5).**
2. **ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ : *lit.* right from the beginning (ਜਨਮਿ, ਜਨਮ ਤੋਂ) I would not have touched him (ਨ ਦੇਂਦੀ ਅੰਗੁ)**

M. 3

Some of my friends have left ; some are now leaving off ; the others will also pass away.
They who Serve not the Guru, they regret their coming and going.
But they who are Imbued with the Lord's Truth, go not; and, through the Guru's Service, Merge (in God). *[2]*

Pauri

Meet with that Guru within whom abides thy Efficacious Lord.
Meet with that Guru who has stilled his inner Ego.
Blessed is that Guru who has Fulfilled all creation, making it Wise in the Lord.
O Saints, Contemplate ever the Lord's Name that ye are Ferried Across the treacherous[1] Sea of the world.
My Perfect Guru has Instructed me in the Lord ; I am ever a sacrifice to the Guru. *[2]*

Shaloka M. 3

The Service of the True Guru is the Essence of all Joys.
For, through it, one wins Glory here, and Emancipation at the Lord's Court.
This indeed is the True task, the True wear and the True support.
Associating with the Lord's Truth, one Attains Truth and Loves the True Name.
Through the True Word, one abides ever in Bliss, and rings True at the Lord's True Gate.
Nānak : he alone Serves the True Guru, on whom is God's Grace. *[1]*

M. 3

Accursed is the Service of the Other : O, fie be on such a life and abode.
If one sucks Poison, forsaking the Lord's Nectar, then one earns nothing but Poison.
He wears Evil, eats Evil; he feeds himself upon Evil.
He earns Pain here and, dying, he falls into Hell.
The Egocentrics have unclean Countenances, for they know not the Guru's Word and are consumed by Wrath and Lust.
For, they fear not the Guru, and forcing their will, they are Fulfilled not.
Bound, they are Punisned at the *Yama's* Abode, and now no one hears their Wails.
Nānak : one practises what is Writ for one by God ; and it is through the Guru that one abides in the (Lord's) Name.

Pauri

Serve that Guru, ye Saints. who made ye Wise in the Lord's Name.
Worship ever that Guru who made ye Contemplate the Lord of the universe.
Keep ye that Guru every moment in the heart who led ye on to the Lord's Path.
Repair to the Feet of that Guru who dispelled the Darkness of your Desire.
Praise ever ye that Guru who Blest ye with the Treassre of Devotion. *[3]*

Shaloka M. 3

Meeting with the Guru, one's Hunger is satiated : by wearing (a mendicant's) garb, it is stilled not.
One is affiicted by Pain, and one begs from door to door and, Hereafter, one is Punished all the more.
P. 587
His Within is not at Peace that he may be Content with what he receives.
One has to force one's mind to beg of another, and he who gives also is pained.
Than wear the robes (of a mendicant) it is better to be a householder, who shares his bread with the others.
They who are Imbued with the Word are Awakened (to their Self) the others are strayed from the Path through Doubt.
Such is the Writ of *Karma* for them ; before it, one becomes speechless.
Nānak : Blessed are they with whom the Lord is Pleased, and who are Approved by Him. *[1]*

M. 3

Serving the True Guru, one is ever in Bliss, and one is rid of the Pain of births and deaths.
And one becomes fear-free, and the Fear-free Lord Comes to Abide in one's mind.
Within one is the Pilgrim-station of Wisdom, through the Guru is it Revealed.
And one becomes Immaculate and Stainless, Bathing in this Pool of Nectar.
The Soul[2] Meets with the Over-soul through Love of the True Word.
And, within one's Home one gets acquainted with the Self, and one'e Light Merges in God's Light.
If one practises Guile, the *Yama* leaves one not ; and, Dishonouring him, drives him off.
Nānak : they who are Imbued with the Lord's Name are Saved, Attuned to the True Lord. *[2]*

1. *Lit.* poisonous.
2. *Lit.* friend.

Pauri

Go, join the Society of the Holy where they Reflect[1] on the Lord's Name.
Contemplate the Name seated in Equipose that you lose not its Quintessence.
Dwell ever on the Lord's Name that you are Accepted at the Lord's Court.
He alone is Blest with the Guru, on whose Forehead it is so Writ.
Salute ever thy Guru who has uttered[2] the Gospel of the Lord. *[4]*

Shaloka M. 3

The Saints meet with the Saints who love the True-Guru.
And, congregating together, they Dwell on the Lord with Love.
And their mind is instructed by the Mind itself, through the Infinite Word of the Guru.
These Friends then Separate not, whom the Creator-Lord Himself brings together.
Some there are who believe not even in the Lord's Presence, and Reflect not on the Word.
How can these Separated ones be Separated (from God) again, for they love the Other.
The friendship of such Egocentrics lasts only for a brief while.
And then it breaks in a moment, for it leads to Vice and Sin.
They who Fear not the True One and love not the Name,
How is one to befriend them, yea, they who are Strayed by God Himself? *[1]*

M 3

Some are incessantly Imbued with the Lord's Name ; to them I am ever a Sacrifice.
To them I'll dedicate my body, mind and riches : and, in utter humility, cling to their Feet.
Meeting with them is the Mind satiated, and one's Cravings and Desires cease.
Nānak : Imbued with the Lord's Name, they are ever in Bliss, for they are ever Attuned to the True One. *[2]*

Pauri

Sacrifice am I to the Guru who recites to me the Gospel of God.
I 'd dedicate myself to the Guru who yoked me to the Service of the Lord.
That loved Guru is ever with me and gets me Redeemed wherever I be.
Glory be to that Guru who made me Wise in God.
Nānak : I am forever a Sacrifice to the Guru who Blest me with the Lord's Name, and thus fulfilled the Desire of my Mind. *[5]*

Shaloka M, 3

Burnt by Desire, the world wails.
But if it is Met with by the True and Peace-giving Guru, it is Burnt not again.
Nānak : without the Lord's Name no one becomes fearless, unless one Reflects on the Word. *[1]*

M. 3

Wearing (a mendicant's) coat, one's inner Fire of the mind is quenched not.
As, if one beats at the snake's hole, the snake within dies not thereby ; so, without the Guru, one's deeds (are what they are).
If one Serves one's Beneficent Guru, the Word is Enshrined in the Mind.
One's body and Mind are comforted and the Fire of Desire is quenched.
If one loses one's selfhood, one attains utter Peace.
Detached, by the Guru's Grace, is he who is Attuned to the True One.
He then worries not, being satiated ever by the Lord's Name.
Nānak : one is Released not, without the Name, and is consumed by Ego. *[2]*

Pauri

They who Dwell on the Lord's Name attain all Bliss.
Their Life is Fulfilled who crave for nought else but the (Lord's) Name.
They who Cotemplate their God, through the Guru's Word, shed all their Sorrows.
Blessed are the Saints, the Devotees of the Guru, who care not a bit[3] for one other than God.
Blessed also is their Guru whose mouth yields the Fruit of the Nectar-Name. *[6]*

---

1. ਬਿਲੋਈਐ ਬਿਲੋਈਏ : *lit.* to churn.
2. ਗਲੋਈਐ : (ਗਲੋਈਏ) (Pahāri dialect, ਗਲਾਈ), to utter.
3. ਚੁਖਾ (ਚਖਾ) : ਰੱਤੀ-ਭਰ, a bit.

Shaloka M. 3

In the Kali age, the *Yama* acts wildly; but works as is the Lord's Will.
For, those whom the Guru Saves are Saved, and he Punishes only the self-willed Evil-doers.
He has bound the whole world down, and no one can hold[1] him.
But, if one Dwells on Him, who Created the *Yama*, he comes not to Pain by the Guru's Grace.
The *Yama* even Serves the Holy who Enshrine the True Lord in the Mind. *[1]*

M. 3

This body is infected by the Malady of Ego; without the Word, one is rid not of it.
When one Meets with the True Guru, it becomes Immaculate, and one Enshrines the Lord's Name in the Mind.
Nanak : when one Dwells on the Bliss-giving Name, one is rid of one's Malady, all-too-spontaneously. *[2]*

Pauri

I am a Sacrifice to the Guru who made me Wise in the Life-of-all-life,
I am forever dedicated to the Guru from whom I Heard the Lord's Name, the Destroyer of the Demons[2].
I Surrender myself to the Guru, who rid me of the Affliction of Ego.
Great is the Mercy of my Guru who eradicated my Evil, and instilled Virtue in me.
(But), only he Meets with such a Guru in whose Lot it is so Writ by God. *[7]* **P. 589**

Shaloka M. 3

They who Die to the world, being Awake to their Lord, truly Worship their God.
Them the Lord Blesses with the Treasure of Worship which is exhausted not.
Into their Mind comes the Treasure of Virtue, yea, the True One alone.
Nanak: he who Meets with the Lord, by the Guru's Grace, he is Separated not. *[1]*

M. 3

He who Serves not the True Guru, what shall he Dwell upon ?
For, he knows not the Essence of the Word, deflected from the Path by the Poison of Māyā.
The Unwise ones do many (good) deeds, but they love the Other.
Being Meritless, they call themselves Meritorious, and so the *Yama* wastes them away.
Nānak: who else is one to ask when the Lord of us all alone Forgives all ? *[2]*

Pauri

Thou, O Creator-Lord, Knowest everything, for every one belongs to Thee.
He whom Thou Blessest, him Thou Unitest with Thyself : what else can a poor creature do?
Thou art my True, All-powerful, Creator-Lord, the Cause of causes.
He whom Thou Unitest, he Uniteth with Thee, Reflecting on the Guru's Word.
I am a Sacrifice to the Guru who made me Realise Thee, my Mysterious Lord. *[8]*

Shaloka M. 3

He who Knows the Worth of the Jewel (of the Lord's Name) Reflects on it.
But the Unwise one Knows not its Worth, for he is enveloped by stark Ignorance.
The Jewel is the Guru's Word : the Knower alone Knows its Worth.
The Ignorant fools pride on their self: they are born to die and thus be wasted away.
Nānak : he alone Attains to the Jewel (of the Lord's Name) who Loves (the Lord), by the Guru's Grace.
He utters ever the Lord's Name: he Deals only in the Lord's Name.
And when the Lord Blesses one, one Enshrines the Lord in the Mind. *[1]*

M. 3

He who Serves not the Guru and Loves not the (Lord's) Name
Lives not : Him the Creator Lord Himself Destroys.
Ego is a great malady, for it makes one do deeds for love of the Other.
Nānak : the Egocentrics are dead even in life, and, forsaking the Lord, they come to Grief. *[2]*

---

1. ਫਹੁ, ਫਤ੍ਹ; ਫੜਨ ਵਾਲਾ ; capturer
2. ਮਧੁਸੂਦਨੁ : (मधुसूदन), an epithet of Vishnu ; *lit.* the slayer of Madhu, the demon.

Pauri

He whose heart from within is Pure, everyone salutes that Saint.
I am a Sacrifice to him who treasures the Lord's Name in the Mind.
He whose Intuition is awakened and Dwells on the Lord's Name,
That Guru is the Friend of all ; he Loves everyone.
When I Reflected with the Guru-given Wisdom, I Saw the All-pervading Lord, Filling all. *[9]*

Shaloka M. 3

Without Serving the Guru, all the deeds one does in Ego are like the chains of the Soul.
Without Serving the Guru, one gets no Peace, and one is born to die over and over again.
Without Serving the Guru, all one speaks is insipid prattle, and the Lord's Name is Enshrined not in such a mind. **P. 590**
Nānak : without Serving the Guru, one is Punished at the *Yama's* abode : and one quits the world with a black face. *[1]*

M. 1

Go not the way which makes thee forsake thy Love.
Nānak : Blessed is the Love which builds thy credit with thy Lord. *[2]*

Pauri

Contemplate the One Lord : Dwell thou on the One Lord alone.
And ask only for thy One Beneficent God, that thy heart's Desire is fulfilled.
If we beg of another, we are shamed and dishonoured.
He who Serves (the Lord) is Fulfilled : all his Hunger is satiated.
Nānak is ever a Sacrifice to those who Contemplate the Lord's Name in their heart. *[10]*

Shaloka M. 3

The Loved Lord is Merciful to His Devotees : He Attunes them Himself (to Himself).
the Lord Blesses the Devotees with the Kingship (of the three worlds), and over their heads waves the Canopy of the Lord.
They are forever Immaculate and at Peace, and they Serve ever their True Guru.
The kings are not those who are engaged ever in strife, and are cast into the womb, again and over again.
Nānak : without the (Lord's) Name, one is Dishonoured, and one Attains not (True) Glory. *[1]*

M. 3

Hearing, and being instructed in the Word, one Relishes it not, so long as one is Attuned not to it, through the Guru.
Serving the Guru, the Lord's Name is Enshrined in the Mind, and one is rid of one's Fear and Doubt.
If one Knows the Guru, one becomes like unto Him, and is Attuned to the True Name.
Nānak : through the (Lord's) Name, one is Blest with Glory, and one looks Beauteous at the Lord's Gate. *[2]*

Pauri

The Devotees of the Guru Love their Lord and (so) they Worship the Guru.
They Deal in the Lord's Name with Love, and reap the Profit of the Lord's Name.
Pure are their Countenances and they are Approved at the Lord's Court.
The Guru is the Treasury[1] of the Name; his fortunate disciples share it with him.
I am a Sacrifice to the Devotees of the Guru who ever[2] Contemplate the Lord's Name. *[11]*

Shaloka M. 3

Nānak : the Lord's Name is the Treasure : it is Attained through the Guru.
The Egocentrics know not their inner Treasure, and so the Blind ones Yelp and Wail in vain. *[1]*

---

1. ਬੋਹਲੁ (बोहलु) : *lit.* stack of grains.
2. *lit.* upstanding and downsitting.

M. 3

Immaculate is the golden body which is Attuned-to the Lord's Truth, through the True Name.
And it Attains to the Detached Person of Pure Light and its Fears and Doubts are dispelled, through the Guru.
Nānak : they who turn God-wards attain Bliss, being ever Detached, and Imbued with the Love of God. *[2]*

Pauri

Blessed are the Devotees of the Guru who Hear the Wisdom of the Lord.
They are instructed in the Lord's Name through the Guru, and their Ego and Duality are stilled.
Without the Lord's Name, there is no other Friend, the Lord's Devotees have Reflected on this and seen.
They with whom the Lord is Pleased, they accept the Guru's Word. **P.591**
They who reflect on the Lord's Name, by the Guru's Grace, their Glory increases four-fold[1]. *[12]*

Shaloka M. 3

The Egocentric, bereft of the Lord's Name, is a cringing Wretch, Ugly, and without Glory.
He is involved ever in Strife : and he gets not Peace even in dream.
Nānak : he who turns God-wards is Saved; else he suffers Pain, bound (to his Desire). *[1]*

M. 3

The God-men look Beateous at the Lord's Gate, for they practise the Guru's Word.
Within them is Peace : and they attain Glory at the God's Door.
Nānak : they are Blest with the (Lord's) Name and they Merge in Truth, all-too-spontaneously. *[2]*

Pauri

Prehlāda Contemplated God, by the Guru's Grace, and Attained Deliverance.
Janaka too was Attuned to the Lord's Name, Blest by the Guru.
By the Guru's Grace did Vashishta teach the Wisdom of the Lord.
Without the Guru, no one Attained to the Lord's Name.
Yea, the Lord Blesses His Devotees with His Worship, through the Guru. *[13]*

Shaloka M. 3

If one has no Faith in the Guru and Lovest not the Word.
One attains not Bliss, even if one wears a man s rooes a hundred times.
Nānak : if one is Attuned to the True One, the Lord Meets with one, all-too spontaneously. *[1]*

M. 3

O mind, search for such a Guru whose Service dispels the Pain of births and deaths.
And then you fall not into Doubts, and through the Word is your Ego stilled.
The Veil of Illusion is torn off thy Soul's face and Truth comes to abide in the Mind.
Within you is then Peace and Bliss and you walk in Truth.
Nānak : through Perfect Destiny is the True Guru Met ; the Guru-God Blesses us so in His Mercy. *[2]*

Pauri

He who lives in the Presence of the Lord, has sway over the whole world.
He leans on one else, for the Lord makes all to fall at his Feet.
One can run away from man's court ; but where is one to go if one runs away from the Lord?
So well is the Lord's Presence Enshrined in the Devotee's heart, that no one can help repairing to his Feet.
It is by the Lord's Grace that one is Blest with the Lord's Name :
But rare is the one who Dwells on it, by the Guru's Grace. *[14]*

Shaloka M. 3

Without Service of the Guru, the world is Dead and Wastes itself away in vain.
For, in Daulity is utter Pain, and one is cast into the womb.
Nānak : without the Name, the *Yama* Punishes one, and, regretfully, one quits the world. *[1]*

---

1. ਚੜੀ ਚਵਗਣਿ ਵੰਨੀ : *lit.* they are imbued (ਚੜੀ) with the (Lord's) colour (ਵੰਨੀ) fourfold (ਚਵਗਣੀ).
2. ਤਲਕੀ : (तलकी) (from Arabic ਤਅੱਲਕ), relationship ; dependence.

M. 3

There is only one Spouse in the world ; the others are all His Brides.
He Pervades all hearts and is yet Detahed : but the Unknowable Lord one knows not. **P. 592**
The Perfect Guru Reveals Him to us and, through the Word, we Realise Him.
They who Serve this Man, themselves become He, if they rid themselves of Ego, through the Word.
He has no equal nor any rival to Pain[1] Him.
Enternal is His Rule : He neither Comes Nor Goes.
His Servants Serve Him ever, and Sing ever the True Lord's Praise.
Nānak has blossomed forth, seeing the Glory of the True God. *[2]*

Pauri

They in whose heart abides the Lord's Name, the Lord Saves them through the Name.
The Lord's Name is our Father, Mother and Friend, and our Saviour too.
I converse only with the Name, take counsel with the Name ; the Lord' Name ever takes care of me.
The Lord's Name is our only Loved Society ; the Lord's Name is our Family and Lineage.
Nānak is Blest with the Lord's Name by the Guru-God, and thus the Lord Redeems him, both here and Hereafter. *[5]*

Shaloka M. 3

They who Met the True Guru, they ever Dwell on the Lord's Praise.
And all-too-spontaneously, the Lord's Name abides in their Mind, and they Merge in the True Word.
They Emancipate their whole generation, and themselves too attain Deliverance.
The Transcendent Lord is Pleased wiih them who repair to the Guru's Feet.
Nānak is the Lord's Slave, and the Lord, in His Mercy, Saves his Honour. *[1]*

M. 3

In Ego one is attacked by Fear ; and one passes one's life, afraid.
For Ego, is a great malady : involved in it, one is Released not from the Round.
They, in whose Lord it was so Writ by God, they Met with the True Guru.
Nānak : they are then Saved, by the Guru's Grace, and dispel their Ego, through the Guru's Word. *[2]*

Pauri

The Lord's Name is our Unmanifest, Unperceivable and Eternal Creator-Lord.
We Serve, therefore, the Name, Worship the Name, and are Imbued with the Name.
For, we know not of a thing more efficacious than the Lord' Name ; for the Name alone Redeems us in the end.
Blessed is the Beneficent Guru and his father and mother, who Blest us with the Lord's Name.
I salute ever my True Guru, Meeting with whom I Knew (the Mystery of) the Lord's Name. *[16]*

Shaloka M. 3

One Served not the Holy (Guru), and Loved not the Lord's Name.
And Relished not the Word and is born only to die again and over again.
Being Egocentric, one is Blind to God, O, why did such a one come into the world?
Nānak : they who were Blest by the Lord's Grace, they were Ferried Across (the Sea of Existence). *[1]*

M. 3

The whole world is put to Sleep by Desire and Infatuation : only the Guru lies Awake.
They who Serve the Guru are Awakened too, and they assemble the True Name, the Treasure of Virtue.
The Blind egocenterics Cherish not the Name, and so are Wasted away by the endless cycle of births and deaths. **P. 593**
Nānak : they alone Dwelt on the Name, by the Guru's Grace, in whose Lot it was so Writ by God. *[2]*

---

1. ਕੰਟਕੁ=ਕੰਡਾ : (Sans. कण्टक :), a thorn : figuratively, any troublesome fellow who is, as it were, thorn to the state and an enemy of order or good government.

Pauri

The Lord's Name is for me the delicacy of every kind, partaking of which I am Satiated.
The Lord's Name is my only Wear; it covers the Nakedness (of my Soul) : and now there is no Craving in me to Wear aught else.
The Lord's Name is our Trade ; the Guru has engaged me in this only Profitable Task[1].
I write out the Account of the Lord's Name, and no more does the *Yama's* Terror hang over my head.
Rare is the one who Contemplates the Lord's Name, by the Guru's Grace, in whose Lot it was so Writ by the Gracious God. *[17]*

Shaloka M. 3

The world is Blind and knows not Wisdom, and acts, led by the Other.
And as many deeds one does for the love of the Other, one is afflicted instantaneously by Pain.
But, if one Practises the Guru's Word, by the Guru's Grace, Joy wells up in one's Mind.
And one walks in the Way of the True Word, and Contemplates ever the Lord's Name.
Nānak : howsoever the Lord Wills, that way one goes, for one can challenge not His Will. *[1]*

M. 3

In my Home is the Treasure of the Lord's Name : I am Inebriated with the Worship of the Lord.
The True Guru has Blest me with a Soul, and lives eternally He, the great Giver.
I am awake ever to His Praise, through the Infinite Word of the Guru.
I Dwell ever on the Guru's Word, whose Will works through all the ages.
My Mind abides ever in Bliss, and Deals in the Lord's Name in a state of Equipoise.
Within me is Enshrined the Guru's Wisdom, yea, the Lord's Jewel, which Emancipates me.
Nānak : he whom the Lord Blesses, Attains (to the Lord), and then he rings True at the (Lord's) True Court. *[2]*

Pauri

Blessed is the Guru's Devotee who repairs to the Guru's Feet.
Blessed is the Guru's Devotee who utters the Lord's Name with his tongue.
Blessed is the Guru's Devotee who, hearing the Name, is Pleased in the Mind.
Blessed is the Guru's Devotee who, Serving the Guru, is Blest with the Lord's Name.
I salute ever the Guru's Devotee, who walks in the Guru's Will. *[18]*

Shaloka M. 3

Forcing one's will, one Attains not to the Lord ; many were tired out doing the deeds.
They roamed the world, forcing their will and donning their various coats, but suffered Pain, led by the Other.
To crave for the world's treasures, or to become a miracle-man is vain :
For, it breaks not (the chains of) Desire, and the (Lord's) Name comes not to abide in the Mind.
Through the Service of the Guru is the Mind rendered Immaculate : and the Darkeness of Ignorance (within) is dispelled.
And the Jewel of the Name becomes manifest in the Mind[2], and one Merges in Equipoise. *[1]*

M. 3

He who Cherishes not the Word and loves not the Lord's Name, **P. 594**
All that he utters is insipid : and he is Wasted away (by Desire).
Nānak : he too does as is the Writ of his past *Karma,* and no one can erase it. *[2]*

Pauri

Glory be to my Guru, the True Purusha, Meeting with whom my Mind is at Peace.
Glory be to my Guru, the Eternal Person, who Blest me with the Devotion to the Lord.
Glory be to my Guru, the Lord's Devotee. Serving whom I was Attuned to the Lord's Name.
Glory be to my Wise Guru, who instructed me to look upon friend and foe with the same eye.
Glory be to my Guru, my Etenal Friend. who inspired me to Love the Lord's Name. *[19]*

---

1. ਕਾਰਕੁਨੀ : (from Persian ਕਾਰਕੁਨ), the right to act on another's behalf.
2. ਘਰਿ : (घर) *lit.* home.

Shaloka M. 1

For The Bride at home, the Spouse seems afar : and she Cherishes the Desire for Him, sad at **heart** :
But the Spouse is Met with instantaneously, if she Cherishes Him with the right Mind. *[1]*

M. 1

Nānak : without God's Love, all that one does is vain.
But man thinks God to be good only when he receives from Him. *[2]*

Pauri

He who Creates Life. also Protects it.
So, one should partake of the Lord's Name, the Fare that sustains Life.
With it one is Satiated and all one's Hungers[1] are stilled.
The one Lord Pervades all, but rare is the one who Knows.
Nānak is Blest, for he leans on his only God. *[20]*

Shaloka M. 3

The whole world sees the Guru,
But Attains not Deliverance, if it Reflects not on the Word:
One's Dirt of Ego is cleansed not, nor one loves the Name.
Some the Lord Forgives and Unites with Himself, ridding them of the Sin of Duality.
They, Seeing (the Guru), Die (to their self) in the Love of the Guru. *[1]*

M. 3

The Ignorant Wretches are blind to the Service of the Guru.
They suffer the Pain of Duality, and, Burning in its Fire, Wail.
And the things for whose sake they forsake the Guru, avail[2] them not in the end.
Nānak : one is Blest with Bliss, through the Guru's Wisdom, if our Lord of Mercy Blesses one. *[2]*

Pauri

Thou alone art Doing all by Thyself ; if there were another, I would proclaim him too.
Thou alone Utterest, and Makest us Utter : Thou alone Pervadest the waters and the earth.
Thou alone Destroyest, Thou alone Savest : so my mind repairs (only) to Thy Refuge.
No one can slay thee, O life, without thy God, so be thou at ease and care-free:
And, Dwell on the Lord's Name ever, and Attain to him, through the Guru. *[21-1]*

---

1. **ਭੁਭਾਖਿਆ : (Sans. बुभुक्षा) desire of eating; the desire of enjoying anything.**

ਉਪਕਰੈ : (उपकरे) ਉਪਕਾਰ ਕਰੇ ; *i.e.*, to be of avail.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated Self-existent, The Enlightener.

Sorath M. 1, Chaupadās

All are subject to death : all have to leave (the world) : **P. 595**
Go, ask the Wise, who are the ones who'd meet their Lord in the Yond?
They who forsake my Lord are in immense Grief. *[1]*
(So), Praise thou that Lord,.
By whose Grace one attains eternal Bliss. *[Pause]*
Praise Him for He is Great : and He is, and will forever Remain :
And He is the Beneficent Lord of all : what can a man give (to another) ?
And lo, all that He wills happens : what can one achieve, wailing like a woman ? *[2]*
Many there were who built their fortresses on the earth and beat their drums,
And they, whose pride vaulted like the sky, they too were driven along like slaves (in the end).
O mind, if only you knew it leads to Pain, why would you have tasted what seems sweet (but is not) ? *[3]*
Nānak : as many the Vices there are in man so many are the Chains round his neck.
One removes Vice with Virtue : for Virtue is our only friend.
When one goes into the Yond, the Vicious man is Accepted not :
And is Driven out, being bereft of the Instruction of the (True) Guru. *[4-1]*

Sorath M. 1

Let thy Mind be the farmer, Good Deeds the farming and thy body the farm : And let Effort (in the way of God) irrigate thy farm.
Let the Lord's Name be the seed, and Contentment the furrowing, and let the fence be of Humility.
And, if thou dost Deeds of Love, thy Seed will sprout and Fortunate will then be thy Home. *[1]*
O friend, Māyā keeps not company with thee.
This Māyā has lured away the whole world, but rare is the one who knows this truth. *[Pause]*
Make thy ever-decreasing age as thy store-house, and stock it with the Lord's Name.
And let Concentration and Reason be the godowns[1], and treasure-in there the Lord's Name.
And Deal only with the Lord's Pedlars, the Saints, and reaping the Profit, be in Joy. *[2]*
'Hearing of the Sacred books', let this be thy trade : and load with thy Merchandise the horses of Truth.
And, Carry thou with thee the fare of Merit and leave not this day's task till tomorrow.
And then when thou arrivest in the land of thy Formless Lord, thou Enjoyest the Bliss of His Presence. *[3]*
'To Attune thy mind to God' is the Service of the Lord : **P. 596**
'Belief in the Lord's Name' is the Deed of Service.
'And stilling the Voice of Vice,' let this be thy urge : and all will call thee the Blessed one.
Nānak : if the Lord Favours thee with His Grace, then, fourfold will become thy Glory[2]. *[4-2]*

Sorath M. 1, Chautukās

The parents like their son, the father-in-law the son-in-law.
The children like their father, the brothers like their brother.
When, however, the Lord Commands, one leaves every one behind, and all become alien to him.
The Egocentric neither Contemplates the Lord's Name nor practises Charity, nor cleans his within and so he rolls in dust. *[1]*
When one makes the Lord's Name one's friend, the Mind is comforted.
And one falls at the Guru's Feet and is a Sacrifice to Him who Reveals to him the (Lord's) Truth. *[Pause]*
The self-willed one is involved with the world and quarrels with the Servants of the Lord.
Wrapt in Māyā, he walks ever on its path, and utters not the Lord's Name and so Poisons himself to death.
He is fond of vicious talk and is awake not to the Word.
He is Imbued not with the Lord's Love ; and so he loses Honour (with God).

---

1. ਭਾਂਡਸਾਲ : (Sans. भाण्डशाला), a storehouse, store.
2. ਵੰਨੁ : (Sans. वर्ण :), *lit.* colour.

He Tastes not the Taste of Poise in the Society of the Saints : his tongue knows not the Relish (of the Lord)
He thinks his body, mind and riches to be his own, and knows not a thing about the Lord's Abode.
He walks in Darkness, blind-fold, and Sees not his True Home.
Bound down at the *Yama's* Abode, he attains no Peace, and goes his own way. *[3]*
When the Lord is Merciful, I See (the Lord's Presence) with my own Eyes : of this State what can one say or utter ?
I hearken to the Guru's Word and Praise it, and Cherish the Lord's Nectar in the heart.
And I Merge in the Perfect Light of my Lord, the Fear-free, Formless He, who's the Friend of all.
Nānak : without the Guru, one's Doubt is stilled not : and, it is through the Lord's True Name that one gathers Glory. *[4-3]*

Sorath M. 1, Dutukas

Thy one part is the earth, the other one the sky[1] : thy Seat is in the Mansion of four directions.
And, of the whole universe, there is but One Master, and His Mouth, like a mint, mints the True coins and dissolves the False ones. *[1]*
O my Master, wondrous is Thy Play.
Thou Pervadest the earth, the waters, the interspace, and all that is. *[Pause]*
Wherever I See, I See Thy Light : (but) what kind is Thy Form ?
Thou hast but one Form, though hid from the eye : and yet (in Thy Creation), no one is like another. *[2]*
From Thee are the egg-born, the foetus-born, the sweat-born, the earth-born, and all the creatures there are.
And this is Thy Glory that Thou Pervadest all. *[3]*
Thy Glory is great, I know not even a particle of it : Bless me (with Thy Vision), O Lord.
Prays Nānak : "Hear Thou, O my Master, Save this sinking stone of me". *[4-4]*

Sorath M. 1

I am a great Sinner, an Apostate, a Pretender ; Thou art my Immaculate, Formless Lord.
When I Taste Thy Nectar-Name, I am Imbued with Bliss : so, O Lord, I seek Thy Refuge. *[1]*
O my Creator-Lord, Thou art the Pride of the meek.
He who Merges in Thy True Word, gathers all the Riches and Glory in his skirt. *[Pause]*
Thou art my Perfect Lord, I am imperfect : **P. 597**
Thou art Deep and Unfathomable, while I am shallow.
With Thee I am ever Imbued, and my tongue utters and my Mind reflects on Thee. *[2]*
Thou art my only True Lord, my being is Permeated with Thee : I have become True, knowing the Mystery of the Word.
They who are Inebriated ever with the Lord's Name are Pure : the others, who come and go, are False. *[3]*
There is not another like my Lord, so who else is to be Praised ? Nay, no one equals my Lord.
Prays Nānak : "I am the Slave of the Lord's Slaves : it is through the Guru's Instruction that I know my God". *[4-5]*

Sorath M. 1

Unknowable is my Lord, Infinite, Unfathomable and Imperceptible[2], who Dies not, nor is bound to the Writ of *Karma*.
His Caste is castelessness : He is incarnated not and is Self-existent : He is neither lured away by Doubt nor Attachment. *[1]*
I am a Sacrifice to my True Lord,
Who has neither form, nor colour, nor sign, nor mark and is Revealed only through the True Word. *[Pause]*
He has neither father, nor mother, nor sons, nor kindreds, nor wife, nor lust.
Without family, Immaculate, Transcedent is the Lord, and His Light Pervades all. *[2]*
In all hearts is hid the Lord : all hearts are Illumined by the Light of the Lord.
When, through the Guru's Word, the adament doors (of the Mind) are flung open[3], one is Attuned to one's Fearless Lord. *[3]*

---

1. ਪਾਣੀ : (पानी) *lit.* water; as water is contained in the atmosphere and there forms clouds, the word is also rendered as the sky.
2. ਅਗੋਚਰ : (Sans. अगोचर), imperceptible by the senses.
3. ਮੁਕਤੇ : (Sans. मुक्त), loosened, relaxed.

The Lord Created all creatures and made them subject to death, and over all is the Sway of the Lord.
He who Serves the True Guru attains his life-object, and is Emancipated by living the Word. *[4]*
In the Clean Vessel is the (Lord's) Truth contained, but how many are Clean (from within)?
(When the Lord so Wills) the Light of the individual Soul Merges in the Light of the Oversoul; and so Nãnak seeks the Refuge of his Lord, the God. *[5-6].*

Sorath M. 1

As the fish dies without water, and the worshipper of power (without Mãyã),
So my Mind dies without the Lord, even when I waste a single breath without His Name. *[1]*
O my mind, Praise thy Lord:
(But), without the Guru, one Tastes not His Flavour : it is through the Guru that one Attains to the Lord. *[Paues]*
For those turned God-wards, the Society of the Saints is the only 'place of pilgrimage'.
And when one Sees the Vision of the Guru, one earns the Merits of ablution in all the holy waters. *[2]*
As is the Yogi without Continence, and without Contentment and Truth, austerities are of no account,
So is the body without the Lord's Name and the *Yama* will Punish it, for, within it is Evil. *[3]*
The worshipper of power knows not Love ; it is by attuning to the True Guru that one Attains to the Lord.
And when the Guru, in whose hands are pain and pleasure, is Met with, Nãnak Merges in the Lord's Praise. *[4-7]*

Sorath M. 1

O Thou Beneficent Lord, of Perfect Wisdom and Munificence, I am but a beggar at Thy Door.
But what shall I ask for, for nothing stays; so Bless me with Thy loved Name. *[1]*
My flower-girt Lord Pervades all hearts.
He Permeates the waters, the earth and the interspace; and though hid, becomes manifest through the Guru's Word. *[Pause]*
When the True Guru was in Mercy, he Revealed the Lord's Presence to me in the mortal world, the underworld and the skies.
Thy Lord is cast not into the womb; He is and will ever be : See thou Him within thyself. *[2]* **P. 598**
This world but comes and goes, and lured away by Mãyã forsakes the worship of the Lord.
When the True Guru is Met, one becomes Wise in His Wisdom ; (but), the worshipper of Mãyã loses the game (of life). *[3]*
Lo, the True Guru has snapped my Bonds ; and I'll be cast not into the womb again.
For, within me is the Illumination of Wisdom, and the Formless Lord has come to Abide in me. *[4-8]*

Sorath M. 1

The Treasure[1] of the Nectar-Name that one comes into the world to gather, that Nectar one attains through the Guru.
Give up then thy cleverness and thy garbs ; for, in Duality, one gathers not this Fruit. *[1]*
O my mind, wander not and abide in thy Self,
(For) if one searches the Nectar without, one comes to Pain, for the Lord's Nectar is within our Home. *[Pause]*
Shake off thy Evil and in-gather Merit : for commiting Evil, one grieves.
If one knows not the distinction between Good and Evil, one is sunk in the Mud (of Attachment) again and over again. *[2]*
Within us is the Dirt and Avarice and immense Falsehood, why then cleanse (the body) from without ?
When one Dwells ever on the Immaculate Name (of God), through the Guru's Word, then alone is one's in-self Emancipated. *[3]*
Forsake, O man, thy Greed, Slander, and Falsehood that thou gatherest the Fruit through the Guru's Word.
O Lord, Keep me as Thou willest; Nãnak, Thy Slave, but Praiseth Thee through the Word. *[4-9]*

Sorath M. 1, Panchpadãs

One Knows not that while he robs the others, his own Within is being robbed.
And, he can save his 'Home' only if he Tastes the (Lord's) Essence, and Serves the Lord, through the Guru's Word. *[1]*

---

1. ਜਲਨਿਧਿ : (जलनिधि) *lit.* the taeasure ਨਿਧਿ of water (ਜਲ) *i.e.*, Lord's Nectar-Name.

O my mind, Awake, and see what kind of Vanities you indulge in ?
For you forsake the Lord's Name, and are enticed away by other tastes ; and so being Unfortunate, you Grieve. *[Pause]*
You are happy when something comes to you and are bereaved when it goes : so you live now in pain, now in pleasure.
But the Men of God are Detached in Mind, knowing that both pain and pleasure come from the Lord. *[2]*
What else is above the Lord's Essence ? for, he who Tastes it, is satiated.
He who, lured by Māyā, forsakes this Essence, he, the man of Evil[1], is yoked to Sin. *[3]*
The Lord who Pervades thy body is the vital-breath of the body, and the life of thy Mind.
If He so Blesses one, one Sings His Praise, and, getting Attuned to Him, is satiated. *[4]*
In the Society of the Saints, one in-gathers the Lord's Essence, and Meeting with the Guru, the fear of the *Yama* departs.
Nānak : Dwell thou on the Lord's Name, through the Guru's Word, and thou Attainest to thy Lord : for, such is thy Destiny. *[5-10]*

Sorath M. 1

Over the heads of all is the Writ of the Lord ; there is no one over whom this Writ is not.
(But) over the Lord is the Writ of no one ; and He Works through His own Power.
His is the Writ that runs. *[1]* **P. 599**
O mind, Dwell on the Lord's Name and gather Bliss,
And Serve ever at the Feet of the Guru, (and know that) the Lord Himself is the Giver and the Expender. *[Pause]*
He that is within is also without : nay, there is not another without Him.
See then, by the Guru's Grace, that all are alike and in all is the Light of the One Lord. *[2]*
And, Meeting with the Guru, be instructed thus that you hold your mercurial mind in its own Home,
And see the Unseeable Lord and remain wrapt in His Wonder, and then shedding your Woes, you abide in Bliss. *[3]*
If you drink the Lord's Nectar and in-gather the Supreme Bliss ; you abide in your Self,
And, Sing ever of Him who Destroys you fear and the cycle of births-and-deaths and you are born not again (to die). *[4]*
Says Nānak : "The Immaculate Lord, the Essence of all things, Pervades all, and He is separate not from me[2].
And it is Him I have met the Transcendent Lord, our Infinite and Supreme God, who is our only Guru. *[5-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 1

If the Lord so Wills I Sing His Praise,
Then alone do I receive the Merit of hymning His Praise.
For one gathers the Fruit of Singing (the Lord's Praise)
If our Lord, the God, Blesses us so. *[1]*
O my Mind, assemble thou the Treasure of the Guru's Word
And Merge in (the Lord's) Truth. *[Pause]*
When our inside is Illumined with the Guru's Instruction,
We shake off the mercurial mind.
(But) When the Guru's Word Illumines (the mind),
The Darkness (of Ignorance) is dispelled. *[2]*
And one is Attuned to the Guru's Feet,
And then one treads not the *Yama's* Path.
In the Lord's Fear, one Attains to the Fearless Lord,
And then one comes to abide in the House of Poise. *[3]*
Prays Nānak : "Reflect on this Truth, O ye men,
And know what is the Holiest Deed to be done ?
The truest Deed is the Lord's Praise,
Which one does when the Lord, of Himself, Meets one". *[4-1-12]*

---

1. Sākat, *lit.* worshipper of the goddess of Power or Māyā.
2. ਮਹੌ=(सोहं) He (ਸੋ) is me (ਅਹੰ).

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 3

O Lord, Thy Servants Serve Thee to whom Thy Word tastes Sweet.
Their Minds, by the Guru's Grace, become Pure, for they lose their Ego from within.
They Praise ever the Merits of their True Lord, and look Beauteous, bedecked with the Guru's Word. *[1]*
O my Master, I am Thy child and seek Thy Refuge.
Thou art my only True Lord, the One and One alone. *[Pause]*
They who keep Awake, Attain to the Lord, and still their Ego through the Word.
And they abide in Dispassion ever in the household and Reflect on the Quintessence of Wisdom.
They gather Bliss always, Serving the True Guru, and Enshrine the Lord in their Minds. *[2]* **P.600**
This mind wanders in the ten directions and is consumed by Duality.
(But), the self-willed fools Cherish not the Lord's Name, and waste their lives away in vain.
When they Meet with the True Guru, they Receive the Name, they shake off their Ego and Infatuation (with Māyā). *[3]*
The Lord's Servants ever Practise the Truth, Reflecting on the Guru's Word.
Then the True One Unites them with Himself and they Enshrine the True One in their Minds.
Nānak: through the Lord's Name one is Blest with Beatitude; and, this is one's only Mainstay. *[4-1]*

Sorath M. 3

The Lord has Blest His Devotees with the Treasure of His Worship, brimful with the True Name.
Inexhaustible is this Treasure, and no one can find its Worth.
Blest with it, one's Countenance becomes Beauteous, and one Attains to one's True Lord. *[1]*
O my Mind, it is through the Guru's Word that one mounts to one's God.
Without the Word, the world is led astray and is Punished at the Lord's Court. *[Pause]*
Within this body are hid five thieves—Lust, Wrath Greed, Attachment and Ego.
They steal away the Nectar (within us); but, in our Ego, we know it not, and no one hears our plaint.
The world is Bind and its working too is like the Blind; without the Guru, all are enveloped by Darkness. *[2]*
Men are wasted away in Ego, but nothing goes along with them in the Yond.
But the God-men dwell ever only on the Lord's Name, and Cherish they nothing but the Lord's Name.
They Praise their Lord, through the True Word, and they are Blest by the Beneficent Lord's Eye of Grace. *[3]*
The Wisdom of the True Guru Illumines their hearts; the Lord's Writ is over the heads of even the kings.
So the God-conscious beings Worship their Lord, night and day, and reap the True Profit of the Lord's Name.
Nānak: one is Emanceipated through the Lord's Name and, when one is Imbued with the Word, one Attains to the Lord. *[4-2]*

Sorath M. 3

When one becomes the Slave of the Lord's Slaves, he Attains to the Lord and sheds his Ego.
The Lord's Devotees are Engaged to the Lord of Bliss, and sothey ever Sing the Praises of their Lord.
Imbued with the Word, they remain forever alike, and are Merged in their Lord. *[1]*
O my Loved Lord, True is Thy Eye of Grace.
Be Merciful to the Slaves and Keep their Honour *[Pause]*
I live by Praising Thee, through the Word, and through the Guru's Wisdom all my Fears are dispelled.
My True Lord is utterly Beauteous; Serving the Guru, my Mind is Attunde to Him.
True is His Word; through His True Word, one is ever Awake (to the Real). *[2]*
The Lord is Deep, who Blesses all ever with Bliss; and no one can find His End.
When one Serves the Perfect Guru, one Enshrines in the Mind the ever-Blissful Lord.
And one's body and mind become Pure, and, within, one is filled with Bliss; and one sheds one's Doubt. *[3]*
The Lord's Path is ever hard to tread: one does so by Reflecting on the Wisdom of the Guru.
And, Imbued with the Love of the Lord, and Inebriated with the Word, one sheds one's Ego and Evil. **P. 601**
Nānak: he, who is forever Imbued with the Lord's Name, is Beauteous, for he is bedecked with the Word. *[4-3]*

Sorath M. 3

O Lord, I'd Praise Thee at all times so long as I have life in me.
If I forsake Thee even for a moment that seems to me a span of long years.
We were ever Ignorant and Wild, O brother: our Minds were Illumined with the Guru's Word. *[1]*
O Lord, Thou Thyself made us Wise (in Thee).
O God, I am a Sacrifice to Thee: I am ever a Sacrifice to Thy Name. *[Pause]*
We Merged in the Word and were re-born through the Word; we were Emancipated through the Word.
Through the Word our body and Mind became Pure, and the Lord was Enshrined in our Minds.
Imbued with the Guru-given Word, we were Merged in our Lord, the God. *[2]*
They who Realise not the Word are Blind and Deaf: O, why did they come into the world?
They Tasted not the Essence of the Lord, and wasted their lives away, and were cast into the womb again and again.
They, the worms of Dirt, were consumed by Dirt; the Ignorant Egotists were enveloped by Darkness. *[3]*
The Lord of Himself Does everything and Puts us on the Right Path : Without Him, there is not another.
And that what is Writ by God is obliterated not; and, that alone what God Does, happens.
Nānak: when the Lord is Enshrined in the Mind, then one Sees not another. *[4-4]*

Sorath M. 3

They who Worship the Lord, by the Guru's Grace, with them the Lord is Pleased, and they utter ever the Lord's Name.
Thou, O Lord, Protectest Thy Devotees whom Thou Likest.
Thou art the Giver of Merits, and art Revealed through the Word:
And, Uttering Thy Praise, we Merge in Thy Being. *[1]*

O my Mind, Chrish ever the Lord,
Who keeps thy company in the end and lasts ever with thee. *[Pause]*
The Vicious crowd ever practises Falsehood and Knows not, nor Reflects (on the Real).
But, has slander ever yielded the Fruit (of Truth)?
And was not Harnakashyapa (the Lord's traducer) torn with the nails?
(His son), Prehlāda, the Lord's Servant, Sang ever the Lord's Praise and him the Lord Saved. *[2]*
The Egocentrics call themselves alone good, for they are Blest not with Wisdom.
They slander the Saints and so waste their lives away.
They Cherish not the Lord's Name and so they leave (the world), Regretful in the end. *[3]*
The Lord Fulfils His Devotees and yokes them to the Service of the Guru.
And they, Imbued with the Word, and abiding in Poise, Praise ever their Lord.
Nānak prays : "O Lord, let me repair to the Feet of such Thy Saints". *[4-5]*

Sorath M. 3

He alone is the True Disciple and our Kinsman who walks in the Guru's Will.
But, he who is led by his own mind, is Separated from the Lord and suffers Sorrow.
Without the True Guru, one is Blest not with Bliss; and one is ever full of Remorse. *[1]* **P. 602**
The Lord's Servants are for ever in Joy :
Myriads of their Sins and Woes, gathered birth after birth, are eradicated,
And them the Lord Unites with Himself. *[Pause]*
Thy kindreds are like Bonds for thy Soul : the world is led astray by Delusion.
Without the Guru, the Bonds are snapped not : it is through the Guru that one is Emancipated.
One who does (good) deeds but knows not the Word, he is destined to be born to die again and again. *[2]*

The world is involved in 'mine-ness', but no one belongs to another.
If one finds one's True Abode, through the Guru, one Praises one's Lord and abides within one's Self.
If one Knows the Truth here, one Knows one's Self; to him belongs the Lord, our Master. *[3]*
The True Guru is ever Compassionate, but without Destiny, how can He be attained?
He looks with His Eye of Grace on all alike, but as is the nature of one's love for Him, so does He Bless.
Nānak : when the Lord's Name is Enshrined in the Mind, one loses one's self. *[4-6]*

Sorath M. 3, Chautukās

True Worship is through the True Word of the True Guru.
He who Serves the True Guru, gathers eternal Bliss and his Ego is stilled through the Word.
Without the True Guru, there can be no Worship, and the world in Ignorance is led astray.
The Egocentrics wander aimlessly about, and are ever in Sorrow, and waste away their lives in vain. *[1]*
O brother, seek ever the Refuge (of the Lord),
Who looks upon thee with His Eye of Grace, and Saves thy Honour and Blesses thee with the Glory of His Name. *[Pause]*

One Knows one's Self by Reflecting on the True Word, by the Grace of the Perfect Guru,
And in one's heart Abides the Life of all life, and one is rid of one's Ego, Wrath and Lust.
And one Sees ever the Lord's Presence all over and Enshrines the Infinite Name in the heart.
Through the Word, the Name tastes Sweet ; this is how the Word is known, age after age. *[2]*
He who Serves the True Guru, to whom the Name is Revealed : Blessed in his human birth.
His Mind is satiated, Tasting the Essence of the Lord, and, Singing the Lord's Praise, he is Content.
The Lotus (of his heart) flowers and he is ever Imbued with the Love of the Lord, and in him Rings the Unstruck Melody (of the Word).

His body and Mind become Pure, and through Truth, he Merges in (the Lord's) Truth. *[3]*
No one Knows the Essence of the Lord's Name ; through the Guru's Wisdom, it is Revealed to one's Mind.

The God-man alone knows the Path, and so Tastes the Essence of the Lord.
All meditation, all austerities, all self-control is through the Guru, if one Enshrines the Lord's Name in the heart.
(For), they who Cherish the Name look Beauteous at the Lord's Gate, and are Blest with Glory. *[4-7]*

Sorath M. 3, Dutukās

Meeting with the True Guru, the Mind turns its back upon the world ; and dying to the self, it Realises (the Self).
(But), he alone is the Guru and he alone the Disciple, whose light the Lord Merges in His Own Light. *[1]*
O my mind, be Attuned to thy Lord :
And the Lord will seem sweet to thee, and thou wilt be Approved by the Guru's Grace. *[Pause]*

P. 603

Without the Guru, Love springs not in the mind, and the Egocentrics are involved with the Other.
They thresh (not the grain, but) the chaff, and so gather nothing but nothing. *[2]*
Meeting with the Guru, the Name Pervades the Mind, and True Love springs in the Mind.
And one Utters ever the Lord's Praise with the infinite Love of the Guru in the heart. *[3]*
His in-coming is Approved, he who is dedicated to the Service of the Guru.
Nānak : one Attains the Lord's Name and is United to one's God, through the Guru's Word. *[4-8]*

Sorath M. 3

The three worlds are involved with the three Modes : it is through the Guru that one Knows the Truth :
And, one is Saved only through the Lord's Name ; ask thou the Wise, and Know. *[1]*
O my mind, rise above the three Modes, and Attune thyself to the fourth State (of Bliss),
That the Lord Abides ever in thee and thou singest ever His Praise. *[Pause]*

Through the Lord's Name are all created : forsaking the Name, all are overcome by Death.
The Blind world abides in Ignorance, and, in Sleep, men are cheated (of their Consciousness). *[2]*
They who were awake to the Guru's call, came up, and Swam across the Sea of Existence.
The Lord's Name is the Fruit they gathered, and they Cherished it dearly in their hearts. *[3]*
They who sought the Guru's Refuge were Saved, and were Attuned to the Lord's Name.
Nānak : the Name is the Boat, the Name the Raft, which Ferries one Across. *[4-9]*

Sorath M. 3

The True Guru is the Ocean of Peace in the world : there is not another Abode of Peace.
The world is infested with the Disease of Ego, and one comes and Goes and Grieves and Wails. *[1]*

O man, Serve the True Guru and Attain Bliss,
For, if one Serves the Guru, one gathers Gladness, else one loses one's life in vain. *[Pause]*
One does myriads of deeds, led by the three Modes, but Tastes not the Essence of the Lord.
He offers the usual prayers and makes water-offerings and hymns the *Mantram* of Gāyatri, but Knowing not, he Grieves. *[2]*
Blessed is he who Serves the True Guru, but Meets He him, whom the Lord Leads on to Himself.
And Tasting the Essence of the Lord he is Satiated, and Purges he his within of his self. *[3]*
The world is Blind, and behaves like mad ; without the Guru, it Knows not the Path.
Nānak : when one Meets with the True Guru, one Sees and Finds the Truth within. *[4-10]*

Sorath M. 3

Without Serving the True Guru, one is in immense Pain, and, age after age, one is led Astray.
O Lord, we are the Supportless ones and Thou art our ever-Beneficient Lord.
O God, Reveal Thou Thyself to me through the Word. *[1]*
O Lord, O Love, be Merciful to me, O Dear,
And lead me on to my bountiful Guru, and make Thy Name the Mainstay of my life. *[Pause]*
That I overcome my Desire and my sense of the Other, and, in Poise, I Attain to Thy Infinite Name.
P. 604
And, Tasting the Essence of the Lord, my mind becomes Pure, and I'm purged of my Sins. *[2]*
He who Merges in the Word lives eternally, and he Dies not again.
The Lord's Name is Nectar-sweet, but rare is the one to whom it is Revealed through the Word. *[3]*
The Giver has Kept all the Bounties in His Own Hands, and He Gives to whomsoever He Pleases.
Nānak : Imbued with the Name one gathers Bliss, and one is acknowledged in the Lord's Court. *[4-11]*

Sorath M. 3

When one Serves the Guru, the Music of Equipoise Rings in one's Mind, and one is Blest with Wisdom and Emancipation.
And he Enshrines the Lord's True Name in the Mind, and, through the Name, he becomes one with the Name. *[1]*
Without the True Guru, the whole world behaves like mad.
The Blind Egocentric Knows not the Word, and is led astray by Delusion. *[Pause]*
The Māyā of three Modes leads all astray, and one is bound to the bonds of 'I-amness'.
Birth and death dangle[1] over his head, and cast into the womb (again and again), he suffers Sorrow. *[2]*
The whole world acts within the bounds of the three Modes, and, in Ego, all lose their Honour.
But the God-men Realise the fourth State (of Bliss), and, through the Lord's Name, gather Gladness. *[3]*
O Lord, the three Modes are also Thy creation, and all that happens is in Thy Will.
Nānak : through the Lord's Name is one Emancipated ; and through the Word is one purged of Ego. *[4-12]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 4

The Lord Himself Pervades all ; and, He is Detached too from all.
Manifested as the world He Trades, but Trades He too with Himself, the Merchant-king.
He is Himself His Own Credit : Himself the Trade and also the Trader. *[1]*
Contemplate, O my mind, the Lord's Name and Praise thy God ever.
It is by the Guru's Grace that we Attain to Him who is Deathless, Unknowable and Unfathomable. *[Pause]*
He Himself Hears and Sees and Utters He Himself from the Mouth.
He Himself leads us Astray and Himself He brings us back to His Path.
Yea, my Loved, Care-free Lord is by Himself, alone. *[2]*

1. ਊਭਉ : (Sans. उभ्), to cover or overspread with.

He Himself Creates all ; He Himself Engages all in their tasks.
He Himself Builds all ; and then if He so Chooses, He may Destroy all.
He Himself is the Boatman and the Shore ; He Himself Ferries all Across (the Sea of Existence). *[3]*
He Himself is the Sea, the Boat, and Himself, as the Guru, becomes the Boatman He.
And He Himself takes Himself across ; lo, He, the King, Sees His Own Miracles.
He Himself is our Compassionate Lord ; and, when He Forgives, He Unites all with Himself. *[4-1]*

Sorath M. 4

The Lord Himself is in the egg-born, the foetus-born, the sweat-born, the earth-born ; **P. 605**
He Himself is in all the continents and all spheres.
He Himself is the (life)-thread and all the (creature)-beads strung on it are by His Power.
He Himself holds the Thread, and, when He withdraws it, lo, all the Beads are scattered. *[1]*
O my mind, there is not another for thee but thy Lord.
In the True Guru is treasured the Treasure of the (Lord's) Name, and, in His Mercy, He Blesses us with the Nectar-Name. *[Pause]*

He, the Lord, is on all the earth and upon the waters ; and that alone happens what He Wills.
He alone brings Sustenance to all, for there is not another without Him.
He Himself makes all play His Play ; He Himself Does what He Does. *[2]*
He Himself is the Purest of the pure, Pure also is His Repute.
He alone sets Value on all, for that alone comes about, what He Wills.
We of ourselves can Know not Him, the Unknowable ; He Himself makes us Know His Mystery. *[3]*
The Lord is Deep and Unfathomable ; Him no one can equal.
He Himself Enjoys in all forms : His is the Light in men as in women.
And though, Nānak, He is hid from the eye, becomes Manifest He through the Guru. *[4-2]*

Sorath M. 4

He, the Lord, is Himself All-in-all, He alone Establishes and also Disestablishes He.
He Himself Works His Miracles and then, Seeing them, is Himself Pleased.
He Himself is in the woods and glades, indeed, in everything, and, through the Guru, becomes Manifest He. *[1]*
Meditate on the Lord's Name, O my mind, that you are Satiated.
Sweet is His Nectar-Name, the Great Essence ; and through the Guru's Word is its Taste Revealed. *[Pause]*

The Lord Himself is the pilgrim-station ; He indeed is the raft and He the one who Swims Across.
He Himself casts the net : He Himself is the fish.
(But), He the Lord is Strayed not, I can see not another like Him. *[2]*
He, the Lord, Himself is the (Yogi's) horn ; He Himself the Subtle Music and its Melody.
He, the Lord, Himself is the Yogi, the Purusha, and He Himself Practises austerities.
He Himself Instructs as the True Guru, He Himself is the Disciple who follows. *[3]*
He Himself makes us Contemplate the Name ; He Himself Contemplates Himself.
He Himself is the Nectar, He Himself is the Great Essence.
The Lord Himself Praises Himself : Nānak is satiated with that Lord's Essence. *[4-3]*

Soarth M. 4

The Lord Himself is the Balance, Himself He Weighs Himself.
He Himself is the Merchant, Himself the Pedlar ; Himself, He Engages men in His Trade.
He Himself Creates the earth and weighs it with a Copper[1] (if He so Wills). *[1]*
My Mind has Attained Bliss, Contemplating the Lord.

The Lord's Name is the Treasure (of Good) ; it is through the Guru that it seems Sweet. *[Pause]*
The Lord Himself is the earth, the water ; He Does all by Himself. **P. 606**
His Will Works in all ; for lo, the earth is girdled by the waters.
He Himself Creates His Fear in the mind, and the Lion (of Desire) He Binds down so that it is overcome by the Goat (of Dispassion within us). *[2]*

---

1. ਟੈਕੁ : (ਟੰਕੁ) a small Indian weight (now no longer in use) of four *māshās*. The idea is that the earth is a mere particle in the scheme of God's universe.

He Himself is the wood ; He Himself the fire locked in the wood.
And as the Lord Himself Pervades both, through His Fear, the fire (within the wood) does not consume the wood.
The Lord Himself Gives aud Takes away life : we live only if such be His Will. *[3]*
His is all the Power, the Eternal Court, He it is who Yokes all to their work.
And, as the Lord Wills so do we act ; we all work in His Will.
The Lord Himself is the instrument, Himself the musician ; and He, Nānak, Calls whatever Tune He Pleases. *[4-4]*

Sorath M. 4

The Lord Himself Creates the universe, and Himself He Gives light to the sun and the moon.
He is the Power of the powerless, He the Pride of the meek.
He in His Mercy, Sustains all : He Himself is the Wisest of the wise. *[1]*
O my mind, Contemplate the Lord's Manifest Name.
Join the Society of the Holy and Meditate on thy Lord that thy comings and goings may cease. *[Pause]*
The Lord Himself Works through Good Works; Himself He Approves them too.
He Himself Blesses all ; Himself He Approves all (with the insignia of Truth).
He Himself Obeys His Will ; Himself He Gives the Command. *[2]*
He Himself is the Treasure of Worship : Himself He Blesses all (with it)
He Himself Yokes to His Service, Himself He Blesses (His Servants) with Glory.
Himself He Contemplates Himself, He Himself is the Treasure of Virtue. *[3]*
He Himself is the Greatest of the great ; He Himself is the Supreme Overlord.
He Himself Values Himself, Himself being His own measure and weight.
He, the Unweighable, is weighed by Himself ; Nānak is ever a Sacrifice to his Lord. *[4-5]*

Sorath M. 4

The Lord Himself Yokes all to His Service, Himself He Creates in all the Joy of Worship.
He Himself Makes all Sing His Praise ; Himself is He Merged in the Word.
He Himself is the Pen and the Scribe, Himself is He the Writing (of the Scribe). *[1]*
O my Mind, Dwell on thy Lord's Name with Joy,
That you become Fortunate and abide ever in Bliss, and reap the Profit of the Lord, through the Perfect Guru. *[Pause]*
He Himself is the *Gopis*, Himself the Krishna, Himself He Grazes the cows in the woods.
Himself is He the bluish beauty (of Krishna), Himself He Plays on the flute.
The elephant, *Kuwaliapida*, He slays Himself in the form of child-Krishna. *[2]*
He Himself Puts up the Stage ; Himself He is Pleased with His Play.
He Himself Creates Krishna and, through him, Slays Kansa and *Chandoor* and *Kesi*, the Demons.
He Himself Blesses all with power, and Destroys He the power of the wild tyrants. *[3]* **P. 607**
Himself He Creates the world, and Himself Keeps in His Hands the Way to uphold it.
He Himself Ties up all to His String, and as He Pulls the Strings, so one goes.
He who prides on himself is destroyed .
So, Nānak Contemplates the Lord's Name and is (thus) Merged in the Worship of the Lord. *[4-6]*

Sorath M. 4, Dutukās

The Egocentric was Separated from Thee, O Lord, birth after birth, and was in Woe, engaged in the deeds of Ego.
But when he Saw the Vision of the Guru-Saint, he Attained to Thee, O Lord : O God, I seek Thy Refuge. *[1]*
I am in Love with my Lord : how Blessed is this Love !
Yea, When I met with the Guru-Saint in the Society of the Holy, the Lord, the Embodiment of Bliss, came into my heart. *[Pause]*
Thou, O Lord, ever Abidest, hid within me : Thy Mystery is known not to the universe.
When I met with the True Guru, the *Purusha*, the Lord is Revealed to me, and I Sing and Reflect on the (Lord's) Praise. *[2]*
My Mind is Illumined through the Guru and I am at Peace, and the Evil in my mind is dispelled.
And, Knowing the Mystery of God and Soul, I am Comforted and I keep company ever with the Guru-Saint, the Purusha. *[3]*

Saith Nānak :—
"When Thou art in Mercy, O Lord, Thou Leadest me on to the Guru, through whom I Meet with Thee, the Cosmic Being, my God.
And I Attain the immeasurable Peace of Equipoise, for Thou, my flower-girt Lord, art ever Awake." [4-]

Sorath M. 4

My Mind is pierced through with my Lord; I can live not without my God.
As the fish lives not without water, so I live not without the Lord's Name. [1]
O my Master, Bless me with the waters of Thy Mercy.
I crave ever for Thy Name from my inmost self, for I gather Gladness through Thy Nāme. [Pause]
As the *Chatrik* bird wails without the *Swanti*-drop, and, without it, its Thirst is sated not,
So it is through the Guru, that one is Blest with the Lord's waters, and the Peace of Equipoise and one is in Bloom through the Blessed Love of the Lord. [2]
The Egocentrics are ever Hungry and Wander about in the ten directions; for, without the (Lord's) Name one Grieves.
One is born to die, and born again to be wasted away, and one Suffers at the Lord's Court. [3]
When the Lord is in Mercy, one Sings His Praise, and one sucks-in the Essence of the Lord.
Nānak: the Lord is Compassionate to me, and He quenches my Thirst, through the Word. [4-8]

Sorath M. 4, Panchpadā

When one eats up the Uneatable[1], one becomes a *Siddha*, and then on him dawns the Wisdom (of God).
When the arrow-heads of (God's) Love pierce through one's inmost Self, one is rid of one's Doubt. [1]
O my Lord, Bless Thy Slave with the Glory (of Thy Name).
Through the Guru's Instruction awaken Thy Name in me that I ever abide in Thy Refuge. [Pause]
O Ignorant mind, know this that the world but comes and goes.
O Lord, take Pity that I Meet with the Guru and I Merge in Thy Name. [2]
He whose is the Thing, the Name, He alone Knows and Blesses with it whom soever He Blesses.
Of peerless Beauty is it, Unfathomable and Imperceptible: through the Perfect Guru is the Unknowable Lord known. [3] **P. 608**
He who Tastes it alone knows its Taste; it is like the dumb tasting the sweets.
(But), this Jewel (of God) is hid not, try as well as one may. [4]
Everything belongs to Thee, O Thou Inner-knower, Thou art the only Lord of all.
And he alone is Blest whom Thou Blessest, O God, for there is not another like Thee. [5-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Titukās

Whom shall I seek or Contemplate when all are Created by Thee?
And whosover seems great will return to the dust.
The Fear-free, Formless Lord, who Destroys our comings and goings, Blesses us with all joys, yea, the Nine Treasures (of Virtue). [1]
O Lord, Thy Giving along alone satiates me.
Why shall I then praise the mere man: why shall I seek his support? [Pause]
They who Dwelt on the Lord, everything belonged to them and their Hungers were stilled.
For, such is the Bounty of the Lord that it is exhausted never.
There is Bliss in my Mind and I Merge in the Peace of Poise (when), through the True Guru, I Meet with (my Lord). [2]
O my mind, Utter thou the Lord's Name, Contemplate the Name and Dilate upon the Name.
Hearing the Word of the Saints, one abandons fear.
(But, only) they on whom is the Mercy of the Lord, are dedicated to the Guru's Word. [3]
O Lord, who can Value Thee? Thou art Compassionate to all life,
And all that happens, happens in Thy Will; what am I, a mere child, before Thee, O Gopāl!
Save Thou Nānak, Thy Slave, and be Compassionate to him, as father is to the child. [4-1]

1. *i.e.* desires

Sorath M. 5, Chautukās

Praise the Guru and God and Enshrine them in thy body, Mind and heart.
This alone is the Supreme Bliss that the True Lord Comes into thy Mind.
The body, from which springs not the Lord's Name, is reduced to the dust:
I am a Sacrifice to the Saints who lean on the One Supreme Being alone. *[1]*
Contemplate thou Him alone who has the Power to do what He Wills.
My Perfect Guru made it known to me that there is not another without Him. *[Pause]*
Bereft of the (Lord's) Name, (yea, the Lord's Truth), myriads of creatures were consumed (by Death):
For, without (the Lord's) Truth one becomes not Pure: the Lord of Truth is my Unfathomable Master.
The pride[1] of the worldly possessions is false: (attached to them), one's comings and goings cease not:
(But) The Guru Saves myriads of creatures, with even a partiele of the Lord's Name. *[2]*
I searched through the Smritis and the Shāstras: without the True Guru, one is rid not of one's Doubt.
One is tired of doing myriads ot deeds, and is bound more and more to the (earthly) bonds.
I searched the four corners (of the world): without the True Guru's there is not another place to go to. **P. 609**
I attained to the Guru by Good Fortune and Contemplated I the Lord's Name. *[3]*
O brother, Truth is always Pure: and Pure are they who are True.
He on whom is the Lord's Grace, He Attains unto the Lord.
(But) rare is the one who Serves the Lord.
Nānak is Imbued with the True Name; and Hearing (the Lord's Name) his body and mind have become Pure. *[4]*

Sorath M. 5, Dutukās

So long as one is lured away by Attachment and Hate, hard so long is the meeting of the Lord.
So long as one discriminates between one's self and another, so long doth Duality remain in his mind. *[1]*
O Lord, instruct me so
That I Serve only Thy Saints and seek the Refuge of their Feet and I forsake them not even for a moment. *[Pause]*
O my foolish, mercurial and uncoscious mind, you gave no thought to it.
And forsaking the Life of life were dedicated to the Other, and kept the company of your enemies.[2] *[2]*
If one establishes not oneself (in the world), there is no Sorrow for him: this is the Instruction I received from the Saints.
The utterance of the evil-doers is vain like the whiff of wind (that comes as it goes). *[3]*
What can one say when the mind is enveloped by a myriad Sins.
O Lord, Nānak, Thy humble slave, seeks Thy Refuge; so, call him not to Account for his deeds. *[4-3]*

Soarth M. 5

Sons, wife, kindreds and women are all bound to us by Māyā.
For, in the end no one proves True and all relationships turn out to be False. *[1]*
O man, why nourish thy body thus,
Which will vanish away like the cloud of smoke: dwell thou only on thy Loved Lord. *[Pause]*
In (any of) the three ways is the body consumed—by the waters, the dogs or the fire:
And yet one calls oneself immortal and abides in his mansions, forsaking the Cause of causes. *[2]*
In a myriad ways has the Lord Created his creatures, the Pearls, but has strung them on the breakable Thread (of breath):
And, when the Thread breaks, the poor one grieves. *[3]*
He who Created man and Bedecked him, why does he not ever Dwell upon Him?
Nānak: only when the Lord was Mercifnl to him, he takes of the Refuge of the True Guru. *[4-4]*

Sorath M. 5

I Met my Perfect Guru, by Good Fortune, and my Mind was Illumined:
Now, no one can equal me, for I have the Support of my Lord. *[1]*

---

1. ਮਣੀ (ਮਣਿ) ਮਾਣ, pride.
2. *i.e.* evil desires.

I am a Sacrifice to the True Guru :
There is Bliss for me now, and forever my Home rings with eternal Joy. *[Pause]*
The Inner-knower, the Creator-Lord, is my only Master ;
And leaning on His Name, and repairing to the Guru's Feet, I have become fear-free. *[2]*
Fruitful is His Vision : beyond Time is His Being : He is and shall also be.
He Saves His Servants in His Love, taking them all in His Embrace. *[3]*
Magnificent is His Glory ; Wondrous His Splendour: (through Him), we are all Fulfilled. **P. 610**
Lo, Nānak has Met with the Perfect Guru, and all his Woes are dispelled. *[4-5]*

Sorath M. 5

The joyous man sees everyone in joy ; the sick man sees everyone in pain.
(But), the Lord is the Creator and the Cause, and He Keeps all as He Wills. *[1]*
O my mind, he who is rid of his illusions,
For him, no one is lost forever, for He sees the Lord in all. *[Pause]*
He whose Mind is comforted in the Society of the Saints, he seeks to see all in Peace.
But he whose mind is overwhelmed by Ego, he Wails and is born only to die. *[2]*
He who applies the Collyrium of Wisdom to his Eyes, his Soul is Illumined.
But he who is enveloped by the Darkness of Ignorance, his Wanderings cease not. *[3]*
O my Master, hear Thou my Prayer, I seek this Boon from Thee :
That wherever the Saints Praise Thee, let my Mind be Attuned to that Haven of Peace. *[4-6]*

Sorath M. 5

I have surrendered my body and mind and riches to the Saints,
And, by the Saints' Grace, I Dwell on the Lord's Name, and so I am ever in Bliss. *[1]*
Without the Saints, there is no other Benefactor.
And whosoever repairs to Saints' Feet, he is Ferried Across (the Sea of Existence). *[Pause]*
Myriads of Sins are eradicated by Serving the Saints, and one Sings the Lord's Praise with Joy.
And one gathers Bliss here, and Glory Hereafter ; it is by Good Fortune that one is Blest with the Society of the Saints. *[2]*
I have but one tongue, the Merits of the Saints are many : how far am I to Praise the Saints ?
For, it is in the Sanctuary of the Saints that one Attains to the Unfathomable, Eternal and Unperceivable Lord. *[3]*
I am a Low Wretch, without Merit and Supportless, I've sought the Refuge of the Saints.
I'm being Drowned in the Dark Well of (blind) attachment to the household, so Save Thou me, O my Lord. *[4-7]*

Sorath M. 5

He in whose heart Abidest Thou, O Creator Lord, him Thou Fulfillest.
O God, Forsake not me, Thy Slave ; for I Cherish the Dust of Thy Feet. *[1]*
Thy Gospel is unutterable : I can utter it not :
O Thou Treasure of Virtue, Giver of Bliss, O my Master, Infinite is Thy Glory. *[Pause]*
Thy creature doth only what Thou hast Writ in his Destiny.
Thy Servant Thou Blessest with Thy Service : and he is Fulfilled, seeing Thy Vision. *[2]*
Thou Fillest all, and he whom Thou Makest so to Realise,
He alone is a man of Wisdom and Intuition and of Good heart.
His Ignorance is Dispelled, by the Guru's Grace, and he is Acclaimed all over. *[3]*
And, he to whom Thou art Compassionate, he forsakes Thee not. *[4-8]*

Sorath M. 5

The whole creation is overwhelmed by Attachment and so (in spirit), one is now high, now low. **P. 611**
And so one is Purified not by any efforts, and reaches not one's Destined end. *[1]*
O my mind, Thou art Emancipated, if thou seekest the Refuge of the Saints.
Without the Perfect Guru, thy comings and goings end not, and thou art ever on the Round. *[Pause]*
That what is called Delusion, in it is the whole world involved :
But the Perfect Devotee of the Lord remains detached from all sensual desires. *[2]*

Deride not the world on any account, for it is the Creation of the Master :
He on whom is the Grace of my Beneficent Lord, he Dwells on the Lord's Name in the Society of the Saints. *[3]*
The True Guru is our Transcendent Lord, the God of gods, (for) He Emancipates all.
Says Nānak : "Without the Guru, we are Ferried not Across ; this indeed is the Essence of all Wisdom." *[4-9]*

Sorath M. 5

Searching and searching, I found that the only Reality in the world is the Lord's Name:
Which if one Contemplates even for a moment, one's Sins are dispelled and, turning God-wards, one is Emancipated. *[1]*
O thou Wise one, partake of the Lord's Essence :
Hearing the Nectar-Word of the Saints, thy Mind is wholly Satiated. *[Pause]*
Emancipation, participation in life's joys, and the Right Way one gathers from the Lord, the Giver of Bliss.
He Blesses us with His Devotion, He, the Perfect Builder of our Destinies. *[2]*
Hear and Utter His Praise and Dwell upon Him in thy heart,
For, He is the Creator and the Cause, our Perfect Master, without whom there is nought else. *[3]*
By Good Fortune have I Attained to the jewel of human birth ; have Thy Mecry upon me, O Thou Compassionate One,
That Nānak Sings Thy Praise in the Society of the Saints, and Dwells ever on Thee. *[4-10]*

Sorath M. 5

Cleanse thy mind and Dwell on thy Lord that thy mind and body may sparkle in health.
For, in the Refuge of the Lord, myriads of Sins are washed off ; and the Door of Auspiciousness is opened unto thee. *[1]*
The Word of the Lord is the (only) True Speech :
Hear it, Hymn it, Utter it ever, and then the Perfect Guru Saves thee. *[Pause]*
Thy True Master is of Infinite Glory, Compassionate and a Lover of the Devotees.
He Saves the Honour of His Saints ; since the beginning of Time, to Sustain everyone has been His innate Nature. *[2]*
Partake ever of the Lord's Nectar-Name ; feed thyself on it at all times.
For, Praising the Lord, one is afflicted not by Age, nor Death, nor Woe. *[3]*
The Lord Hearkened to my Prayer, and all my Works were accomplished :
And the Glory of Guru Nānak became manifest and rang through all ages. *[4-11]*

Sorath M. 5, Chaupadās

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Thou art our only Father ; We are only Thy children, O Lord ; Thou art our only Teacher.
Hear thou, O friend, my life would be a Sacrifice to thee, if thou makest me See the Vision of my Master. *[1]* **P. 612**
Hear thou, O friend, I would be a Sacrifice even to the Dust of thy Feet,
And Surrender my mind to thee. *[Pause]*
I'll wash thy Feet, and offer my mind to thee :
I've sought thy Refuge, O friend, Instruct me that I Meet with my God. *[2]*
I'll pride not, and will seek ever His Refuge, and will be happy in whatever He Does.
Hear thou, O friend, I'll offer my life and body to Him (if) thus He'll Bless me with His Vision. *[3]*
By the Saint's Grace, the Lord is Mercifnl to me, and the Lord's Name seems sweet to me.
The Lord is Compassionate and I See my Immaculate, Casteless God. *[4-1-12]*

Sorath M. 5

The Lord is the Master of myriads of universes, and the Sustainer of all life.
He takes Care of all and Supports all, but the Unwise one acknowledges not the Beneficence of the Lord. *[1]*
I know not how to Contemplate my Lord :
Only I utter His Name or the Guru's,
And so am called the Servant of God. *[Pause.]*

The Compassionate One is Merciful to the meek, the Ocean of Peace, who Fills all hearts.
He Sees and Hears He all within me ; but I, the Ignorant one, considered Him far. [2]
The Lord is Infinite, I can but define Him within limits ; how do I know what kind is He ?
So I pray to my Guru : "Pray, Instruct me in Thy Wisdom". [3]
Not to say of me, the Ignorant one, the Lord has Saved myriads of Sinners.
They who have heard of, or seen Nānak, the Guru, they are cast not into the womb again. [4-2-13]

Sorath M. 5

The Illusions that beguiled me have been dispelled.
And now I recline in Equipoise, and abide in Bliss[1], and the inverted Lotus (of my mind) has flowered. [1]
Lo, the wondrous spectacle !
That the Master whose knowledge is Unfathomable, He, by the Guru's Grace, is Enshrined in my Mind. [Pause]
The *Yama*, whose fear oppressed my mind is himself afraid,
And says he to me : "Pray, save me from thy Master : I seek thy Refuge". [2]
The Lord's Treasure is opened unto all, but he alone finds it whose Destiny is Perfect.
The Guru Blest me with the Jewel of the Name, and my body and Mind were comforted. [3]
The Guru made me partake of but one drop of His Nectar-Name, and I became eternal and deathless.
Says Nānak : "He whom the Lord Blesses with the Treasure of His Devotion, he is asked not to Account for his deeds." [4-3-14]

Sorath M. 5

He who is Attuned to the Lotus-Feet (of the Master) is Satiated.
But he in whose heart are Embedded not the priceless Virtues (of the Lord), his Desire is quenched not. [1]
Comtemplating the Lord, I became Healthful and full of Bliss.
He who forsakes my Loved God, him afflict myriads of Woes. [Pause]
He who seeks Thy Refuge, O Lord, is forever in Joy. **P. 613**
But he who forsakes Thee, the Builder of our Destinies, he is ever in Pain. [2]
But he who having Faith in the Guru is Attuned to the Lord, he gathers immense Bliss.
(But). he who forsakes his Guru and his God, he is cast into Hell. [3]
As the Lord Wills so the man does ; such is the way of man.
Nānak has sought the Refuge of the Saints, and his heart is Attuned to the Lord's Feet. [4-4-15]

Sorath M. 5

As the king is engrossed in the affairs of the state, and an Egotist in his Ego,
As a greedy man is lured by greed, so the Wise ones are attached to the Lord. [1]
This is what becomes a man of God :
That he Sees ever the Lord near, and Serves his True Guru, and is Satiated with the Lord's Praise. [Pause]
As an addict is attached to his addiction, and the land-owner to his land ;
As a child is attached to milk, so the Saint Loves his God. [2]
As a man of knowledge[2] seeks more knowledge, and the eyes are joyed to see,
As the tongue is attached to taste, so the man of God Sings the Lord's Praise. [3]
As is the desire, so Fulfils He ; He is the Master of all hearts.
Nānak thirsts fer the Vision of the Lord ; and him Meets the Inner-knower of all hearts. [4-5-16]

Sorath M. 5

Our minds are soiled, O Lord, Thou art Immaculate ; we are shorn of Merit, Thou art our Beneficent Lord.
We are Ignorant, while Thou art All-knowing and Wise in every art. [1]

---

1. ਸੁਖਮਨ ਨਾਰੀ : (Sans. सुषुम्णा), a particular artery of the human body said to lie between इड़ा and पिंगला two of the vessels ef body ; the spinal cord. The Yogis are believed to hear the Unstruck Melody and attain Bliss by passing the breath through it and holding it in the tenth door.

3. ਬਿੰਦੂਅੰਜੀ (Sans. विद्वस्), a learned or wise man; scholar

O God, such are we and such art Thou :
We are the Sinners, Thou the Dispeller of Sin : O Lord, Beauteous is Thy Abode. *[Pause]*
Thou art the Creator and the Blesser of all : Thou Blessest all with the body and the life-force.
We are Meritless, O Lord ; bestow Thy Beneficence upon us. *[2]*
Thou Doest us good and we know not Thy Goodness ; but Thou art ever Compassionate to us.
Thou art the Giver of Bliss, the Purusha, the Builder of our Destiny ; O Lord, Save Thou me, Thy child. *[3]*
Thou art our Eternal King. our Treasure : all creatures but beg at Thy Door.
Says Nānak : "I have stated my state of mind: now keep me O Lord, ever on the Path of Thy saints *[4-6-17]*

Sorath M. 5

Contemplating Thee, I was Saved in the mother's womb.
Ferry me Thou now (too) across the Sea of Fire with a myriad waves. *[1]*
O Lord, Thou art the only Master over my head.
For, here and Hereafter, Thou art my only Support. *[Pause]*
The created things one values like the Mount of Gold[1], but the Creator one looks upon like a straw.
(But), Thou art our Ever-Beneficent Lord and all beg at Thy Door ; Bless us Thou all in Thy Will. *[2]*
Now, Thou art this, now that ; Wondrous are Thy Miracles, O Lord ! **P. 614**
And Beauteous art Thou and Deep and High and Unfathomable and Infinite. *[3]*
"When Thou led me on to the Society of the Saints, I Hearkened to Thy Word.
And was joyed on Seeing Thee, O Thou Glorious Lord of *Nirvān*". *[4-7-18]*

Sorath M. 5

I am but the Dust of the Saints' Feet ; I seek ever their Refuge.
The Saints are my only powerful Support ; the Saints are my only Embellishment. *[1]*
I am now Pleased with the Saints,
For, such was the Writ of my past deeds :
And I surrender my mind to the Saints. *[Pause]*
I give and take and deal only with the Saints.
From the Saints, I earned the Profit (of the Lord's Name) and filled the Treasure (of my heart) with God's Devotion. *[2]*
The Saints Blest me with the Treasure (of the Name), and I was rid of the Delusion of the mind.
What will the *Dharmarājā* do now, when all the Account (of my Sins) is torn off. *[3]*
I am now ever in Bliss by the Saints' Grace,
And my Mind is pleased with the Lord ; and being Imbued with His Love, I am in Ecstasy. *[4-8-19]*

Sorath M. 5

All the possessions one has, one must leave in the end,
So let's Deal only in the Lord's Name that we Attain the state of Dispassion. *[1]*
O Love, Thou art my only Giver of Bliss.
The Perfect Guru made me Wise in Thee, and I was Attuned to Thee. *[Pause]*
In Lust, Wrath, Greed, Attachment and Ego, one finds no Peace,
Let us be the Dust of everyone's feet, and so be ever in Bliss. *[2]*
He who is the Inner-knower of all, Fulfils all, Serve thou Him, O mind.
Worship Him thou and offer thy mind to His Fire, for He is thy Eternal Lord, the God of gods. *[3]*
He is Govind, Damodar, Compassionate, Māyā's Spouse, and thy Transcendent, Absolute Lord.
So Expend and Deal only in His Name, and make it the sustaining Power of thy life-force. *[4-9-20]*

Sorath M. 5

The Dead one He may bring to Life ; the Separated one, He may Unite.
When the Guru uttered the Lord's Name, even the spirits and the animal life were thrilled. *[1]*

---

1. ਮੇਰੈ=ਮੇਰੁ : (Sans. मेरु :), name of a fabulous mountain (round which all the planets are said to revolve; it is also said to consist of gold and gems.

2. *Lil.* Nirvān.

See thou the Glory of the Perfect Guru,
For His Worth one can value not. [Pause]
He demolishes the Abode of Sorrow and Pain; and Bliss and Beatitude abide therein.
And one gathers the Fruit of one's heart's desire. all-too-spontaneously, and one is utterly Fulfilled. [2]
One attains Peace here and Honour Hereafter, and cease one's comings and goings.
And one becomes fear-free and the Lord's Name abides in one's Mind, and one is pleased with the Guru's Will. [3]
Upstanding and downsitting, one utters the Lord's Praise, and one's Woes and Illusions are dispelled.
Says Nānak : "That being is Fulfilled whose mind is Attuned to the Guru's Feet". [4-10-21]

Sorath M. 5

Casting off the Jewel, one is attached to a trinket, of which one gets but nothing **P. 615**
Dwell thou ever, O mind, on thy Perfect, Transcendent Lord, the God of gods. [1]
Contemplate thou the Name of the Lord, O man,
For vanishes this thy Impermanent, Ignorant being (in the end). [Pause]
Of what avail are the Mirage and the Dream-objects :
For, without Contemplating the Lord's Name, nothing avails us, nor anything goes along with us. [2]
One's life passes in Ego, and one does not the works of the Soul.
And, stung[2] by Desire, one is Contented not, and Knows not the Lord's Name. [3]
He is attached to Sin and does a myriad misdeeds, going round and round.
So Nānak prays to his Lord : "O God, rid me of my Demerits". [4-11-21]

Sorath M. 5

Sing thou the Praise of thy Perfect, Eternal Lord, that the Poisons of Wrath and Lust are eliminated from within thee.
And thou Crossest the treacherous Sea of Fire, led by the Saints. [1]
The Perfect Guru rids thee of the Darkness of thy illusions :
So, Contemplate thou with Love thy God, who is ever so near unto thee. [Pause]
Drink-in thou the Essence of the Lord's Name, that thy body and Mind are satiated.
And thou findest the God Filling all, who neither Comes nor Goes. [2]
He, in whose Mind Dwells the Lord, is a man of Contemplation, Austerity and Continence : he is the Knower of the Essence.
He who attains the Jewel of the Name, his life is Fulfilled. [3]
All one's Woes and Afflictions are dispelled ; and the *Yama's* noose is loosed :
Says Nānak : "The Lord is (then)in Mercy, and flower one's body and Mind". [4-12-22]

Sorath M. 5

The Transcendent Lord, the Master, the Cause, of causes, is Beneficent,
And also is He the Inner-Knower, who Blesses all. [1]
My Guru himself is my Support :
And so I am in Bliss, Ecstasy and Equipoise ; such wondroüs is my Glory. [Pause]
When I seek the Refuge of the Guru, my Fears are dispelled, and I am acknowledged at the True Court.
And Singing the Lord's Praise and Contemplating His Name, I am back to my Home. [2]
Everyone Hails and Acclaims me, and dear to me is the Society of the Saints.
Yea, I'm ever a Sacrifice to my Lord who has fully Saved my Honour. [3]
He who Hears the Lord's Name and Dwells upon the Lord's Wisdom and Sees His Vision, is Emancipated ;
Nānak : God is Beneficent to such a one and he comes back to his Home with Joy. [4-13-24]

Sorath M. 5

In the Lord's Refuge, all one's Fears are dispelled ; the Woes depart and one gathers Blisss,
And the Transcendent Master is Compassionate and one Dwells on the Perfect Guru. [1]
O Lord, Thou art my Beneficent Master :
Be Thou Merciful to me, O Thou Blesser of the meek, that I am Imbued with Thy Love. [Pause]
P. 616
The True Guru has made me Wise in my Lord's Name[1], and all my care is past.
In His Mercy He has made me His own, and I Enshrine the Eternal Lord in my Mind. [2]

1. *Lit.* the treasure of the Name.

Him no affliction touches whom the True Guru Saves.
And in his heart Abides the (Lord's) Lotus-Feet, and he partakes of the Essence of the Lord. *[3]*
O Seeker, Serve Him, thy Lord, who Fulfils thee ever.
Nānak, the Lord's Slave, is a Sacrifice to Him who Saves his Honour. *[4-14-25]*

Sorath M. 5

Man, in his Ignorance, is infatuated with Māyā and Knows not the Giver.
He Knows not the One who Created his body and Soul, and thinks the power he is endowed with to be his own. *[1]*
O Ignorant mind, the Lord Sees all,
And Knows He all that one does : nay, nothing is hid[1] from Him. *[Pause]*
One's tongue is lured by taste, and mind infatuated with Greed and Ego, and myriads of Sins in him are born:
And he suffers being cast into a myriad wombs, oppressed by the bonds of I-amness. *[2]*
He closes all doors, and, behind curtains, he ravishes another's woman.
But, when the Conscious-Unconscious[2] of his Mind ask the account, who then is going to shield him? *[3]*
O Thou Perfect, Compassionate Lord of the meek, Dispeller of Sorrow, without Thee, I've no other Refuge.
Save Thou Nanak from the Sea of coming-and-going, for he surrenders himself to Thee. *[4-15-26]*

Sorath M. 5

The Lord has become my Refuge and my Mind is pleased with the Lord's Praise.
And I am ever in Bliss, Contemplating the Perfect Guru's Word. *[1]*
And I enjoy Bliss ever in the Society of the Saints and the Lord Forsakes me never. *[Pause]*
O God of gods, Nectar-sweeet is Thy Name, and he alone lives who Reflects upon it.
He who is so Blest by God's Grace, becomes Immaculate. *[2]*
Attuned to the Guru's Feet, one's Afflictions are dispelled and all one's Woes are past,
And one Sings the Praise of the Eternal Lord and is ever awake to His Love. *[3]*
He who Hears the Lord's Comfort-giving Gospel is Fulfilled,
And in the beginning, the middle and the end, the Lord is ever his Friend. *[4-16-27]*

Sorath M. 5, Panchpadā

Dispelled are one's Infatuation and the sense of 'mine' and 'thine' and self-willedness (Dwelling on the Lord). *[1]*
O Saints, show me the Way[3],
By which my Ego and Selfhood are vanquished. *[1-Pause]*
That I acknowledge all beings[4] to be my God's Creation, and become the Dust (for others to tread upon). *[2]*
And I See the Lord within me, and the Wall of Doubt is shattered. *[3]*
The Nectar-Name, the Cure-all, the Immaculate Water, one attains at the Guru's Door. *[4]*
Says Nānak : "He in whose Lot it is so Writ, he Meets with the Guru, and his Woes are dispelled". *[5-17-28]*

P. 617

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Dupadās

As fire is locked in the wood and butter in the milk,
So does the Lord Pervade all hearts, and His Light Illumines high and low. *[1]*

---

1. ਛਾਨੀ : (from Sans. छद्), to hide, conceal, eclipse.

2. *Lit. Chitra & Gupta,* the two scribes of *Dharamrāja,* supposed to be living within us & writing out all our deeds, good & bad.

3. ਕਾਰੀ : (Sans कार्यम्), conduct ; (fig.) care.

4. ਭੂਤ : (Sans. भूत :), any being (human, divine or even inanimate); an element, (they are five : earth, water, fire, air and aether).

O Saints, the Lord Abides in all hearts :
The Perfect One Fills all, in waters as over the land. *[1–Pause]*
Nānak Sings the Praises of the Lord, the Treasure of Virtue ; and, by the Guru's Grace, his Doubt is dispelled.
And he Sees the Lord All-filling, yet ever-Detached, Pervading all. *[2–1–29]*

Sorath M. 5

(Dwell thou on Him) Contemplating whom one is in Bliss, and one's Fears and the Pain of births and deaths are dispelled.
And, one attains the four life-objects, and the Nine Treasures, and one Thirsts no more. *[1]*
Uttering whose Name one is ever at Peace,
Meditate ever on Him, thy Master, with thy body and Mind and Soul ; and utter His Name with thy tongue. *[1–Pause]*
Thiswise, one gathers Peace and one's mind is comforted, and the Fire (of Desire) no more smoulders within him.
The Guru has Revealed the Lord's Presence to Nānak in the three worlds, in the woods, the waters and over the earth. *[2–2–30]*

Sorath M. 5

O Lord, release me from the grip of Lust, Wrath, Greed, Falsehood and Slander :
Dispel these from within me and call me into Thy Presence. *[1]*
O God, Show Thy Way of Thyself to me
That I, Thy Devotee, Sing ever Thy Song of Joy. *[1–Pause]*
Show me the Way that I forsake Thee never from my heart :
And, by Good Fortune, I Meet with the Perfect Guru, and all my Wanderings cease. *[2–3–31]*

Sorath M. 5

Contemplating whom one attains all things, and one's Devotion never goes waste,
Why forsake Him and take to another : (for) thy God Pervades all, all over. *[1]*
O Devotees, Contemplate the Lord, the Supporter of the earth :
And joining the Society of the Saints, Dwell ye on the Lord's Name, that ye are ever Fulfilled. *[1–Pause]*
He takes Care of all, ever Sustains all and Hugs all to His Bosom.
Says Nānak : "O Lord, if we forsake Thee, how shall we Attain unto Thee ?" *[2–4–32]*

Sorath M. 5

Eternal, Ever-Beneficent is our Lord, Contemplating whom we are purged of all our Sins.
The Devotees Deal only with Him, the Treasure of Virtue, but rare is the one who Attains to Him. *[1]*
O my mind, dwell on that Lord, thy Guru,
Seeking whose Refuge one Attains Bliss and one is Afflicted no more. *[1–Pause]*
By Good Fortune, one Attains the Society of the Saints, and the Evil within one is dispelled. **P. 618**
Nānak but craves for the Dust of their Feet who have weaved the Lord's Name into their hearts. *[2–5–33]*

Sorath M. 5

The Lord rids us of the Afflictions of myriads of births, and the mind devoid of God (again) gets His Support.
And Seeing His Vision, one is Blest and one Dwells on the Lord's Name. *[1]*
My Physician is the Guru, my Master,
(For), He Blesses me with the Cure-all of the Lord's Name and snaps the noose of Death. *[1–Pause]*
The Lord is All-powerful, Perfect, and the Builder of our Destinies : He Himself is the Cause of causes.
He Saves Himself His Own Servants, and so Nānak leans (only) on His Name. *[2–6–34]*

Sorath M. 5

Thou alone Knowest my inmost state, O Lord ; with Thee lies the ultimate Judgement.
Forgive me Thou, O my Master, though I've committed myriads of Sins.[1] *[1]*

---

1. ਖਤੇ (Arabic : ਖਤਾ), error : ਫੇਰੇ=ਫੇੜ (ਫੇੜ੍ਹ) : evils.

O Lord, Thy Presence is ever so near :
Bless me, Thy Servant, with the Refuge of Thy Feet. *[1-Pause]*
Infinite, Highest of th. high, of Unfathomable Virtues, art Thou, O my Master,
And now when Thou hast made me Thy Slave, snapping my Bonds[1], why shall I look up to another ? *[2-7-35]*

Sorath M. 5

The Guru, my Master, is Compassionate to me, and I'm Fulfilled.
And I've become Eternal, repairing to His Feet, and Sing ever the Lord's Praise. *[1]*
Auspicious and Blessed is the time,
When, Contemplating the Lord's Name, I gather Bliss and Peace and Poise ; and the Unstruck Music Rings within me. *[1-Pause]*
I Meet with my Loved Master ; and my Home has become a pleasure-haunt.
Nānak has Attained the Treasure of the Lord's Name, and (so) he is wholly Fulfilled. *[2-8-36]*

Sorath M. 5

I Enshrine the Guru's Feet in the Mind ; and lo, my Fortune has smiled.
And the Perfect God of gods is Compassionate to me, and I've found the Treasure of the Lord's Name within me. *[1]*
The Guru is my Protection, my Friend,
For, he increases ever my Splendour and Glory. *[1-Pause]*
The Lord has Emancipated all creatures who've Seen His Vision.
O, wondrous is the Glory of my Perfect Guru and Nānak is a Sacrifice unto Him. *[2-9-37]*

Sorath M. 5

I gather the Immaculate Name of God ; for, the Riches (of the Name) are Infinite, and Unfathomable :
O my followers, my kindreds, expend this Treasure and be ye in Bliss. *[1]*
Lean ye on the Lord's Lotus-Feet,
And, by the Saints' Grace, board ye the Boat of Truth, and so go across the world's Sea of Poison. *[1-Pause]*
The Eternal Lord is Compassionate and Himself He Takes care of me ;
And Seeing His Vision I am in Bliss : O Nānak, how infinitely Glorious is Thy Lord ! *[2-10-38]*

Sorath M. 5

The Perfect Guru has made his Powers manifest, and in every heart wells up Compassion for me.
Uniting me with Himself, the Lord brought me Glory and all over is Gladness for me. *[1]* **P. 619**
The True and Perfect Guru is ever with me,
And, Contemplating my Transcendent God, I am for ever in Bliss. *[Pause]*
Within and without, in space and in interspace, He is, wherever one Sees.
By Good Fortune, Nānak is Blest with the Guru whom no one can equal. *[2-11-29]*

Sorath M. 5

Seeing the Lord's Feet, I am Blest with Bliss, Peace and the Melody of Equipoise.
The Lord has Saved me, His child, and rid me of my Afflictions. *[1]*
Repairing to the True Guru's Refuge, I am Saved,
For, the Service of the Guru never goes in vain. *[Pause]*
Within and without I am in Bliss and the Lord is Compassionate to me.
Says Nānak ; "I am Afflicted no more ; for my Lord, the God, is Merciful to me". *[2-12-40]*

Sorath M. 5

In the Society of the Saints, Zeal welled up in my mind, and I Sang the Praises of the Jewel of the (Lord's) Name.
And my Care was dispelled, Contemplating the Infinite Lord, and I Swam across the Sea (of Existence). *[1]*

---

1. ਸਿਲਕ (सिलक) : (Arabic), cord, noose.

I Enshrined the Lord's Feet in the Mind.
And I in-gathered Bliss and the Melody of Equipoise Rang within me, and I was pulled out of the quagmire of Pain. *[Pause]*
O Lord, which of Thy Merits shall I sing of, (for) I can value Thee not.
Thy Devotee too becomes eternal, and Thou art ever his Refuge. *[2-13-41]*

Sorath M. 5

My Lord is Compassionate to me and all my Woes and Afflictions are past.
And I Dwell on the Lord, night and day, and I'm Fulfilled. *[1]*
O God, Thou art my Treasure of Bliss :
I Pray to Thee : "Save me, O Loved One !" *[Pause]*
Whatever I ask that I receive, for I lean on my only Lord.
Says Nānak : "I've Met with my Perfect Guru and all my Fears are dispelled". *[2-12-42]*

Sorath M. 5

Contemplate thy True Guru and thou wilt be rid of all thy Pain.
All thy Afflictions will be past, through the Guru's Word, and thou wilt be Fulfilled. *[1]*
My Perfect Guru is the Giver of Bliss.
He is the Cause of Causes, the All-powerful Master, the Perfect Purusha, the Builder of our Destinies. *[Pause]*
Sing thou the Songs of Joy and Bliss, yea, the Lord's Praise, for the Guru, O Nānak, is Compassionate to thee.
And thy Glory will ring through the universe, and thy Transcendent God will be ever thy Refuge. *[2-15-43]*

Sorath M. 5

My Lord took not my deeds into account, and as is His wont,
He Saved me, lending me His Helping Hand, and now I Revel in His Love. *[1]*
The True Lord is ever Beneficent to me :
Yea, the True Guru has stilled my Pain and I am now in Bliss. *[Pause]*
He who Created the body and the Soul, and brought me Sustenance, **P. 620**
And Saved the Honour of His Slave : O, I am a Sacrifice to Him. *[2-16-44]*

Sorath M. 5

The Lord Saved the whole world, ridding it of its Sins.
Yea, the Transcendent Lord was Merciful, as is His innate Nature. *[1]*
I have now Attained the Refuge of my Lord, the King,
And I Sing the Celestial Song of Joy in utter Equipoise ; and my body and Mind are at Peace. *[Pause]*
Purifier of the Sinners is my True Guru : I lean on Him alone.
Lo, the True Lord has Blest me with forgiveness, hearkening to my solemn Prayer. *[2-17-45]*

Sorath M. 5

The Transcendent Lord has Forgiven me, and (my son's) malady is over :
And repairing to the Refuge of the Perfect Guru, I am Fulfilled. *[1]*
Through the Lord's Name, I, the Lord's Slave, Contemplate my Lord.
For lo, my True Guru has rid my son of all affliction, Blessing me with His Mercy. *[Pause]*
O Love, let's ever be now in Joy, for the Guru has Saved Harigovind, my son.
O Glory be to the Creator-Lord, whose True Word is eternally True[1]. *[2-18-46]*

Sorath M. 5

My Master is Compassionate to me and I am ushered into His True Court.
The True Guru has rid us of our Afflictions and the whole world is at Peace.
The Lord has Protected His own Creation and the *Yama* has been rendered workless[2]. *[1]*

---

1. This hymn, as is apparent, was composed by Guru Arjun in thanksgiving for the recovery of his son from small pox.
2. ਹਟਤਾਲਿ = ਹਟ + ਤਾਲ : *lit.* to lock the shops.

Enshrine thy Lord's Feet in thy Mind, O man,
And Contemplate thou Him ever that He rids thee of thy Woes and Sins. *[1-Pause]*
His Refuge Saves all, yea, He who Created all :
For He's the Cause of causes ; and being True, He is Acclaimed as True.
Says Nānak : "Dwell thou on the God, that thy body and Mind are at Peace". *[2-19-47]*

Sorath M. 5

O Saints, Contemplate ye ever the Lord's Name.
And forsake not the Ocean of Bliss and so be Fulfilled. *[1-Pause]*
The True Guru in His Mercy has rid us of Affliction.
Yea, the Teanscendent Lord is Compassionate, and my family is rid of its malady. *[1]*
I now lean only on the Lord's Name, which is the Treasure of all Virtues, Gladness, Beauty and Flavours.
Says Nānak : "The Transcendent Lord has Saved my Honour ; yea, the whole world is Emancipated by Him." *[2-20-48]*

Sorath M. 5

The Lord (alone) is my Refuge.
My Master has Blest me and Harigovind, my son, is whole again. *[Pause]*
His malady is over, by the Lord's Grace, yea, the Lord has saved my Honour.
And I'm Fulfilled, by the Saint's Grace; O, I'm a Sacrifice to the True Guru. *[1]* **P. 612**
The Lord Saves me both here and Hereafter, taking not my Merit, Demerit, into account.
Never-failing, O Guru, is Thy Word ; yea, Thou hast kept Thy Auspicious Hand upon my Forehead. *[2-21-49]*

Sorath M. 5

The Lord alone Created the whole Creation ; He alone is the Support of the Saints.
He alone Saves the Honour of His Devotees, and their Glory becomes manifest. *[1]*
The Perfect, Transcendent Lord is for ever with me.
Yea, the Prefect Guru Saved my Honour perfectly, and everyone is Compassionate to me. *[1-Pause]*
Nānak ever Dwells on the Name of the Lord, who Blesses us with our vital breath and Soul.
He Hugs His Devotee to His Bosom, as do father and mother their child. *[2-22-50]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Chaupadās

The Elect (of the village) could settle my Doubt not,
Nor was I satisfied with the judgement of the Chief.
I presented my Dispute to the Courtiers too,
But only the Lord, my King, could settle its right and wrong. *[1]*
Now I go not out to seek another,
Now that I have Seen the Vision of my Lord, my Preceptor and Master. *[Pause]*
I've come to the Lord's Court,
And the Noise (of my mind) is stilled.
That what I sought I gathered :
Now, what shall my Mind go out to seek ? *[2]*
There (in the Lord's Court) the Adjudication is based upon Truth :
and the Master and the Servant are deemed equal (before the Lord).
The Inner-knower Knows all about all,
and without our uttering (the Plaint), Feels He (our emotions). *[3]*
He is the King of the whole universe,
And there (in His Presence) Rings the Unstruck Melody (of Bliss).
How can then one play clever with Him ?
For, Meeting Him, O Nānak, one loses one's self. *[4-1-51]*

Sorath M. 5

Enshrine the Lord's Name in the Mind:
Yea, Contemplate thy Guru in thy very Home.
The Perfect Guru has uttered the Truth,
That one gathers True Happiness (only from the Lord). *[1]*
When the Guru is Merciful,
One attains Gladness and Joy and Bliss, and experiences Ablution of the Mind. *[Pausc]*
True is the Glory of my Guru
Whose Worth I cannot evaluate.
He is the King of kings over all.
Meeting with the Guru, one's Mind is in ecstasy. *[2]*
And, all one's Sins[1] are effaced,
Joining the Society of the Saints.
The Lord's Name is the Treasure of Virtues:
Contemplating the Name, one is ever Fulfilled. *[3]*
The Guru opens unto such a one the Door of Deliverance,
And the whole universe Rings with the shouts of his Victory.
Says Nānak: "The Lord is ever with me,
And my fear of birth-and-death is past". *[4-2-52]*

Sorath M. 5

The Perfect Guru is Merciful to me:
And, the Lord, my God, has Fulfilled me.
And I experience Ablution of the mind,
And I attain Bliss and Gladness and Peace. *[1]*
O Saints, we are Emancipated through the Lord's Name:
When we Contemplate our God, upstanding and downsitting, and do good Deeds ever. *[1-Pause]*
The Saint's way is the ladder of *Dharma*: it is by good fortune that one mounts its steps.
And the Sins of myriads of births are washed off, and one is Attuned to the Lord's Feet. *[2]*
Praise ever the Lord who has Manifested His Power,
And the whole creation has become Pure, Hearing the True Gospel of the Guru. *[3]*
The True Guru has Blest me with the Lord's Name, the dispeller of Sorrow and Pain.
And all my Sins are effaced and I've become Pure, and come back to my Home, Enraptured by Gladness. *[4-3-53]*

Sorath M. 5

O Master, Thou art the Unfathomable Treasure of Virtue:
And my home and hosts belong to Thee.
Thou art my only Refuge, O Gopāl,
Attaining unto which the whole creation is Compassionate to me. *[1]*
Contemplating Thee, I'm in Bliss, Attuned to Thy Feet,
And then I fear no one, being in Thy Sanctuary. *[Pause]*
Thy Devotees Cherish Thee in their hearts, O Murāri,
And Thou then layest the foundation of the Life eternal (for them).
All my Power, all affluence, all support[2] comes from Thee:
For, Thou art my only All-powerful Lord. *[2]*
They who attained to the Society of the Saints,
Them the Lord Himself Emancipated,
And Blest them He with the Essence of His Name,
And all over was Gladess and Peace for them. *[3]*
The Lord became their only Refuge and Support,
And everyone repaired to their Feet.
Let us then Contemplate our God with every breath,
And Sing the Blissful Song of the Lord. *[4-4-54]*

---

1. ਪਰਾਛਤ : (Sans. प्रायश्चित्त), *lit.* atonement; a religious act to atone for sin.
2. ਤਕੀਆ : (तकीआ) (Arabic), support.

Sorath M. 5

I Attained to my Lord who is pleasing to my Mind,
And so I gather Bliss and Equipoise and Celestial Joy.
The Perfect Guru is Merciful to me,
And lo, I am Emancipated. *[1]*
I am now Imbued with the Loving Adoration of my Lord :
And within me Rings the Unstruck Melody (of Bliss). *[Pause]*
Powerful is the Refuge of the Lord's Feet,
And my dependence on the world is past.
I am now Blest with the Lord of all life :
And I Sing His Praises, enraptured by its Joy. *[2]*
The Lord has sundered the Yama's Noose for me,
And the Desire of my Mind is Fulfilled.
Wherever I See now, I See the One Lord alone,
For there's not another without our only Lord. *[3]*
In His Mercy, the Lord has Saved me,
And I am rid of Afflictions of myriads of births.
And I Dwell on the Name of the Fear-free Lord :
And lo, I am eternally Blest. *[4-5-55]*

Sorath M. 5

My Creator-Lord has brought comfort to my home,
And my family is rid of its malady.
The Perfect Guru has Saved my Honour:
For, I sought the Refuge of the True One alone. *[1]*
The Lord Himself became my Protection,
And Peace and Poise welled us within me instantaneously, and my Mind rested in Joy. *[Pause]*
The Lord Blest me with the Cure-all of His Name,
Which rid us of all our Afflictions. **P. 623**
The Lord Himself is Merciful to me,
And so I am Fulfilled. *[2]*
My Master took not my Merit, Demerit, into account,
And as is His wont, so acted He.
The (Glory of the) Guru's Word became manifest
And my Honour was Saved. *[3]*
I speak but what Thou makest me utter, O Lord,
Thou art my Master, the Treasure of Virtue.
Nānak Contemplated the Lord's Name, and became a Witness unto the Lord's Truth.
And lo, the Lord Saved his Honour. *[4-6-56]*

Sorath M. 5

The Creatord-Lord Himself became my Support,
And so no harm came to me.
The Guru has perfected my Ablution,
And Contemplating the Lord, my Sins have been washed off. *[1]*
O Saints, beauteous is the Tank of Rām Dās ;
And, whosoever bathes in it, his whole progeny is Blest. *[1-Pause]*
He is acclaimed by the whole world,
And all the Desires of his Mind are fulfilled.
Bathing, his Mind is at Peace,
For, he Contemplates his Lord, the God. *[2]*
He who bathes in this Tank of the Saints
Receievs the Supreme Bliss.
He dies not, nor comes, nor goes (again),
(For) he Dwells only upon the Lord's Name.[1] *[3]*

---

1. The reference, according to some is to the tank dug up at Amritsar by Guru Rām Dās around what is now known as the Golden Temple, though the emphasis even in this hymn is not on bathing in the 'secred water' of a "*tiratha*" (pilgrim station) as a ritual, but on contemplation of God's Name. According to others, it is in the pool of the Saint's Grace (Rām-Dās, lit. the servant of God) that one has to bathe one's within.

He alone knows this Wisdom of the Lord,
Whom the Lord Blesses with His Mercy.
Nānak seeks the Refuge of Lord, the God,
And all his Woes and Cares are past. *[4-7-57]*

Sorath M. 5

The Transcendent Lord has Fulfilled me,
And, I am now devoid of nothing.
Repairing to the Guru's Feet, I am Emancipated,
And I Cherish ever the Lord's Name. *[1]*
The Lord is ever the only Refuge of His Devotees :
And, in His Mercy, He makes them His own and Sustains them, His children, like father and mother. *[1-Pause]*
By Good Fortune, I was Blest (by God) with the True Guru
Who obliterated the *Yama's* Path for me.
And my Mind was Attuned to His Devotion in Love.
He who lives Contemplating (the Lord) is Blessed indeed. *[2]*
He Sings the Nectar-Word (of God),
And Bathes in the Dust treaded over by the Saints.
The Lord Himself blesses him with His Name.
Yea, the Creator-Lord Himself Saves his Honour. *[3]*
The Lord's Vision is then his only Mainstay,
And this for him is the Perfect and Pure Wisdom.
The Lord, the Inner-knower, is Merciful to him,
And he seeks the Refuge of his (only) God. *[4-8-58]*

Sorath M. 5

The Perfect Guru Blest me with the Sanctuary of His Feet,
(And), I attained to the Society of my Beneficent Lord.
Now wherever I go, I am in Bliss :
For the Lord, in His Mercy, has United me with Himself. *[1]*
Sing ye the Lord's Praise with Devotion,
That ye gather the Fruit of your heart's Desire and the Lord becomes the Refuge of your Soul. *[1-Pause]*
The Lord is the Mainstay of my vital-breatn,
And I've become (humble like) the Dust treaded over by the Saints.
The Lord has Purified us, the Sinners,
And, in His Mercy, has Blest us with His Praise. *[2]*
The Transcendent Lord Sustains us ever,
And for ever is He the Protector of our Souls.
Let us ever Sing the Praise of our Lord, the God,
That we are cast not into the womb (again). *[3]* **P. 624**
He whom the Lord of our Destiny Blesses,
He alone knows the Essence of God.
Near him come not the Couriers of the *Yama* :
And he, Nānak, receives Bliss in the Refuge (of the Lord). *[4-9-59]*

Sorath M. 5

The Perfect Guru has Fulfilled me.
(For), the All-pervading Lord Filleth all.
I am in Bliss, as if I've had an Inner Bath,
O, I'm a Sacrifice to the Transcendent Lord. *[1]*
I Enshrine the Guru's Lotus Feet in the Mind,
And no harm comes to me, and I'm wholly Fulfiled. *[1-Pause]*
Meeting with the Saint, my Sins are dispelled,
Yea, thiswise, all the Sinners are made Pure.
He who Bathes in the Nectar-tank of Rām Dās[1]:

1. For explanation, see p. 600 (footnote).

All his Sins are washed off. *[2]*
Let us Sing ever the Praise of our Lord,
And Contemplane Him, associating with the Society of the Saints.
One receives the Fruit of one's heart's Desire,
Contemplating the Perfect Guru in the Mind. *[3]*
The Guru, my God, is Blissful,
And one lives eternally, Contemplating the Lord of Supreme Bliss.
Nānak but Dwelt upon the Lord's Name,
And so the Lord Blest him as is the innate Nature of the Lord. *[4–10–60]*

Sorath M. 5

In all the ten directions, the Clouds overshadow the Skies, like a canopy, and Ligtning fills me with Fear.
My Bridal Couch is lonely, my Eyes are without Sleep, (for), my Spouse has ventured out into Distant Lands. *[1]*
I've received no Message from Him either, O mother.
(In the past), when He went out even a short distance[1], He sent-in many Love-messages[2]. *[Pause]*
O, how can I forget my Loved Lord, who Blesses me with Merit and Bliss ?
Perched on the roof of the House, I look out for Him into the yond, my Eyes bedewed with tears. *[2]*
Between Him and me is the Partition of 'I-amness', fine like the wings of a butterfly ;
I hear he's near, too near, but Seeing Him not, I consider Him far. *[3]*
The Lord, our Master, is Compassionate to all, and He Dispels the Sorrow of all.
Says Nānak : "When I, by the Guru's Grace, demolish the Wall of Ego, I Attain to my Beneficent God: *[4]*
And all my Doubts are dispelled thereafter, O mother,
For, whatever I seek, that the Guru makes me find.
And, I am Blest with the Treasure of All-Good". *[Second Pause–11–61]*

Sorath M. 5

I have come back to Myself, by the Grace of the One, Absolute Lord, my Bonds are loosed (and) my Sorrow is dispelled[3].
I practised no Deeds nor *Dharma*, and was enticed away by Greed and Māyā,
But being called a Devotee of the Lord, my God Saved my Honour. *[1]*
O Loved Lord, Thou art the Pride of the meek :
Thou raisest worthless ones to Glory ; O, I'm a Sacrifice to Thy Power. *[Pause]*
As the child, in his innocence, commits a myriad errors,
And the father instructs and reprimands him, but then hugs him to his bosom,
So does the Lord Forgive us our past Sins and Shows us the Path for the future. *[2]*
The Lord, the Inner-knower, Knows all our Mind's state, then, who (else) shall I go to tell? **P. 625**
(And), the Lord is impressed not with mere words: (but) if He so wills, He saves the Honour (of His Devotees).
O Lord, I've seen all other supports, now Thine alone remains. *[3]*
The Lord, in His Mercy, of Himself Hears our Prayers,
And Leads us on to the Perfect Guru, and the mind's cares are dispelled,
And we partake of the Cure-all of the Lord's Name, and Abide ever in Bliss. *[4–12–62]*

Sorath M. 5

Contemplating the Lord, one is in Bliss, rid of all one's Affiictions.
And one Sings His Praise and Contemplates one's Lord, and one is wholly Fulfilled[4]. *[1]*
O God, Thy Name is the Life of all life :
When the Perfect Guru instructs us in Thy Wisdom, one is Ferried across the Sea of Existence, Contemplating Thee. *[1–Pause]*

---

1. *Lit.* a *Kos*, *i.e.*, 1½ miles.
2. ਚਤੁਰ ਪਾਤਰੋ : *lit.* four letters.
3. ਦੂਖਦਾਰੀ : ਦੂਖ (pain) has been ਦਾਰੀ (torn, from Sans. दारिन् to tear).
4. ਸਾਂਠੇ : (Sans. सठ्), to complete.

Thou Thyself art Thy own Advisor, and Hearest also all Thyself ; Thou art the Cause of causes :
Thou Thyself art the Giver, Thou Thyself the Enjoyer (of Thy Bounties) ; what power has a mere man (before Thee) ? *[2]*
How far can one utter Thy Praise, for no one can Value Thee.
I but live Blest by The Vision. O, wondrous is Thy Glory. *[3]*
Thou, O Lord, art Merciful to me ; Thou Saved my Honour and Illumined my intellect.
Nānak is ever a Sacrifice to Thee, O God ; and he seeks but the Dust treaded over by Thy Saints. *[4-13-63]*

Sorath M. 5

Greetings be to the Perfect Guru :
(For), my Lord has Fulfilled me in His Mercy,
And my Honour is Saved. *[1]*
The Lord is now ever my Refuge :
He has Blest me with all His Bounties, and I'm devoid of nothing. *[Pause]*
The Creator-Lord has Himself compleded for me the pool (of Nectar),[1]
And (the Lord's) Riches rain upon me.
I am now short of nothing,
For, such is the Will of my Perfect Guru. *[2]*
Dwell thou on the Lord, O man,
And all life will be Compassionate to thee.
Victory be to the Master of the earth,
Who has Created perfect orderliness in His Creation. *[3]*
Thou art my Great Master, O Lord,
And all the Boons I am Blest with, are Thine.
Nānak has Contemplated the One alone,
And he has gathered the Fruit of all Meritorious deeds. *[4-14-64]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Dupadās

Bathing in the Nectar-Pool of Rām Dās[1], the Lord's Servant,
All one's Sins are washed off.
One becomes Immaculate after the Bath,
And, upon one is the Blessing of the Perfect Guru. *[1]*
All men are Comforted and are at Peace.
Contemplating the Guru's Word, all things are Saved. *[Pause]*
In the Society of the Saints, one's Dirt is washed off,
And the Transcendent Lord becomes one's only Friend.
Yea, Contemplating the Lord's Name,
One Attains to the Primal Purusha, our only God. *[2-1-65]* **P. 626**

Sorath M. 5

The Lord has Built me that Home
Wherein I Cherish my Lord in the Mind.
And I Attain to my Guru, the Ocean of Bliss,
And all my Illusions are dispelled. *[1]*
Glory be to the Lord's Name.
I Sing the Praises of the Lord night and day,
With which I am Blest by the Perfect Guru. *[Pause]*
Unutterable is the Praise of the Lord,
But whatever the Devotee utters is the Nectar-Word.
Nānak, the Lord's Slave, utters only
What (his God), the Perfect Guru, has Revealed to him. *[2-2-66]*

Sorath M. 5

Here, the Guru Blesses me with Bliss :
And Hereafter too he brings me Gladness.
In whom are contained all the Treasures of the world,
I Contemplate that Guru in my Mind. *[1]*

1. For explanation, see P. 600 (foot note)

Such is the Glory of my Perfect Guru,
That I receive from him the Fruit of my heart's Desire.
O Saints, the Glory (of my Guru) increases with each day. *[Pause]*
All life is Compassionate to me, and the Lord has made it own me.
And, abiding in Poise, I meet with the Lord of the earth, and my Mind is Pleased with His Truth. *[2-3-67]*

Sorath M. 5

The Guru's Word is my Refuge.
It stands Guard over me on all sides.
And, my Mind is Attuned to the Lord's Name,
And the *Yama* is ashamed of itself, and hastens away. *[1]*
O Lord, Thou art my Bliss-giving God.
Lo, the Perfect Lord, The Builder of my Destiny, snaps my Bonds and Purifies my mind. *[Pause]*
Says Nānak : "The Lord is Eternal,
And His Service never goes waste".
Thy Slaves, O Lord, are ever in Bliss,
And Contemplating Thee, they are ever Fulfilled. *[2-4-68]*

Sorath M. 5

I am a Sacrifice to my Guru,
Who has wholly Saved my Honour.
And I have gathered the Fruit of my heart's Desire,
And I Contemplate my Lord ever. *[1]*
O Saints, without Him, there is not another,
For, the Lord Himself is the Creator and the Cause. *[Pause]*
The Lord has Blest me with this Boon,
That the entire Creation is now Swayed by me.
Says Nānak : "Now that I Dwell on the Lord's Name,
All my Afflictions are dispelled". *[2-5-69]*

Sorath M. 5

The Perfect Guru has rid my son of his affliction,
And the Unstruck Melody (of the Soul) Rings in my Mind.
All Joy is ours now, by God's Grace.
For, the Lord has Blest us, His Servants, Himself so. *[1]*
The Perfect Guru himself has rid my son of his malady,
And all Devotees of the Lord and the Saints have bloomed, Contemplating the Lord's Name. *[Pause]*
That one seeks, one attains from the Lord,
So are the Lord's Saints Blest.
Harigovind (my son) has been saved by the Lord,
And this Truth Nānak, the Lord's Devotee, now proclaims . *[2-6-70]*

Sorath M. 5

Thou makest me do what Thou Willest :
For, I'm Unwise and Ignorant, O Lord !
I, Thy child, seek Thy Refuge, O God,
And Thou of Thyself Savest my Honour. *[1]*
O my Kingly Lord, Thou art my Father and Mother, P. 627
For, in Thy Mercy, Thou Sustainest me; and I do what is in Thy Will. *[Plause]*
Thou Upholdest Thy Creatures, O God,
And the leading string is in They Hands.
That what is in Thy Will, I do,
And I seek ever but Thy Refuge. *[2-7-71]*

Sorath M. 5

I have weaved the Lord's Name into my Mind :
And I'm wholly Fulfilled.
His Mind alone is Attuned to the Lord's Feet,
Whose Destiny is Perfect. *[1]*
And joining the Society or the Saints, he Dwells on the Lord.
He Contemplates ever his God and gathers the fruit of his heart's Desire. *[Pause]*
The Seed of my past Deeds sprouted,
And my Mind was Attuned to the Lord's Name.
And my body and Mind were Merged in the Lord's Being,
And I, the Lord's Slave, now Sing ever the Lord's Praise. *[2-8-72]*

Sorath M. 5

Meeting with the Guru, I Contemplated my Lord,
And I was wholly Fulfilled.
Now, no one speaks ill of me,
And everyone shouts my Victory. *[1]*
O Saints, I seek the True Refuge of the Lord :
For, all creatures are under the Sway of the Lord, the Inner-knower. *[Pause]*
The Lord Fulfils all our works :
For, He Does as is His innate Nature.
The Lord's Name is the Purifier of the Sinners,
And Nãnak is ever a Sacrifice to Him. *[2-9-73]*

Sorath M. 5

My Transcendent Lord has Created and Embellished my son :
Yea, my child has been saved by the Guru.
O father and mother, be ye now in joy,
For, the Lord is the Blesser of our Souls. *[1]*
Thy Devotees, O Lord, Contemplate only what is Good,
And Thou Savest their Honour and Fulfillest them all. *[Pause]*
My Lord is Beneficent,
In whose Being the height of Power becomes manifest.
Nãnak seeks the Refuge of the Lord,
And he gathers the Fruit of his heart's Desire. *[2-10-74]*

Sorath M. 5

I Contemplate my Lord ever :
Yea, it is the Lord who has Himself saved my son.
He has rid him of his small pox :
And through the Lord, all our afflictions are dispelled. *[1]*
My Lord is ever Beneficent to me :
He has Hearkened to the Prayer of His Devotee, and all life is Compassionate to me. *[Pause]*
The All-powerful Lord is the Cause of causes :
Contemplating Him, all our Woes are past.
The Lord has Himself hearkened to my Prayer,
And the whole world now abides in Peace. *[2-11-75]*

Sorath M. 5

I Contemplate my Guru ever,
Meeting whom one returns to oneself in utter Joy.
Such is the Glory of the Lord's Name,
That one can value not its Worth. *[1]*

P.628

O Saints, Contemplate ye the Lord ever,
And Contemplating Him, be ever Fufilled. *[Pause]*
Only a man of Destiny Attains to His Loving Adoration.
Nānak, the Lord's Devotee, Dwells on the Lord's Name,
And he is Blest with the Bliss-giving Fruit (of Emancipation). *[2-12-76]*

Sorath M. 5

The Lord has given me His Refuge.
And the Abode of Pain within me has been demolised.
Be ye in Bliss, O men and women,
For the Beneficent Lord is Merciful to ye. *[1]*
O Saints, now there is Peace all over,
For, my Transcendent Lord, the Perfect God of gods, Pervades all. *[Pause]*
I am Blest with the Word of God,
And all my Woes are dispelled.
The Lord is Compassionate to everyone,
And, Nānak proclaims this Truth to all. *[2-13-77]*

Sorath M. 5

The Lord is our Refuge both here and Hereafter.
Yea, our God, the True Guru, is Compassionate to us all.
He Protects His Devotees, all over,
And His True Word Rings in all the hearts. *[1]*
I am a Sacrifice to the Guru's Feet.
I Cherish Him ever, for He Pervades all hearts. *[Pause]*
He of Himself Protects us all.
Yea, True is the Refuge of the True One.
Glorious is Thy Worship, O Lord,
To which I Attain, surrendering myself wholly unto Thee. *[2-14-78]*

Sorath M. 5

When such was the Lord's Will,
I Dwelt on the Lord's Name.
The Lord was Compassionate to me,
And He Saved my Honour. *[1]*
The Lord's Feet are ever Bliss-giving,
And whatever I seek, to that I Attain, and no hope of mine remains unfulfilled. *[1-Pause]*
The Saint whom the Beneficent Lord of all life Blesses, he Sings the Lord's Praise.
His Mind is Imbued with the Loving Adoration of the Lord, and with him the Lord's Mind is pleased. *[1]*
Singing ever the Lord's Praise, the Poisonous Potion of Māyā affects one not,
And the Creator-Lord Unites one with Himself, and the Saints become one's only associates. *[3]*
The Lord took me by the Hand and Blest me with all His Bounties, and United me He Himself with Himself.
Says Nānak : "I have found my Perfect Lord, the True Guru, through whom I am wholly Fulfilled". *[4-15-79]*

Sorath M. 5

Humility for me is the Mace :
My double-edged dagger[1] is to be the Dust for all men to tread upon.
The Perfect Guru has blest me with this Wisdom :
That no evil-doer can face these weapons.
The Lord's Name is the Saints' Refuge.
He who Contemplates it is Emancipated : yea, myriads were Saved thiswise. *[1-Pause]*
I Sang the Lord's Praise in the Society of the Holy,
And so was I Blest with the Perfect Treasure of the Lord's Name.
Says Nānak : "I have stilled the noise of my Ego,
And now I See my Transcendent Lord all over". *[2-16-80]*

1. ਖੰਨਾਂ (ਖੰਨਾ) = ਖੰਡਾ double-edged dagger.

Sorath M. 5

The Perfect Guru has Fulfilled us
And we are all Blest with His Grace.
We've attained Bliss and Peace and Joy,
And in all places men abide in Gladness. *[1]*
Manifold are the rewards of being Devoted to the Lord.
The Perfect Guru Blesses us with His Mercy, but rare's the one who Knows its Essence. *[Pause]*

P. 629

Sing ye the Guru's Word, O my mates,
For, it is ever Bliss-giving and yields the Fruit (of Dispassion).
Nānak has dwelt on the Lord's Name,
For such was for him the Writ of God. *[2-17-81]*

Sorath M. 5

I dwelt upon the Perfect Guru in the Mind,
And I was wholly Fulfilled by Him.
I gathered the Fruit of my heart's Desire,
And the Unstruck Melody (of the Word) Rang within me. *[1]*
O Saints, Contemplating the Lord, I gathered Bliss.
Yea, the Saints' Abode is for ever in Peace and Poise ; and their Woes are dispelled. *[1-Pause]*
The Word of the Perfect Guru
Is pleasing to the Mind of the Transcendent God.
Nānak, the Lord's Devotee, proclaims thus :
"Immaculate and Unutterable is the Gospel of the Lord". *[2-18-82]*

Sorath M. 5

As a hungry man is ashamed not of eating,
So is the man of God not chary of Singing the Lord's Praise. *[1]*
Why should we tarry in doing the Deed of deeds,
And Contemplate not our Lord who brings us Bliss, and our Countenance Sparkles in the Lord's Presencc. *[1-Paues]*
As the man of lust is enticed away by the call of flesh,
So is the man of God pleased with the Praise of the Lord. *[2]*
As does a mother hug her loved child,
So does the Wise of the Lord practise (with love) the Lord's Name. *[3]*
Nānak : One is Blest with the Lord's Name by the Perfect Guru,
And being so Blest, one Contemplates the Lord's Name. *[4-19-83]*

Sorath M. 5

I have come back to my Home safe and in Peace,
And my slanderers have been humbled.
The Perfect Guru has Blest me with the Robe of Honour,
And all my Afflictions are dispelled. *[1]*
O Saints, Glory be to the True Lord,
Who has Created what is so wondrous and glorious. *[1-Pause]*
I speak but what is the Will of the Lord,
For the Lord's Devotee utters (only) the Lord's Word.
Says Nānak : "Bliss-giving is my Master,
Who has created perfect orderliness in His Creation". *[2-20-84]*

Sorath M. 5

I Cherish my Lord and Master in the Mind,
It is by His Grace that I've come back safe to my Home.
The whole world is now Content,
For, the Perfect Guru has Emancipated all. *[1]*

O Saints, my God is ever Compassionate to me,
And He takes not my Sins into account, and Protects me He, like a child. *[1-Pause]*
I have Cherished the Lord's Name in the Mind,
And He has Fulfilled me perfectly.
The Perfect Guru was Merciful to me,
And lo, there was no Pain for me. *[2-21-85]*

Sorath M. 5

My body and Mind are Imbued with the Lord :
And the whole world now resounds with my Victory.
Glory be to the Perfect Guru,
Whose Worth I can evaluate not. *[1]*
I am a Sacrifice to Thy Name, O Lord,
For, he whom Thou Blessest, Singest Thy Praise. *[1-Pause]*
Thou art my Great and Magnificent Master,
And, Thy Saints but lean on Thee alone.
Nānak seeks the Refuge of Thee, O Lord,
An so his slanderers are humbled. *[2-22-85]*

P. 630

Sorath M. 5

Gladness and Bliss await me, before and after, O my friend,
For, such is the Miracle of my Lord, the God.
My Mind now wobbles no more ; *[1]*
And it is Pleased with my True Master,
And I see my Lord Pervading all. *[1-Pause]*
O Compassionate One, all life belongs to Thee.
Thou Sustainest Thy Devotees ever and forever more.
Wondrous is Thy Glory, O Lord :
And Nānak Dwells ever on Thy Name. *[2-23-87]*

Sorath M. 5

My Lord and Master is ever with me,
And so the Couriers of the the *Yama* haunt me not.
The Lord Hugs me to His Bosom,
For, I love the Gospel of the Perfect Guru. *[1]*
The Perfect Guru has Fulfilled me,
And all my Adversaries have been vanquished, and me he has instructed in his Wisdom. *[1-Pause]*
The Lord has Blest all places,
And I've come back safe to my Home.
Nānak seeks the Refuge of his Lord, the God,
Who has rid him of all his Afflictions. *[2-24-88]*

Sorath M. 5

Let us seek the Refuge of the Guru who Blesses us with all the Bounties.
Seeing his Vision one is in Bliss, ond one's Pain is dispelled, Singing the Lord's Praise. *[1]*
O brothers, drink-in the Essence of the Lord :
And Contemplate the Lord's Name, seeking the Guru's Refuge. *[Pause]*
Prays Nānak : "O Lord, Bless me that I am Attuned to Thy Name." *[2-25-89]*

Sorath M. 5

Our Lord, the Inner-knower, is the Cause of causes ; He Saves the Honour of His Devotee.
And then the world resounds with his Victory ; and he Tastes the flavour of the Guru's Word. *[1]*
O Master, I seek but Thy Refuge :
Thou art my All-powerful Lord, Thou Blessest us with Thy Refuge : so, I Contemplate Thee alone for ever. *[Pause]*

He who Contemplates Thee, he fears no one,
And taking to the Guru's Feet, his fears are dispelled ; and he Sings the Lord's Praise in the Mind. *[2]*
He is ever in Bliss and utter Joy ; for him the True Guru comforts :
And he returns to his Home Victorious and he is Fulfilled. *[3]*
Perfect is the Guru, Perfect His Wisdom, Perfect are all His Deeds.
Nānak is Ferried Across, repairing to the Guru's Feet, and, by Contemplating the Lord's Name. *[4-26-90]*

Sorath M. 5

The Lord, the Dispeller of Sorrow, is Compassionate ; of Himself He Established His Order.
And Saves He His Devotees instantaneously ; He, the Perfect Guru, breaks all our Fetters. *[1]*
O my mind, Dwell ever on thy Guru-God :
That, thou art rid of all thy Sorrows and attainest the Fruit of thy heart's Desire. *[Pause]*
He who is the Creator of all life, is Highest of the high, Unfathomable and Infinite. **P. 631**
Nānak Dwells on His Name in the Society of the Saints, and he is Blest with Glory at the Lord's Court. *[2-27-91]*

Sorath M. 5

Dwell thou on thy Master,
Contemplate ever thou Him.
He who shields thee with His Hands ;
Of His Name, the Great Essence, partake thou. *[1]*
I am a Sacrifice to my Guru,
And my Perfect, Beneficent Lord is Merciful to me, and all life is in Love with me. *[Pause]*
Nānak, the Lord's Devotee, seeks His Refuge,
Who Saves ever the Honour of all,
And Dispels all our Sorrows.
Dwell thou (too) on Him, Nānak, and enjory His Bliss. *[2-28-92]*

Sorath M. 5

Hear Thou my Prayer, O my Master, for Thou Createst all creatures.
O Thou Cause of Causes, be Thou Compassionate to me, as is Thy innate Nature[1]. *[1]*
O God, be my Refuge :
For, whether I am good or bad, I am Thine. *[Pause]*
Says Nānak :—"The All-powerful Master Hearkened to my Prayer, and He Loosed my Bonds and Decked me (with His Grace).
He Blest me with the Robe of Honour, and, Uniting me with Himself, made my Glory manifest to the world." *[2-29-93]*

Serath M. 5

The Lord brought all creatures under the Sway of His Devotees and made His Devotees call upon His Presence.
And, He Hugged them all and Ferried them Across the Sea of Existence. *[1]*
The Lord Fulfils all His Saints,
And is Compassionate to the meek. He is the Treasure of Mecry, our Perfect Lord and Master. *[Pause]*
Everyone welcomes me all over, and I am devoid of nothing.
Nānak: the Lord Blesses His Devotees with the Robe of Honour, and thus is the Glory of the Lord Revealed. *[2-30-94]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 9

O my Mind, love thy Lord.
Hear only His Praise with the ears, and sing only His Song with the tongue. *[1-Pause]*

---

1. ਰਾਖੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ : (राखु पैज नाम अपुने की) *lit*. uphold Thou the Honour of Thy Name.

Join the fraternity of the Saints, and Contemplate thy Master, and from a Sinner thou wilt become Holy.
The wild-mouthed *Yama* roams the whole world, [1]
And will soon prey upon thee : know thou this.
Says Nānak : "Contemplate thy Lord, for thy life passes off all-too soon:" [2-1]

Sorath M. 9

My Mind's Desire remained unfulfilled :
For, I neither Contemplated my God, nor visited the Holy spots, and Death seized me by the forelock. [1-Pause]
Wife, friends, sons, chariots, riches and possessions of the whole earth,
All these are false : only the Lord's Name is Eternal. [1]
Thou passed through myriads of births, age after age, and then Thou wert Blest with the vesture of man.
Says Nānak : "Now is the time for thee to meet thy God : why dost thou Cherish Him not ?" [2-2]

P. 632

Sorath M. 9

O my mind, who has instructed you thus in Unwisdom
That you take pleasure in slandering others and in ravishing another's woman, and worship not your Lord. [1-Pause]
You know not the Way to Release and are crazy for piling up riches,
But nothing avails you in the end and you are bound (to the Round). [1]
You Cherish not your Lord, nor the Guru, nor His Devotees, and Wisdom comes not to you.
Your Immaculate Lord is within you but you search Him out in the wilderness. [2]
Through myriads of births you passed but won not the Poise of the mind.
Now, attaining to the coveted state of the human birth, Dwell thou on thy Lord, and hearken to the Truth that Nānak Reveals. [3-3]

Sorath M. 9

O mind, seek thou the Refuge of the Lord,
Dwelling on whom Ganika[1], the harlot, was Emancipated : Cherish thou the Praise of that God. [1-Pause]
Contemplating whom Dhruva[2] become Eternal, and Attained the State of Fearlessness.
Thy Lord is the Dispeller of Sorrow: why forsakest Him thou ? [1]
The Elephant[3], seeking the Refuge of the Beneficent Lord, was released from the grip of the Crocodile :
O, how far can I Praise the Lord's Name, for whosoever utters the Name, his Bonds are loosed. [2]
Ajāmal[4] was known a sinner throughout the world, but in an instant he was Saved.
Says Nānak : "Cherish thou thy Lord, the Wish-fulfilling Jewel[5]' that thou art also Ferried Across." [3-4]

Sorath M. 9

What shall a man do,
That he Attains to the Devotion of the Lord and his fear of the *Yama* is dispelled ? [1-Pause]

---

1. ਗਨਕਾ : (Sans. गणिका), a harlot, who on the advice of a Saint kept a parrot which used to utter the name of Rama. She too followed suit, and so was Emancipated.

2. ਧ੍ਰੂਅ : (Sans. ध्रुव), Dhruva is the Polar star, but personified in mythology as the son of Uttanapada. The account of the elevation of an ordinary mortal to the position of the Polar star runs thus. Uttanapada had two wives : Suruchi and Suniti, but latter was disliked by him. Suruchi had a son named Uttama and Suniti gave birth to Dhruva. One day the boy tried, like his elder brother, to take a seat in his father's lap, but he was contemptuously treated both by the king and his favourite wife. The poor child went sobbing to his mother who told him in consolatory terms that fortune and favour were not attainable without hard exertions. At these words the youth left the paternal roof, retired to the woods, and though quite a lad performed such rigorous austerities that he was at last raised by Vishnu to the position of the Polar star.

3. ਗਜ : *See Page 211*, Vol. I,

4. ਅਜਾਮਲੁ : (अजामलु) a certain Brahmin mentioned in the Ramayana, who was a great sinner, and afterwards an equally great devotee. It is said, he used to live with a prostitute, but had a son nymed 'Narayan'. And uttering Narayan-Narayan', he was emancipated.

5. ਚਿੰਤਾਮਣਿ : (Sans. चिन्तामणि) *lit.* a fabulous gem supposed to yield to its possessor all desires; the philosopher's stone.

Which deeds, which knowledge, which *Dharma* shall one practise,
And which Name of the Guru shall one Cherish that one Crosses the Sea of Existence ? *[1]*
In the Kali age, the only Way to Release is Contemplation of the Lord's Name.
So does the Veda say too that no other Way equals this Way. *[2]*
The Lord of the earth is ever Detached, above Pain and Pleasure,
And He Abides within thee, as thy reflection abides in the mirror. *[3-5]*

Sorath M. 9

O mother, how shall I know my Lord,
When my mind is enveloped by the Darkness of Ignorance and (undue) Attachment ? *[1-Pause]*
The whole life I wasted away, deluded by Doubt, and my mind was never in Poise.
I was ever lured by Vice and my mind remained small. *[1]*
I Joined not the Society of the Holy and Sang not the Praise of the Lord.
Says Nānak : "O Lord, I'm shorn of all Merit : Bless me Thou with Thy Refuge". *[2-6]*

Sorath M. 9

O mother, the outgoings of my mind cease not.
Night and day, it runs after Vice and I know not how to hold it ? *[1-Pause]*
One hears the Vedas, the Puranas and the Shastras, but Enshrines not their Wisdom in the mind. **P. 633**
And lured by another's riches or woman, he wastes his life away in vain. *[1]*
He is intoxicated by the wine of Illusion, and Wisdom dawns not upon him,
And he knows not the Mystery of the Absolute Lord who Abides within his Mind. *[2]*
When I sought the Saint's Refuge, all my Evil intent was dispelled.
And, then, I Cherished the Wish-fulfilling Lord, and the Noose of the *Yama* was snapped. *[3-7]*

Sorath M. 9

O man, know thou this as the whole Truth,
That this world is but a dream, and it takes no time to pass. *[1-Pause]*
As the wall of sand, though raised and plastered with care, stays not even for a brief while,
So are the pleasures of Māyā : why involve in them, O Ignorant one ! *[1]*
Be thou Wise, while yet there's time, and Contemplate the Lord.
Says Nānak : "This is the special Wisdom of the Saints, and I've proclaimed it to thee". *[-8]*

Sorath M. 9

I've found not a friend in the world :
For, the whole world is engrossed in its own little pleasures, and no one befriends thee in thy Sorrow. *[1-Pause]*
Thy wife, friends, sons and kinsmen are all attached to thy riches.
And, when they find thee poor, they forsake thy company. *[1]*
What shall I say to this crazy mind why it is attached to them,
And forsakes the Master of the poor, the Dispeller of Fear ? *[2]*
Like the dog's tail, the mind is straightened not, and all my efforts have proved vain.
Says Nānak : "O Lord, Keep thou the Honour of Thy own Nature, (and Save me), for I Cherish Thy Name". *[3-9]*

Sorath M. 9

O my mind, you accepted not the Wisdom of the Guru.
Of what avail are then the close-cropping of your head, and your ochre robes ? *[1-Pause]*
You forsake the Truth and cling to Falsehood and so waste away your life in vain :
And playing many tricks, you fill your belly and then sleep like a cur. *[1]*
You are a sell-out to Maya, and know not the way to worship your Lord.
You are involved in Vice, O crazy one, and forsake the Jewel of the Lord's Name.
You are heedless to your God and pass your days in fruitless pursuits.
Says Nānak : "O Lord, keep Thou the Honour of Thy own innate Nature, (and Save them), for Thy men are ever led astray". *[3-10]*

Sorath M. 9

He who is pained not by pain,
Nor affected by pleasure, nor affection, nor fear ; and gold to him is as is dust ; *[1-Pause]*
And who is swayed neither by praise nor dispraise, nor by greed, attachment, or ego,
And who rises above both joy and sorrow and honour, dishonour ; *[1]*
And forsakes Hope and Desire and remains detached from the world :
And whom Lust and Wrath visit not : within him Abides God. *[2]* **P.634**
He on whom is the Guru's Grace, he alone knows this Way.
Says Nānak, "He Merges in God, as water mingles with water". *[3-11]*

Sorath M. 9

O loved one ! know it in thy mind,
That all are bound to their own joys, and no one belongs to another. *[1-Pause]*
In affluence, everyone would gather round thee :
But when the days are lean, everyone would forsake thee. *[1]*
The house-wife with whom thou art so deeply attached and who clings to thee ever (in life),
Abandons thee, calling thee a ghost, when thy swan-soul flies out of the body. *[2]*
This is the way of the world that whomsoever one loves,
Is of no avail to one in the end, save one's Lord, the God. *[3-12-139]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 1, Ashtapadis, Chautukis

I am torn not by Duality and worship not any but my Lord : I visit not the tombs or the crematoriums.
Nor am I lured by Desire and I still all my Craving through the Lord's Name.
The Guru has shown me my real Self, within my Mind[1], and my Mind is Imbued with Equipoise.
Thou art my All-Knowing, All-seeing Lord, O God, and the True Wisdom is that in which Thou makest me Wise. *[1]*
My Detached Mind is filled with Dispassion ; it is pierced through with the Word.
And within me is the Illumination of God's Light, and I'm Attuned to my True Lord, through the Word. *[Pause]*
Myriads are *Vairagis* who proclaim their faith in Detachedness, but he alone is Detached whom God Loves ;
And who Enshrines the Word in his heart, Imbued with (God's) Fear, and walks in the Guru's Way :
And who Cherishes the One alone, and whose mind wobbles not, and who holds the outgoings of his mind,
And who, Inebriated with Equipoise, Sings ever the Praise of the True Lord, ever awake to His Love. *[2]*
If one's wind-like mind rests in Peace for a moment, one abides in Bliss, through the Lord's Name :
For, one's tongue, eyes and ears are replete with Truth, and one's Craving is stilled through God's Grace.
And then, this *Vairagi* abides in Desirelessness, his Mind seated within itself.
He begs the alms of Contentment, and thus Satiated, Drinks-in the Lord's Nectar all-too-spontaneously. *[3]*
In Duality, how can one attain to Detachment so long as there is even a little Attachment to the Other.
O Lord, the whole world belongs to Thee ; Thou art our only Beneficent God and there is not another without Thee.
The Egocentrics are ever in Sorrow ; they who turn to Thee, them Thou Blessest with Glory.
Thou art our Infinite, Unfathomable and Unperceivable Lord : we can evaluate not Thy Worth. *[4]*
Thou art seated in the seedless Trance ; Thou art the Supereme object of our lives, the Master of the three Worlds, the Name.
Thy creatures fall into the wombs, as is Thy Writ on their Foreheads : and as is the Writ, so is their Experience.
Thou art the Cause of all our deeds : through Thee is Enshrined Thy Worship (in our Minds) : **P. 635**
Abiding in Thy Fear, our minds and mouths are cleansed of their scum, and Thy Unfathomable Wisdom alights upon us. *[5]*

---

1. *Lit.* home.

They who Taste Thy Flavour know alone its Taste, (but become mute like) the dumb eating the sweets.
How can I then utter the unutterable ? I can but only walk in Thy Will.
When the Beneficent Guru Blesses, we become Wise : but the Guru-less have no mind at all.
O Lord, as Thou Willest, so do we act : nay, one cannot play clever with Thee. *[6]*
Some are deluded by Doubt, others are Imbued with Thy Worship, infinitely Mysterious is Thy Play.
And as Thou hast Yoked us, so have we gathered the Fruit; for Thy Writ runs over all.
I would Serve Thee, if I had anything my own to Serve Thee with, but this body and Soul belong to Thee.
Meeting with the Guru, I am Blest with Thy Mercy ; and Thy Nectar-Name has become the Mainstay of my life. *[7]*
And now I abide in the Sky (of my Mind) and am Illumined by Thy Virtues : these then have become my Wisdom and Contemplation.
And my Mind Loves Thy Name, and I Utter it and make others too follow ; I now utter the Quintessence of Thee, my Lord.
The Word is now my Guru, Deep and Waveless ; without the Word, the world goes about like mad.
Nānak : he alone is a Perfect *Vairāgi*, whose Mind rests on Truth, all-too-spontaneously. *[8–1]*

Sorath M. 1, Titukis

Hope and Desire are the chains (of the Soul), as is the way of works.
And shuttling between virtue and sin, one is born and reborn to be wasted away without the Lord's Name.
This Māyā has enticed away the whole world : and all deeds done (in its wake) lead to Sin. *[1]*
Hear thou, O deed-bound Pundit,
The one Deed that leads to Bliss is to reflect on the Reality of the Real. *[Pause]*
One recites the Vedas and the Shāstras, but does deeds of the man of the world.
And one's mind is cleansed not of the scum of Guile, and within one is piled up the Dirt of Sin.
Like the spider, one is caught in one's own web, tossed upside down. *[2]*
Myriads have been thus wasted away by their Evil-mindedness and love of the Other.
Without the True Guru, one is Blest not with the Lord's Name : without the Name, one is rid not of one's Doubt.
For, he who Serves the True Guru Attains Peace, and then cease his comings and goings. *[3]*
One is Blest with Truth and Equipoise, through the Guru, and the Mind, becoming Immaculate. Merges in the True One.
He who Serves the Guru, Knows : without the Guru, no one Knows the Path.
He who has Greed within him, of what avail are his deeds ? He only feeds Himself on Poison through a life of Conceit. *[4]*
O Pundit, if one churns the curds (of God), one obtains the Essence[1],
But if one churns waters of the world, what can one have but froth ?
Without the Guru, all are wasted away by Doubt ; (and one Knows not) the Mysterious God Pervading all hearts. *[5]*
This world is like the cotton-thread twisted all over by Māyā.
Without the Guru, our Bonds are loosed not, practise though we may myriads of deeds.
This world is deluded by Illusion : how strange is its fascination for Illusions ! *[6]*
Meeting with the Guru, the (Lord's) Fear abides in the Mind ; and Fortunate is he who stills his Ego, through God's Fear. **P. 636**
All Ablutions, all Charity, all Goodness consist in this, that one is Blest with the Bounty of the Name from the Lord's Court.
The Guru is the God (whose Fear) keeps us on the Path of the Lord's Name, and with the Lord abiding in the Mind, one is rid of one's Conceit. *[7]*
This body is the Jeweller's store-house wherein the Jewels are of the Lord's Name.
But he alone Deals in them who Dwells on the Guru's Word.
Nānak : Blessed is the Dealer who, Meeting (with the Guru), Deals (in the Lord's Name). *[8–2]*

Sorath M. 1

They who Served their Guru, (even) their associates were Saved.
No one can prevent their entry (into the Lord's Court) and the Nectar-Name sweetens their tongue.
Without (the Lord's) Fear, many are Drowned : it is by His Grace that one is Saved. *[1]*

1. *i.e.* butter.

I'll Praise Thee ever, O God, in every state of the mind,
For, without Thy Boat, one is drowned in the Sea of Fear : how can one go across to the Yonder Shore ? *[1-Pause]*

I Praise Thee, for there is not another worthy of Praise.
Blessed are they who Praise my Lord, Imbued with the Love of the Word :
If I am Blest with their Society, I would churn up the Word for its Quintessence. *[2]*

The True Authority is of the Honour one earns ; on it is the Stamp of the Lord's Name.
One come into the world to be Blest with it, by Realising the Will of the All-powerful Lord.
(But), without the Guru, one Knows not the Will, (nor) the whole Power of the True Lord. *[3]*

In the Lord's Will, one is conceived and thrives in the womb, standing on one's head.
In the Lord's Will does one take birth,
And submits to the Will, is acclaimed at the Lord's Court and Fulfils himself. *[4]*

In the Lord's Will does one come into the world ; in His Will, one passes out of it.
In the Lord's Will is the Egocentric driven along, and suffers Sorrow (at the *Yama's* abode).
In the Lord's Will is the Word Realised, and one is Robed at the Lord's Court. *[5]*

In the Lord's Will, does one count (and seek the reward of) deeds ; in the Lord's Will is one cursed with Ego and the sense of the Other.
In the Lord's Will is one ever on the Round ; and, guiled by Demerit, one Wails.
If one Realises the Will of the Lord, one is Blest with the Glory of Truth. *[6]*

Hard it is to utter or hear the True Name of God.
He who Praises his God, to him I am ever a Sacrifice.
If I am Blest with the Lord's Name, I'd be Satiated ; it is by His Grace that I am so Blest. *[7]*

If my body were the paper and the mind the inkpot,
And if my tongue were the pen : I'd write out thoughtfully the Merits of the Lord.
Nānak : Blessed is such a scribe who inscribes Truth in his heart. *[8-3]*

Sorath M. 1, Dutuki

Thou art our Meritorious and Immaculate God ; but our minds are Soiled.
We Sin ever and gather no Merits which Thou alone can Bless us with. *[1]*

O Love, Creating all, Thou also Sustainest all. **P. 637**
I am Conceited, and a great Sinner :inscribe Thy Great Name in my body and Mind. *[Pause]*
I am lured away by the Poison of Māyā ; and through sharp-wittedness I have lost my Honour.
If the Guru's Wisdom sinks in my Mind, truly then dost Thou, my Master, abide within me. *[2]*

Everyone calls Thee Beauteous and of utter charm, glorious like the *Lalla* flower.
If one loves such a Lord, as Thou, one is acclaimed as True and Meritorious at Thy Court. *[3]*

Thou art over the skies and in the under-world ; and the world too resounds with Thy Wisdom and Virtue.
Meeting with the Guru, one is Blest with Bliss, and one is rid of one's Ego. *[4]*

If one washes one's body with water, one is cleansed not,
But, if one Bathes in the Quintessence of Wisdom, one's body and mind are purged of Sin. *[5]*

One worships the gods and goddesses ; but what can one attain from them ?
One washes the stone-gods in water : but they that themselves sink (can they Ferry others Across?) *[6]*

Without the Guru, the Unknowable God is Revealed not to one, and the world is Drowned, shorn of all Honour.
For, the Glory is in the Hands of God, and he alone who is Blest by Him, Attains to it. *[7]*

The Uncouth Bride[1] then speaks sweetly and Loves her Spouse, Dwelling on (the Lord's) Truth.
She is pierced through with her God's Love and abides in His Truth, Imbued deeply with His Name. *[8]*

Everyone calls God his own ; but it is through the Guru that the Wise One is Revealed.
He who is Immersed in His Love is Saved ; and is approvingly stamped with the True Word. *[9]*

As one stacks a load of firewood but even a little spark can burn it off,
So does the Lord's Name (burn off our Sins) : even if one Enshrines it for a moment in the heart, one Meets with God, all-too-spontaneously. *[10-4]*

---

1. ਬਦੀਅਰਿ : (बर्गरि) *lit.* a woman of Bangar land, *i.e.* untutored, uncouth, uncultured.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 1, Titukis

Thou hast Saved the Honour of Thy Devotees since eternity, O Lord :
For, didst Thou Save not Prehlāda and utterly destroy Harnakashpa?
They who turn Thywards, Believe in Thee, but the Egocentrics are strayed by Doubt. *[1]*
O God, this is Thy Glory :
The Devotees but seek Thy Refuge and Thou Savest their Honour. *[Pause]*
Them the *Yama* can see not, nor Time devour them.
For, they Enshrine only Thy Name in the Mind and are Emancipated through the Name.
All extra-psychic powers, all miracles, cling to their feet, for they are Blest with the Guru-given Equipoise. *[2]*
The Egocentrics are devoid of Faith, for Greed is their driving force.
They Realise not the Mystery of the Word, through the Guru, nor love the Lord's Name.
Their mask wears off in the end : and howsoever they pretend, through Deceit and Falsehood, their word remains insipid. *[3]* **P. 638**
Thou Manifestest Thyself through Thy Devotees, O God, through Thy Devotees art Thou Known.
The world involved in Māyā is subject to Thy Will : Thou art its only Creator-Lord.
(Thy Devotees) still their Ego and Desire, and Realise Thee through the Guru's Word. *[4]*
The Lord Accomplishes the tasks of those who Cherish His Name :
And, by the Guru's Grace, the Lord ever Abides in their Minds and they are wholly Fulfilled.
He who tries to rival them is destroyed : for, them the Lord Himself Protects. *[5]*
Without Service of the True Guru, no one has Attained God : the Egocentrics yelp and wail in vain.
They come and go in an endless cycle, finding no Peace, and Pain is their refuge.
He who turns God-wards partakes of Nectar, and Merges in (the Lord's) Truth through Equipoise. *[6]*
Without Serving the Guru ceases not our Round of births, do what we will.
He who reads the Vedas but indulges in strife, he loses Honour, devoid of God.
True is the Guru, True is his Word : if one repairs to the Guru's Refuge, one is Emancipated forsooth. *[7]*
He whose Mind Enshrines the Lord is Acclaimed as True at the Lord's Court.
The (four) ages resound with his Glory and no one can diminish his Splendour.
Nānak is a Sacrifice to those who Cherish the Lord in their hearts. *[8–1]*

Sorath M. 3, Dutukis

The Lord Himself Forgives His Meritless creatures, and Yokes them to the Service of the True Guru.
Sublime is the Service of the True. Guru, (for through it), one is Attuned to the Lord's Name. *[1]*
The Lord Himself, in His Mercy, Forgives and Unites us with Himself.
Howsoever Sinning and Meritless creatures we may be, the True Guru makes us His own. *[Pause]*
Countless of Sinners were forgiven by the Guru, if they Reflected on the True Word.
They boarded the Boat of the Guru and he Ferried them Across. *[2]*
The rusted iron (of the mind) is transmuted into gold, coming into contact with the Philosopher's stone of the Guru's.
And then one loses one's selfhood, and, the Name abiding in the mind, one's Soul Merges in the Over-soul. *[3]*
Sacrifice am I to the Guru : I am forever dedicated to the True Guru,
Who Blest me with the Treasure of the Name ; through the Guru's Wisdom, I Merge in Equipoise. *[4]*
Without the Guru, Poise comes not in the mind : ask the Wise ones if thou may,
So Serve ever thy Guru, dying to thyself. *[5]*
Through the Guru's Word is God's Fear instilled in the Mind, and then whatever one does is Pious and Pure.
And then one is Blest with the Lord's Love, and one leans ever on the True Name. *[6]*
They who Serve their Guru, I repair to their Feet.
They Fulfil their human birth and procure Forgiveness even for their associates. *[7]*
The True Word alone is True : it is by the Guru's Grace that one is Blest with it.
Nānak : when the Lord's Name comes to abide in the Mind, there is no obstacle on one's Path. *[8–2]*
P. 639

Sorath M. 3

The Lord is Revealed through the Word, when Perfect is one's Destiny.
And, thereafter, one is ever in Bliss, Imbued with the Lord's Love. *[1]*
O God, Thou of Thyself Embellishest us with Thy Love.
Sing ye, O Lovers of the Lord, the Lord's Praise, and be ye Inebriated with His Love. *[Pause]*
Shed your selfhood and Attune yourselves thus to the Service of the Guru.
And then ye Abide ever in Equipoise and sorrow not, and the Lord of Himself comes to be Enshrined in your Minds. *[2]*
The Bride who knows not the Will of her Master, is unwomanly and uncultured.
She who forces her mind to do the deeds also is false, devoid of the Lord's Name. *[3]*
They alone Sing of the Lord, in whose Lot it is so Writ, and they become Detached, Attuned to True Love.
And they Sing ever the Lord's Praise Attuned to their Fearless Guru. *[4]*
He who Sustains and Destroys all, Him Worship thou ever.
O, why forsake such a Lord whose Beneficence is so great. *[5]*
The Egocentric Bride is double-minded[1], Soiled and Vicious, and gets no Refuge at the Lord's Court.
But she who is God-conscious utters His Praise, and Meeting with her Love, Merges in Him. *[6]*
If she Cherishes not God in this life, how will she face her Lord in the Yond ?
For, lo, though forewarned[2], she has been Beguiled, and craves only for Vice. *[7]*
But, she who Cherishes the Name abides in Bliss, and her body exudes Peace and Gladness.
Nānak : Cherish thou then the (Lord's) Name who is of Unfathomable Virtues and Infinite : He is thy Transcendent Lord. *[8-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Ashtapadis

He, the All-powerful Lord, who Created the whole creation and is the Cause of causes,
Who Constructed our body and Soul and Blest us with the Bounty (of His Name).
How is He to be Uttered and Seen ? for He, the Creator-Lord, is Ineffable (and Unseen) :
Praise thy Guru-God, far from Him, one gathers the Quintessence. *[1]*
O my Mind, Dwell on thy God,
For, He Slays thy Sorrow and Blesses thee with His Name. *[Pause]*
He who has everything in His Home, the Nine Treasures, and all,
How can one evaluate His Worth who is the Highest of the High, Unfathomable and Infinite.
He Sustains all creatures and takes Care of them each moment.
Meeting with the True Guru, one is Attuned to His Word, and through it is one's Union with his God. *[2]*
Worship the Feet of the True One, that thy Doubt and Fear are laid low,
And joining the Society of the Saints, thy mind is cleansed, and the Lord's Name is Enshrined within thee :
And the Darknes of Ignorance is dispelled from within thee and thy Lotus flowers.
Through the Guru's Word wells up Joy in thee : all the Deeds fruition through the Guru. *[3]* **P. 640**
Give up the (thoughts of) 'mine' and 'thine', and be thou the Dust for others to tread upon.
And see and hear thou the Presence of the All-pervading Lord.
The day one forsakes one's Transcen dent Lord, is the day of one' Sorrow and Death.
The Lord is the Cause of all causes and all Powers inhere in Him. *[4]*
He Blesses thee with His Love, yea, the Name through which thy love of Māyā is dispelled.
And if He so Wills He Unites thee with Himself ; and within thy heart then abides the Lord's Name.
Through the Guru does thy Lotus flower and thy heart is Illumined.
And the Glory of God becomes manifest, and all over the earth and sky, everything in Bloom. *[5]*
When the Perfect Gure comforts thee with Contentment, thou art then ever Attuned to thy Lord's Love.
And thy tongue utters ever His Name : for this alone, thy life-object, has an everlasting Flavour.
Thou Hearest of Him ever and so Livest eternally, Unmoved'.
O, cursed be the Soul which Believes not in God. *[6]*

---

1. ਡੁਮਣੀ : ਦੋ-ਮਨੀ, ਦੂ ਚਿਤੀ, double-minded.
2. ਕਿੜੀ : (Pothohari, ਕੜ), call.

Sacrifice am I to my Master of a myriad Virtues,
For, He sustains even the stark Sinners and gives a Place to the place-less.
He Brings our sustenance to us with every breath : His Name is Bliss[1].
He who Meets with the Perfect Guru, Perfect is his Lot. *[7]*

I live not without Him even for a moment, in whom inhere all Powers :
And I See His Presence before me ever as I breathe.
Through the Society of the Saints, I was Attuned to Him, and I Saw Him, my All-pervading Lord.
(But), they who love not their God they sorrow themselves to death *[8]*

Clinging to the edge of His Skirt, we are Ferried across the Sea of Fear and Sorrow.
He, in His Mercy, Blesses us : and sides He with us to the end, for ever,
And our body and Mind are comforted, sustained by the Fare of the Name.
Nānak but seeks the Refuge of Him who Destroys the Sins of all. *[9–1]*

Sorath M. 5

The mother's womb which is the sea of Pain, there too the Lord makes us Dwell upon His Name.
But when one comes into the world, one is attached to the Poisonous Sweet of Māyā.
He whom the Lord so Blest, him He led on to the Perfect Guru.
And he then Contemplated ever his God, Attuned to His Name. *[1]*

My body and Mind lean on Thee, O Love,
For, without Thee, there is not another Doer : Thou art the only Inner-knower of our hearts. *[Pause]*
I have travelled through myriads of births, and suffered the Sorrow of coming-and-going,
For, I forsook Thee, my True Lord, and so I came to immense Grief.
They who Met with the True Guru were Attuned to the True Name.
For their sake are we all Emancipated, yea, they who seek the Lord's Refuge. *[2]*. **P. 641**

That what tasted Sweet to me brought Pain to my body :
For, it turned out to be Bitter and led to Sorrow.
The Lord has Strayed us through our indulgence in pleasures, and our Separation from Him ends not.
But, he in whose Lot was Writ by God, the Guru Emancipated him, Uniting him, (with the Lord). *[3]*

One is involved in the snares of Māyā and Cherishes not one's Lord.
But, whosoever forsakes Him, his God, his body returns to the dust.
He Wails immensely and his Pain goes not,
But he whom the Guru Embellishes with the Union of the Lord, he is rooted in God. *[4]*

One must seek not the society of the worshippers of Māyā, as far as one can help,
Meeting with whom one abandons one's God and one quits the world with a Black face.
The Egocentrics get no Refuge, and they are Punished at the Lord's Court.
(But), they who are Blest by the Guru with the Union of the Lord, they are Fulfilled. *[5]*

A thousand trickeries of the mind avail not, nor set disciplines of life :
For they who've turned their back on God, their whole family is cursed
The thing that *is*, one Knows not : but one's illusions are of no avail.
They who are led on to the Guru (by God), they (alone) Cherish the True Name. *[6]*

He on whom is God's Grace is Blest with Truth, Contentment, Wisdom and Contemplation.
He Sings ever the Lord's Praise and his Mind is filled with the Nectar-Name (of the Lord).
He Crosses the Sea of Pain and is Ferried across the Sea of Material Existence.
He alone is integrated with God, he alone is True, on whom is Lord's Grace. *[7]*

The Lord is All-powerful, Compassionate, the Purusha, and our only God, on whom the Devotees lean.
I have surrendered to His Refuge who is the Wise Inner-knower of the hearts.
God then Blesses me both here and Hereafter and stamps my Forehead with the Stamp of Truth.
O Nānak, forsake not thou such a Lord and be ever a Sacrifice to Him. *[8–2]*

---

1. ਗੂੜਾ : (गूड़ा) lit. deep, fast (colour). Here deep red colour is considered joy-giving, auspicious and beautiful. The newly-weds wear this colour.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Ashtapadis

I read the sacred texts and dwelt on the Vedas, and controlled my breath and cleansed my inner system[1],
But I abandoned not the society of the Five (Passions) and so was bound to Ego more and mor· *[1]*
O love, I Met not with my God, howsoever pious the deeds I did,
So, I prostrated myself at my Masters' Door and prayed : "O God, Bless me with a Discriminating Mind". *[Pause]*
I abided in silence and made of my hands the bowl and wandered, naked, through the woods.
And I visited all the pilgrim-stations and river-banks, yea, the whole earth ; but my sense of Duality gnawed ever at my heart. *[2]* **P. 642**
My mind's cravings led me to abide at the holy places : I chose to be sawn alive.
But the mind's scum was cleansed not thus, howsoever I tried. *[3]*
I gifted away immerse gold and horses and elephants and even abandaned my woman to be acclaimed as a man of detachment.
And, I offered in charity land, clothes, food grains and all, but I was ushered not into the Presence of the Lord. *[4]*
I performed worship, and made flower-offerings (to the gods) : I prostrated like a log and performed the six kinds of works.
But I was tied to my self and Attained not to my God. *[5]*
I practised *Yoga*, like a *Siddha*, with all its eighty-four postures :
And achieved a long life, but Met not with my God, and was cast into the womb again and over again. *[6]*
I ruled over lands and indulged in regal pleasures, and swelled by Ego, I commanded men about.
And I slept on a cosy couch perfumed with the *Chandan*-scent, but fell into Hell, in the end. *[7]*
The Highest deed is the Lord's Praise in the Society of the Saints :
But he alone Attains to it, in whose Lot it is so Writ by God. *[8]*
Thy Slave, O God, is Imbued thus with Thy Love :
And Thou art Compassionate to him, and he Sorrows no more, Inebriated with Thy Praise.
[Second Pause-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Sorath, M. 4

Shaloka M. 1

Blessed is *Sorath* if (through it) the True Lord Abides in the Bride's mind :
And her Teeth sparklel without Soil[2], and her Mind is split not[3], and her tongue utters nothing but the True (Name).
And she abides in that Lord's Fear here and Hereafter : and Serves the Guru, without demur.
And even if she has to forego her worldly Embellishments to Receive her Lord, she does so with joy.
Thus is she truly Bedecked with the Lord's Name Embeded in her Mind, and Evil[4] touches her not.
No more for her is the tyranny of her Mother-in-law,[5] nor of Brothers-in-law,[6]
If she's Pleasing to the Lord, O Nānak, she is Blest with jewel-like Destiny, and all that she does is Good and Holy. *[1]*

M. 4

Sorath is Blessed if (through it) the (Bride) seeks out the Lord's Name.
And pleases her Guru, the Purusha ; and through the Guru's Word, utteres the Lord's Name.
She is Attuned ever to the Lord's Love, her Body dyed in His Colour.
For, like the Lord, there is not another : I've searched the whole world through.
The Guru has Blest me with His Name ; so my Mind wobbles not for the love of another.
Nānak is the Lord's Slave : may, he is the Slave of the Guru's Slaves. *[2]*

---

1. ਨਿਵਲਿ ਭੁਅੰਗਮ : *Nivil Karma* is a yogic exercise for cleansing the intestines. *Bhuyangama* is the breath-channel along the spinal cord reaching upto the brain, through which the Yogi carries his breath to unlock the 'tenth door'.
2. *i.e.* one does not eat what is another's due.
3. ਕਤੁ : cut, dent (of envy, etc.)
4. ਪਤੰਗ : (पतंग) *lit.* moth ; insect ; also, worm).
5. *i.e.* Māyā
6. *i.e.* Desires. Such alluisions amply illustrate also how in the joint families the brides were tyrannised over.

Pauri

Thou art my only, only Creator-Lord.
Thou hast Thyself Constructed Thy Play, and Embellished it too.
Thou art my Beneficent Lord : Thou Thyself Enjoyest Thy Bounties.
Thy Writ Runs throughout, O Thou who Brought all Thy Creation into being.
I am a Sacrifice to the Guru through whose Grace I Praise Thee, my only God. *[1]*

Shaloka M. 3

They who were burnt by Ego and strayed by Duality, **P. 643**
Them too the Guru made His own and Saved them.
This world I saw on fire, when I Dwelt on the Guru's Good-intentioned Word.
(But), they who are Imbued with the Word are comforted, and practise ever the Truth. *[1]*

M. 3

Fruitful is the Service of the Guru : Blessed is such a life.
He who forsakes not the Guru in life or death, he alone is Sagacious and Wise.
He Emancipates all his 'kindreds' and is Approved (by the Lord).
Those turned God-wards are Approved in life as in death ; the Egocentrics are born only to die.
But they, Nānak, Die not who are Merged in the Guru's Word. *[2]*

Pauri

Serve thy Immaculate Lord : Dwell thou on the Lord's Name.
And join the Society of the Saints that thou Mergest in the Lord's Name.
O God, Great is Thy Service : Yoke me, the Ignorant one, to it, in Thy Mercy.
O Lord, I'm Thy Slave : Command me Thou about as Thou Willest ;
And I'll Serve Thee, by the Guru's Grace, as the Guru instructeth me. *[2]*

Shaloka M. 3

As is the Lord's Writ of our past, so do we act :
Drugged with the potion of Attachment, we forsake the Treasure of Virtue.
Think not that the world liveth : for it is Dead, being lost in Duality.
They who Cherish not the Lord's Name, by the Guru's Grace, they Attain not the nearness (of God).
They Suffer immensely, for neither their sons nor wives keep their company.
They are Dishonoured by the world, and, in Distress, they Sigh and Wail.
No one has Faith in the Egocentrics : for they have lost their Trust.
Nānak : the God-men are Blest with immense Bliss, for within them abides the Lord's Name. *[1]*

M. 3

They alone are my kins, my friends, who meet me with love, through the Guru's Door.
And act as is the Guru's Will and are Merged ever in (The Lord's) Truth.
They who, in their Ego, do Evil and are strayed by Duality are no one's friends.
For, the Egocentrics serve their own ends : so, how can they fulfil any one else ?
Nānak : such is the God's Writ of their Past ; so, how can anyone erase it, pray ? *[2]*

Pauri

Thou Thyself Created the world : all this is Thy Play.
Thou Thyself Created the three Modes and accentuated men's love of Māyā.
And one does deeds in Ego and, being called to Account (by God), is cursed with coming and going.
They whom the Lord Blesses with His Grace, they know the Quintessence, through the Guru.
Sacrifice am I to my Guru : I'm forever dedicated to his Presence. *[3]*

Shaloka M. 3

Māyā and Selfhood entice away the mind : surreptitiously, they have eaten up the whole world.
The Egocentrics are eaten away, but the God-men are Saved, for they are Attuned to the True Name.
Without the Lord's Name, the world wanders about like mad : through the Guru have I known this Truth.
One wastes away one's life in Strife and Enshrines not the Bliss-giving Lord in the mind. **P. 644**
(But), they alone Attain to the Lord's Name, Nānak, in whose Lot it is so Writ by God. *[1]*

M. 3

Within one's Self is the (Lord's) Nectar, but the Egocentrics know not its Taste,
As the deer knows not of the musk within and wanders about, guiled by Doubt.
So doth the Creator-Lord Destroy such a one : that he, forsaking the Nectar, in-gathers Poison.
Some there are who're awakened to Reality, by the Guru's Grace, and so they See, within, the Supreme Lord.
Their body and Mind are comforted, and their tongue Tastes the Flavour of God.
Through the (Guru's) Word, wells up the (Lord's) Name within us : through the Word is our Union with the Lord.
Without the Word, the whole world wanders about like mad, and wastes away the opportunity of life.
Nānak : the Word is the only Nectar, and through the Guru is it Received. *[2]*

Pauri

Unfathomable is our Lord : so, how is one to attain unto him ?
He has neither form, nor sign : Unseen is He ; then, how is He to be Dwelt upon ?
He is Formless and Detached and Unknowable : then, which of His Attributes is one to Sing?
He to whom the Lord Himself Reveals His Path, he alone knows its Mystery.
It is through the Perfect Guru that one Sees (one's Lord) ; it is through the Service of the Guru that He is Attained. *[4]*

Shaloka M. 3

If my body is crushed in a crusher, it yields not a drop of blood.
(For), my Soul is a Sacrifice[1] to the Lord : it is deeply in Love with the True One.
Says Nānak : I live in the Presence of my God, night and day. *[1]*

M. 3

O, Wondrous is my God : He Entices away my Mind with His Love.
And His Love wears not off : nor do I take to another,
As the cloth, when cultured, and dyed in madder, loses not its colour. *[2]*

Pauri

The Lord Himself Pervades all : Himself He makes us Utter (His Name).
He Himself Creates the Creation and Yokes each to his task.
Some He Attunes to Himself : others He Himself Wastes away.
Some He Leads on to the Path : others He Himself Strays away.
Nānak Dwells only on the Lord's Name : (and) through the Guru ('s Word), he Sings the Lord's Praise. *[5]*

Shaloka M. 3

Fruitful is the Service of the Guru, if one does it with the whole Mind.
And, one Attains the Fruit of one's heart's Desire ; and Ego goes from within one.
One breaks one's Bonds and is Emancipated, and is Merged in the True One.
The (Lord's) Name in this world is hard to Attain : through the Guru is the Name Enshrined in the Mind.
Nānak : he who Serves his Guru, I'm a Sacrifice to him. *[1]*

M. 3

The Egocentric can conquer not his mind, for he clings to the Other.
He gets no Peace even in dream, and passes from one Pain to another.
All over, the Pundits have been worn out reading, and the adepts going into a trance.
But, this mind is not under their sway, and they've been tired out, doing such deeds.
Some have worn many kinds of mendicant's robes, and washed themselves at all the pilgrim-stations.
But they know not the state of their minds, for they are beguiled by Ego and Doubt. **P. 645**
Others, by the Guru's Grace, are filled with the Lord's Fear ; and, by Good Fortune, God comes to Abide in their Minds.
Through God's Fear, they control their minds and, through the Word, they destory their sense of selfhood.
They, who are Imbued with Truth are Immaculate, and their Soul Merges in the Oversoul.
And, Meeting with the Guru, they are Blest with the (Lord's) Name, and they Merge in Bliss. *[2]*

---

1. ਚਉਖੰਨੀਐ : (from Sans. ਖੰਡ, part, bit): *lit.* in four bits.

Pauri

The glory of the kings and emperors stays but for a few days.
(For), the colour of Māyā is like the colour of safflower, and it wears off after a brief moment.
It, goes not along with one, and one carries the load of Evil on one's head.
How dreadful one looks when Death drives one along.
And then one can get not the opportunity again, and so, regretfully, one Grieves. *[6]*

Shaloka M. 3

He who turns his back upon the Guru, suffers Sorrow, bound (to one's Desires).
He's born only to die over and over again, and Meets not with his God.
His mind is split by Doubt, and Pain leads to more Pain.
Nānak : (When) the Lord Forgives in His Mercy, through the Word Unites He him with Himself. *[1]*

M. 3

They who turn their back upon the Guru, get no Refuge,
As the deserted woman goes from door to door and, being low, earns a bad name.
Nānak : if one is forgiven by the Guru, he Unites one (with the Lord). *[2]*

Pauri

He who Serves one's True God, he's Ferried across the Sea of Existence.
He who utters the Lord's Name, him the *Yama* passes by.
They who Dwell on their Lord, are Robed at the Lord's Court.
O God, they alone Serve Thee on whom is Thy Grace.
I'd utter Thy Praise ever, O Lord, for I'm rid of my Doubt and Fear, by the Guru's Grace. *[7]*

Shaloka M. 3

In the salver (of the Mind) are three[1] things : yea, this is the ambrosial food of God.
Partaking of it, the Mind is satiated, and one arrives at the Door of Deliverance.
This fare one can find not, O Saints, save if one Reflects on the Guru's Word.
How is then one to solve this riddle[2] ? (for) it puzzles ever our minds.
The Guru has set this problem before us : and its solution, his Devotees have found.
Nānak : he whom the Lord Blesses, Knows this Mystery, and Attains he to the Lord, seeking Him, through the Guru. *[1]*

M. 3

They whom the Lord of Himself United with Himself, are Attuned to the Guru.
But, they whom He tore apart from Himself, they were wasted away for their love of the Other.
Nānak : what can one attain without Destiny ? (For), one earns what is Writ for one by God. *[2]*

Pauri

Come, O mates, let us together Praise our Lord.
Let us Praise His Name and be ever a Sacrifice unto Him.
They who Heard and Believed in the Name, I'm forever dedicated to them.
O Lord, lead me on to my mates, who've turned to Thee, that I too may Meet with Thee.
I'm ever a Sacrifice to them who See before themselves the Guru's Presence forever. *[8]*

Shaloka M. 3

Without the (Lord's) Name, all are strayed by Doubt : and they lose ever in life. **P. 646**
And becoming self-willed, they do the deeds, enveloped by the Darkness of Ego.
But turning God-wards, one drinks Nectar, by Refleting on the Word. *[1]*

M. 3

(The God-man) sleeps in Poise ; he is in Poise, even while awake.
And he Praises ever his Lord, the God.
The Egocentric abides in Doubt, beguiled by Illusions,
And within him is Anxiety and he Sleeps not (in Peace).
The Wise of God sleep and wake in Equipoise,
I'm a Sacrifice to those who are Imbued with the (Lord's) Name. *[2]*

---

1. *i.e.* truth, contentment and discrimination.
2. ਮੁਹਾਵਣੀ : (ਮੁੰਹਾਵਣੀ) *lit.* a sealed cover ; an enigmatic proposition.

Pauri

They alone Dwell on the Lord's Name who are Imbued with Him.
They Contemplate the One Lord alone : for He alone is Eternal and True.
He alone Pervades all : from Him alone is all Creation.
They who Contemplate the Lord's Name are purged of all Fears.
The Lord Himself Blesses us with the Guru's Word : by the Guru's Grace, do we Dwell upon Him. *[9]*

Shaloka M. 3

When one is possessed not of Wisdom, one Knows nought ;
Nor Sees. So, being Ignornt and Blind, how will one Praise the Lord ?
Nānak : when one Realises the Lord, the (Lord's) Name abides ever in the Mind. *[1]*

M. 3

There is but one Word, uttered by thy only Guru ; so reflect thou on His Word.
True is this Store-house ; True its Wares ; (for) its Treasures are full with the Jewels (of the Lord's Name).
It is by the Guru's Grace that we are Blest with the Word,
And Dealing in this True Merchandise, we earn the True Profit of the Name.
Abiding in Māyā[1], one is Blest with the Nectar-Name by the Lord's Grace.
Nānak : let's Praise the True One. O, Blessed be our God who Bedecks us (with His Blessed Name). *[2]*

Pauri

They within whom is Falsehood love not the (Lord's) Truth.
If someone utters the Truth, the False one is burnt.
As the crow feeds itself upon dirt, so does the False one on Falsehood.
He on whom is the Lord's Mecry, Dwells on the (Lord's) Name.
(Yea), he who, by the Guru's Grace, Contemplates the Name is rid of Falsehood and Sin. *[10]*

Shaloka M. 3

O wavering, wobbling[2] Sheikh, bring thy mind back to thy only Home.
Give up thy fruitless quibbles, and Realise the Guru's Word.
Surrender thyself wholly to thy Guru, for He is they All-wise, Inner-Knower.
Still thy Hope and Desire and live (in the world), as if you were a guest.
If you follow the Guru's Will, you are Honoured at the Lord's Court.
Nānak : they who Cherish not the Name, O, cursed be their wears and eats. *[1]*

M. 3

Infinite is the Lord's Praise, beyond value is He.
Nānak : the God-men utter ever the God's Praise and Merge in His Virtues. *[2]*

Pauri

The Garment of the body becomes Beauteous, if one Worships one's Lord.
Its Silk is (then) woven of a myriad threads, in a myriad ways.
Rare is the Knower who Knows its Mystery, Reflecting (on it) in the Mind.
(But), he alone has this sense of Discrimination, whom the God Himself so Blesses.
Nānak proclaims after a great thought : "Hark, O Men, the Lord is ever True : Ever-true is our God". *[11]*

P. 647

Shaloka M. 3

Great men speak in terms of the particular : but their Wisdom is applicable to the whole world.
He who turns God-wards Fears his God and Knows his Self.
And, by the Guru's Grace, Dies he to his Ego : and then his Mind is content within itself.
Nānak : they who have no Faith in their own Mind, what kind of Wisdom will they impart to the others? *[1]*

---

1. *Lit.* poison.
2. ਚਉਚਕਿਆ ਚਉਵਾਇਆ : (चउचकिआ चउवाइआ) *lit.* (wandering in) four (ਚਉ) corners (ਚਕਿਆ : ਚਕ) ; (wafted by) four (ਚਉ) winds (ਵਾਇਆ : ਵਾ).

M. 3

They who have Attuned not their minds to their God, come to Grief in the end.
They are Blind from within and without, and in no-wise are they Awakened.
O Pundit, the whole world is Emancipated for the sake of those who are ever Imbued with the Lord's Name :
They who Praise the Lord, through the Guru's Word, their beings are Merged in their God.
O Pundit, Duality avails one not : one earns not the (Lord's) Riches thereby.
He who reads but is Contented not, burns ever in his inner Fire.
His Wailings end not, nor departs his Doubt from within.
Nānak : without the Lord's Name, one quits the world, Dishonoured and Unsung. *[2]*

Pauri

O Love, lead me on to my Guru, my Friend, that I know Thy Path.
He who shows me Thy Path, O Love, I'm a Sacrifice to that Friend.
I will share his Virtues and, in His Society, Dwell on Thy Name.
I will Serve Thee ever, O Love, and be Blest with Thy Peace.
My life is Dedicated to the Guru who made me Wise-in my God *[21]*

Shaloka M. 3

O Pundit, one's Scum is cleansed not even if one reads the Vedas through the four ages.
The three Modes are the source of Māyā, and, scourged by Ego, one forsakes the Lord's Name.
The Pundits are Deluded, being attached to the Other, and dealing as they do in Māyā.
Within them is Craving, and so famished by their Hungers, they are Wasted away.
When one Serves the Guru, by Reflecting on the True Word, one attains Bliss,
And one's Cravings is then stilled in the Love of the True Name.
Nānak : they who are Imbued with the (Lord's) Name are Satiated all-too-spontaneously, yea, they who've Enshrined the Lord in their heart. *[1]*

M. 3

The Egocentric Dwells not on the Lord's Name, and so he comes to immense Grief.
Within him is the Darkness of Unwisdom, and he's Awakened not to his God.
He forces his will, and sows not the seed of Poise : how will his Hunger be satiated in the Yond ?
He fousakes the (Lord's) Name, the Treasure of all Good, and clings to the Other.
Nanak : through the Guru one attains Glory, if the Lord of Himself Unites one with Himself. *[2]*

Pauri

Beauteous is the tongue if it utters the Lord's Praise.
He whose Mind, mouth and body resound with the Word is pleasing to the Lord.
He who, by the Guru's Grace, participates in God, is Satiated.
He Sings ever the Praise of His Lord and instructs himself in the Lord's Virtues.
(But), he on whom is the Guru's Grace he alone Utters the Guru's Word. *[1]*

Shaloka M. 3

As the elephant surrenders its will to the goad and the anvil to the smith.
So should one surrender one's body and mind (to the Guru), and be ever alert in the Service of God.

P. 648

So should one still one's Ego, and thus have sway over the whole world.
Nānak : one knows this only through the Guru, when God is Merciful to one. *[1]*

M. 3

They who Dwelt on the (Lord's) Name, by the Guru's Grace, Approved is their coming into the world.
Nānak : they are Honoured at the Lord's Court, and they Emancipate their whole lineage. *[2]*

Pauri

The Guru's Devotees are United by the Guru with himself.
Some he keeps in his Presence : others he yokes to his Tasks.
They who Cherish the Guru in the Mind, them the Guru Blesses with the Love of God.
The Guru loves his Devotees like his friends, sons and brothers.
Utter ye all the Guru's Name : for thus are ye Blest with (Eternal) Life. *[14]*

Shaloka M. 3

Nānak : the Unwise Dwell not on the Lord's Name and do other deeds.
They are Punished at the *Yama's* abode : and, they are cast again into the womb and wasted away by Sin. *[1]*

M. 3

Nānak : they who Serve their True Guru are Approved of by God.
(For), they are Merged in the Lord's Name, and ceases their coming and going. *[2]*

Pauri

We gather illusory riches and, in the end, come to Grief.
We build mansions and palaces, but they go not along with us.
We nurture many kinds of horses, but of what avail are they ?
O ye Saints, Attune yourselves to the Lord's Name which keeps your Company in the end.
Nānak has dwelt on the Name and lo, he's Blest with Bliss. *[15]*

Shaloka M. 3

Without the Lord's Grace, one Attains not to the (Lord's) Name : it is through Perfect Destiny that one is so Blest.
Nānak : if the Lord is Merciful to us then He, through the Guru's Word, Unites us with Himself. *[1]*

M. 1

The dead may be cremated, or buried, or thrown to the dogs,
Or, cast to the waters, or thrown into the well :
But, no one knows, O Nānak, where merges one's Soul in the end ?

Pauri

Blessed are the eats, wears and riches of those who are Imbued with the Lord's Name.
Blessed are their homes, temples, palaces and rest-houses, dedicated to the Devotees and mendicants of God.
Blessed are their horses, saddles and horse-cloths which are yoked to the Service of the Saints.
Pure are all their deeds who Utter ever the Lord's True Name.
They who treasure Piety, repair to the Guru's Feet. *[6]*

Shaloka M. 3

Nānak : he who forsakes the (Lord's) Name, loses both here and Hereafter.
All his contemplation, austerities, and self-disicipline, is wasted, and he is guiled by the Other.
He is Punished at the *Yama's* abode : and comes to immense Grief. *[1]* **P. 649**

M. 3

They who bear enmity to the Saints and love the Sinners,
They get no Peace here or Hereafter : they are born to die again and over again.
Their Craving is stilled not : they are wasted away by Duality.
Their countenances are blackened in the Lord's True Court.
Nānak : without the (Lord's) Name, one finds Refuge neither on this side nor on that. *[2]*

Pauri

They who Contemplate the Lord's Name, their Minds are Imbued with the Name.
They who Enshrine Him in their Mind and heart, see not any but their Lord.
But they alone Serve the Lord in whose Lot it is so Writ by God.
They Sing ever the Lord's Praise and instruct their Mind in the Virtues of the Lord.
Glory be to sech godly beings who Merge in the Lord's Name, by the Guru's Grace. *[17]*

Shaloka M. 3

Hard is the Service of the Guru : it is through Self-surrender that it is attained.
He who Dies in the Word Dies not again : then, his Service is of account to the Lord.
He who touches the Philosopher's stone, becomes like it, and he is Attuned to the (Lord's Truth.)
He in whose Lot it was so Writ in the past, he Meets with the Guru and God.
Nānak : God accepts in His Service no one for his mere deeds, but him whom He Forgives and makes His Own. *[1]*

M. 3

The Unwise know not good from bad, misdirected by their self-interest.
(But), if they Realise the Word, they Attain to their True Home, and their Light Merges in the All-Light.
In their Minds is (then) Enshrined the Fear of the True One, and their Intuition is awakened.
The Guru plays within them, and of himself he Attunes them to their God.
Nānak: Meeting with the Guru one is wholly Fulfilled, but this Union is through the Lord's Grace. *[2]*

Pauri

Blessed are the Devotees who Utter the Lord's Name.
Blessed are the Saints who Hear the Lord's Praise.
Blessed is the Destiny of the Holy, who Sing their God's Praise to become Virtuous.
Blessed is the Lot of the God-men, who conquer their minds, through the Wisdom of the Guru.
Most Fortunate is the Destiny of the Devotees who repair to the Guru's Feet. *[18]*

Shaloka M. 3

He who Knows Brahma, his Brahminhood avails, and he is Attuned only to the Word.
They who Enshrine the Lord in their Mind, them seek out the extra-phychic powers and all treasures of the world.
Without the Guru, one Attains not to the (Lord's) Name : Reflect thou and See.
And it is through Perfect Destiny that one attains to the Guru, and gathers Bliss through the four ages. *[1]*

M. 3

Whether young or old, the Craviag of the Egocentrics is stilled not.
But they who turn God-wards are Imbued with the Word, and losing their selfhood are Calmed and Cooled.
They have inner Contentment and Hunger no more.
And whatever they do is Approved (by the Lord), yea, they who're Attuned to the Lord's Name. *[2]* **P. 650**

Pauri

I am a Sacrifice to the God-conscious Devotees of God.
I seek to see their sight who Contemplate the Lord's Name.
And Hearing the Lord's Praise, I seek to Utter it too and to inscribe it in my Mind.
I seek to Praise the Lord's Name with Devotion and to uproot[1] all my Sins.
Blessed, Blessed is the body, wherein are planted the Feet[2] of my Guru. *[19]*

Shaloka M. 3

Without the Guru, there is no Wisdom, nor Peace abides in the mind.
Nānak : shorn of the (Lord's) Name, the Egocentrics waste their lives in vain. *[1]*

M. 3

The ascetics and the seekers all seek to Attain to the Name, and practise concentration therefor.
But without the True Guru one Attains it not, for the Name is Received through the Guru.
Without the Name all miracles, all extra psychic powers, all eats and wears are vain.
That, indeed, is the miracle, and the extra-psychic powers, which the Lord Blesses us with, all-too-spontaneously.
Nānak : The True Miracle is this that one Enshrines in the Mind, the (Lord's) Name, by the Guru's Grace. *[2]*

Pauri

I am the Lord's bard, for I Sing ever the Song of God's Praise.
I Utter and Hear ever His Word who is the Master of Māyā.
The whole world begs at the Door of the Beneficent Lord ; yea, all His creatures seek His Bounties.
O Lord, Bless me in Thy Mercy, for Thou Blessest even the worms in the stones.
Nānak has Contemplated the Lord's Name and so gathered the Lord's Riches, through the Guru. *[20]*

Shaloka M. 3

To gather knowledge is no more than to follow the way of the world, if one has Craving and Sin within.
In Ego, one is Wasted away even by knowledge, for then one loves the Other.
He alone is Wise who Dwells on the Guru's Word,
Who Searches his within and gathering the Quintessence, Attains Deliverance.
He Attains to God, the Treasure of Virtue, and, in Equipoise, Reflects on Him.
Blessed is the Merchant, Nānak, whose Capital-stock is the Lord's Name. *[1]*

---

1. ਤ੍ਰਿਖਾ : (From Sans. कृष्, to drag, pull, tear), uprooted.
2. ਵਿਖਾ : (Sindhi), step.

M. 3

No one Wins (the Game of life) if one overpowers not one's mind.
But one's mind is overpowerod not, even if one roams through all the pilgrim-stations, wearing all kinds of garbs.
This mind is overcome in one's life, through the Guru, if one is Attuned to the (Lord's) Truth.
Nānak : thiswise is the Soil of the mind eradicated, that one burns off one's Ego through the Word. *[2]*

Pauri

Meet me, O Saints, and Bless me even with a particle of the Lord's Name.
Bedeck me with the Presence of my Lord and let my wear be of Forgiveness.
For, the Lord Loves such Embellishments which make One Love one's God.
He who Utters the Lord's Name, night and day, his Sins are eradicated instaneously.
He to whom the Lord is Beneficent, he, through the Guru, wins the Game of life, Contemplating the Lord's Name. *[21]* **P. 651**

Shaloka M. 3

The Sins of a myriad births stick to this mind and Black is now its countenance.
Like the oilman's duster it is cleansed not, even if it be washed a hundred times.
By the Guru's Grace one Dies to the self, and one's mind's current is turned.
Nānak : the Mind is then soiled not and one is cast not into the womb again. *[1]*

M. 3

Of the four ages, the Kali-age alone is cursed, but there is a Sublime state too in this age:
By the Guru's Grace, one is Blest with the Lord's Praise, in whose Lot it is so Writ by God.
Nānak by the Guru's Grace, then, one utters the Lord's Praise, and in it one Merges. *[2]*

Pauri

O God, lead me on to the Society of the Saints, that I Utter the Holy Word with my tongue.
And I utter the Lord's Praise ever and Enjoy ever the Lord's Love, through the Guru's Word.
He who ministers to his Soul the Cure-all of the Lord's Contemplation, is rid of all Sorrow and Pain.
They whom the Lord Forsakes not, they are the Perfect ones, the Lord's Own.
They who, by the Guru's Grace, Dwell on the Lord, are no longer under the sway of the *Yama.* *[22]*

Shaloka M. 3

O man, oppressed by the Nightmare[1] (of Desire), the Night (of thy life) has passed off.
You were Awakened not by the Guru's Word, nor were you ever inspired by God.
O cursed be the body without Merit, which practises not the Guru's Word.
I've seen the world Burnt by Ego and the sense of Otherness.
Nānak : he who seeks the Guru's Refuge is Saved, for he Contemplates the True Word in the Mind. *[1]*

M. 3

Imbued with the Guru's Word, the (Lord's) Bride is rid of Ego and she Attains Glory.
She walks in her Lord's Will ; yea, this is the Embellishment she Decks herself with.
Beauteous is the Couch (of her Mind), wherein she Enjoys her Spouse, her God,
Her Spouse dies not, nor she grieves for Him : and she too becomes His Eternal Bride.
Nānak : the Lord Unites her with Himself, for she loves the Guru (through) His Word. *[2]*

Pauri

They who identify[2] themselves not with the Guru, O cursed be such beings.
O God, let me not see their sight, for they are the great Sinners who silence the Voice of their Souls.
Like the abandoned woman, they go from door to door, with an Evil mind.
By Good Fortune, they repair to the Society of the Saints and are Blest by the Guru.
O God, lead me on to the Guru that I be a Sacrifice unto him. *[23]*

---

1. ਉਥਾਰੇ (उथारे) : (Sindhi ਉਥਾੜੇ), nightmare.
2. ਗੋਪਿਆ : (from Sans. गुप्, to hide, conceal), *lit.* concealed.

Shaloka M. 3

Through the Guru's Service wells up Gladness and then Sorrow touches one not.
And cease one's comings and goings, and Time obliterates one not.
And one's Mind is Imbued with the Lord, and it Merges in the True One.
Nānak ; I am a Sacrifice to those who walk in the Guru's Will. *[1]*

M. 3

Without the (Lord's) Word, the Bride is Purified not, even if she embellishes herself in a myriad ways.
She Knows not her Lord, for she loves the Other. **P. 652**
Nānak : Impure and Meritless and Unwomanly is such a Bride. *[2]*

Pauri

O God, be Merciful that I Utter only Thy Word.
And Contemplate Thy Name, and Utter only Thee and reap Thy Profit.
They who Dwell on the Lord, night and day, Sacrifice I am to them.
They who Dwell on the True Guru, them I seek to see with my eyes.
Sacrifice am I to the Guru, who United me with my God, my Friend and Kindred. *[24]*

Shaloka M. 4

The Lord Loves His Servants : He is the Friend of His Slaves.
The Lord is swayed by His Servants, as is the instrument in the hands of the player.
The Lord's Slaves Contemplate the Lord, and they Love and Adore Him.
O God, hearken to our Prayer, and let Thy Mercy rain on the whole world.
The Praise of the Lord's Devotees is indeed the Praise of the Lord.
The Lord Loves His Praise, so He Loves His Servants being Acclaimed.
That Servant too Contemplates nothing but the Lord's Name, and between him and God there is no separateness.
Nānak is the Lord's Slave : O God, Save Thou his Honour. *[1]*

M. 4

Nānak Loves the True Lord and lives not he without Him.
When the True Guru is Met with, one Meets with the Perfect God, and one Tastes the Essence of the Lord. *[2]*

Pauri

O God, I Sing Thy Praise, night and day, and in the morn,
All thy creatures Contemplate but Thy Name.
Thou art our only Giver, O God, we are Blest with what Thou Givest.
In the Society of Thy Saints, all our Sins are eradicated.
Nānak is a Sacrifice a myriad times to Thee, O Lord. *[25]*

Shaloka M. 4

When Ignorance fills one's mind, one's intellect is dimmed and one Knows not the Guru.
Within one is then Deceit, and so one sees Deceit all over, and is thus wasted away.
One Enshrines not the Guru's Will in the Mind, and roams about to serve one's own ends.
But, if the Lord is in Mercy, then one Merges in the Word. *[1]*

M. 4

The Egocentric is shot through with the love of Māyā, and, being yoked to the Other, his mind is held not.
He Burns in its Fire, day and night and by Ego is he Consumed.
Within him is Greed, the Great Darkness, and no one come near him.
He is Unhappy himself and gathers no Gladness, and is born to die again and over again.
Nānak : The True Lord Forgives him too, if he is Attuned to the Guru' Feet. *[2]*

Pauri

That Devotee, that Saint, is Approved whom the Lord Loves.
They alone are Clever[1] and Wise who Dwell on their Lord, the God.
They feed themselves on the Nectar-Name, the Treasure of all Good.
They apply the Dust of the Saints' Feet to their Foreheads.
And so, Nānak, they become Immaculate, for they Bathe in the Fount[2] of the Lord (within). *[26]*

---

1. ਬਿਚਖਣ : (Sans. विचक्षण), wise, clever.
2. ਤੀਰਥਿ : (Sans. तीर्थम्), *lit.* a place of water ; place of pilgrimage.

Shaloka M. 4

The God-conscious being is at Peace, for his body and Mind are Merged in the Lord's Name. **P. 653**
He Contemplates the Name, Utters the Name and is Attuned only to the Name.
He gathers the Bounty of the Name, and all his Cares are past.
Meeting with the Guru, the Name wells up in his Mind and cease his Hungers and Cravings.
Nānak : Imbued with the Name, he gathers only the Name in his skirt. *[1]*

M. 4

He who is cursed by the True Guru, the Purusha, he wanders about, forsaking his Home.
He gets a bad name here, and his Face is Blackened Hereafter.
He raves like mad, and slandering[1] others, he dies.
How can one help him, when the God Himself has Writ such a Lot for him.
Wherever he goes, he lies, and thus is pleasing to no one.
O Saints, see ye the Glory of the Lord that as one does, so is one rewarded.
This is the eternal Truth of God, which one learns at the Lord's Door, and which Nānak proclaims here and now[2], to the whole world. *[2]*

Pauri

The Guru has himself established the True Abode (of the Saints) and guarded it with his own hosts.
Thus is our Hope fulfilled, and we are Imbued with the Love of the Guru's Feet.
How Compassionate is our infinite Guru who demolishes all our Sins.
The Guru has been Merciful to us, and he has made us his own.
Nānak is a Sacrifice to the Guru, whose Merits are infinite. *[27]*

Shaloka M. 1

Whatever is in the Lord's Will, that we Receive : and nought else, O Pundit, avails us.
As is the Lord's Command, so it happens ; and so do men act and move. *[1]*

M. 2

The Lord holds in His Hands the Yoke (of His Will), but as is our past, so Drives He us (in the present).
And, then, wherever are we destined to receive is our Feed, thither we go: this O Nanak, is the whole Truth [2]

Pauri

It is the Lord Himself who Establishes everything.
He Himself Brings all into being, and Himself Destroys He too.
He Himself Creates the creatures and Sustains them too.
He takes His Slaves to His Bosom, and Blesses them He with His Eye of Grace.
Nānak : His Devotees are ever in Bliss, for they have burnt off their sense of the Other. *[28]*

Shaloka M. 3

O man, Dwell on thy God in His Love, with a single Mind.
Glorious is thy Lord : He Regrets not what He Gives.
I'm ever a Sacrifice to the Lord, Serving whom one is ever in Bliss.
Nānak : they who Meet with their Lord, by the Guru's Grace, shed their Ego, Attuned to the Word. *[1]*

M. 3

The Lord Himself Yokes us to His Service, Himself He Blesses.
He Himself is the Father and Mother of all, and takes care He of all, Himself.
Nānak : they who Dwell on the (Lord's) Name abide in their Self, and their Glory is Acclaimed through the ages. *[2]*

Pauri

Thou, O Creator-Lord, art the Cause of causes : there is not another without Thee.
Thou Thyself Created the world : Thou Thyself will Destroy it too.
Thy Word alone Prevails : and that alone happens what Thou Dost. **P. 684**
Thou Blessest us with Glory, through the Guru, and we Attain to Thee.
Nānak Contemplates Thee, O Lord, by the Guru's Grace ; O, Blessed, Blessed is our Guru. *[29-1]*

---

1. ਝਗੂ ਸੁਟਦਾ : *lit.* spitting, *i.e.*, slandering.
2. ਅਗੋ ਦੇ : ਅਗੇਤਰੇ (अगेतरे) ; *lit.* in advance ; beforehand.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Sorath : Word of Bhagat Kabirji

The Hindus are worn out worshipping the idols, and the Muslims bowing their heads (to the Kaaba).
Some are cremated, while the others are buried ; but none, O God, has found Thy True State. *[1]*

O my mind, the world is but a blind well,
And the *Yama* has cast its net on all sides, far and wide. *[1–Pause]*

The poets passed off reciting their poetry ; the *Kāpris* repairing to Kedārnātha,
And the *Sanyāsins* raising a tuft of matted hair ; but no one of these has found Thy True State. *[2]*
The kings were wasted away, gathering riches and burying their treasures under the earth :
And the Pundits wasted their life reading the Vedas and men of lust feeding their eyes on the beauty of women. *[3]*

Without the Lord's Name, all are lost : search ye within, and see.
Says Kabir : "Hark, O men, no one has been Emancipated without the Lord's Name". *[4–1]*

Our body is burnt to ashes : that what remains is eaten up by the worms.
As the mud pitcher breaks if filled with water, so does our body (if it abides in Time). *[1]*

O man, why you pride thus, and on what ?
Why have you forgotten the abode of the womb, where you stood for long months on thy head ? *[1–Pause]*

As does the bee collect honey, so the fool-hardy[1] his riches.
But when he dies, all yell : "O take him, take him away, why are you keeping this ghost here". *[2]*
Upto the threshold accompanies the wedded wife, and thereafter the friends.
The kindreds accompany the hearse to the crematorium, but the swan-soul flies alone. *[3]*

Says Kabir : "Hark, O men, ye are trapped by the well of death,
And are bound to Māyā, through Ignorance, as the parrot is caught in the reed." *[4–2]*

Hearing the Vedas and the Purānas, I too sought to go the Way of Works,
But seeing the wise being trapped (this-wise) by Death, I came away from the Pundit, in dismay. *[1]*

O mind, your only task remains unfulfilled,
For, you dwelt not on your God[2]. *[1–Pause]*

You repaired to the woods and took to austerities and *Yoga*, and fed yourself only on the roots.
But, be you a Yogi or a follower of the Veda, a man of silence or of one word, you are released not from the *Yama's* noose. *[2]*

You took not to the Loving Adoration of God, and taking to this symbol and that, you handed over your body to the *Yama*.
He who pretends to be lured away[3] by (empty) sounds, O, how is he to be attached to God ? *[3]*

The whole world is under the sway of the *Yama* : the Deluded man of knowledge also goes the same way.
Says Kabir : "Man is Emancipated only if he knows the Loving Adoration of God". *[4–3]*

I see with both my eyes : **P. 655**
But see not any but the Lord.
My eyes are in Love with my God,
And so they see not another[4]. *[1]*

My Doubt is dispelled ; my Fear has hastened away,
Now that my Mind is Attuned to the Lord's Name. *[1–Pause]*

When God, the Magician, Beats His Drum,
Then all the creatures turn up to see His Play.
But, when He Assembles His Play,
Then He Remains alone, absorbed in Himself. *[2]*

---

1. ਸਠੋਰਿ : (Sans. शठ), a fool, blockhead.
2. ਰਘੁਪਤਿ : (रघुपति) an epithet of Rāma ; hence, God.
3. ਢਿੰਡ : (Sans. दंभ), religious hypocrisy.
4. ਬੇਗਲ : (बेगल) *lit.* other thing.

Through mere words, our Doubt is dispelled not,
For many have uttered a myriad words before (and lost).
He to whom the Mystery is Revealed through the Guru,
In his heart does the Lord Abide. *[3]*
The Guru has been a bit Merciful and Blest me ;
And my Body and Mind are now Immersed in God.
Says Kabir : "Now that I'm Attuned to God's Love,
I've Met with my Beneficent Lord, the Life of all life." *[4-4]*

The religious books are the milk of God :
Or, the pitcher in which one may Churn the milk[1] of God's Wisdom.
But, only if one Churns, one attains the Quintessence of God.
And then (even) the 'butter-milk'[2] is wasted not. *[1]*
O love[3], why you seek not thy God for thy Spouse ?
Thy Lord, the Life of all life, is the Mainstay of thy vital breath. *[1-Pause]*
On thy neck is the Halter : on thy feet the Fetters,
And you have traversed through myriads of wombs.
O love, why not Dwell on thy God,
When you are being eyed constantly by the *Yama*. *[2]*
The Lord is the Doer and the Cause :
What is it that lies in thy hands, O life ?
You are awakened out of your slumber,
And are yoked to whatsoever thy God yokes thee. *[3]*
O love, wherefrom have you gathered this Wisdom
That all your signs of Doubt are dispelled ?
Says Kabir, "I've Tasted that Essence (of God)
With which my Mind is Comforted, by the Guru's Grace". *[4-5]*

He without whom one can live not,
And Meeting whom one's Effort is fulfilled,
And one is Blest with eternal life and one is called Good, (Attain thou to Him).
But without dying (to thy self), such a Life is Attained not. *[1]*
Now, what kind of Wisdom am I to utter and dwell upon,
When before my eyes, the whole world is passing away. *[1-Pause]*
As the *Chandan* is mixed with saffron, (so one's Soul Merges in the Oversoul).
And without seeing, one sees the Reality of this world.
The son (of the Mind) gives birth to the father (of Wisdom).
And without the ground (of matter) the city (of Eternal life) is established ! *[2]*
The seeker has found the Beneficent Lord,
And His Giving one cannot wholly expend.
Neither can one forsake it, nor is it exhausted.
And then, one goes not to another to beg and ask. *[3]*
He who knows how to Die to his self,
He alone walks through life with ease.
Kabir is Blest with such riches (of Wisdom),
That he has obliterated his self, Meeting with his God. *[4-6]*

What shall we read, what shall we Dwell upon ?
Of what avail is the hearing of the Vedas and the Purānas ?
And, why should one read and hear (the sacred books),
When one is Blest not (through them) with Equipoise ? *[1]*
The Ignorant fool Dwells not on the Lord's Name,
Then, what is it that he reflects upon, again and again ? *[1-Pause]*
In Darkness, one needs that Lamp for light,
That one comes upon the Incomprehensible Thing,
And one's Inside is Illumined. *[2]*

P. 656

1. *Lit.* the sea which the angels with their fight with the demons churned to find nectar & poison, and various jewels. The churning here implies reflecting on God's Wisdom.
2. *i.e.* the body.
3. ਚੇਰੀ : (चेरी) *lit.* a slave, a servant.

Says Kabir : 'Now I Know (the Mystery),
And Knowing thus, my Mind is pleased.
But though the Mind is pleased, the people are not.
But if they are pleased not, why should I care ?" *[3-7]*
If within one is Guile and outwardly one pretends to be wise,
One clurns only but water and gathers froth. *[1]*
Of what avail is the purification of the body,
When within one is the scum of ages. *[1-Pause]*
The gourd may bathe in all the holy waters,
But its bitter taste goes not thereby. *[2]*
Says Kabir, after a great thought :
"O Lord, make me Swim across (the Sea of Material Euistence)". *[3-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath

One practises Guile, and corners the riches of others,
And expends them on his wife and sons. *[1]*
O my strayed mind, practise not Guile,
For, in the end, it is the Soul which has to answer for the deeds. *[1-Pause]*
Thy body wears off, each moment and, in the end, age wins over thee.
And then no one offers thee even a handful of water. *[2]*
Says Kabir : "Hark, O man, no one belongs to thee :
So why not Dwell on thy Lord early in life." *[3-9]*
O Saints, my wind-like mind is now at Peace.
It seems, I've Attained to (true) Yoga. *[Pause]*
The Guru has shown to me the hole,
Through which the deer (of Desire) eats away, surreptionsly, the grapes (of Virtue).
Now I have closed all the (nine) doors,
And (in the Tenth) now Rings the Unstruck Melody (of Bliss). *[1]*
The pitcher of my lotus-mind which was full of the waters (of Vice),
I have emptied and upturned (to Receive the Lord' Nectar).
Says Kabir : "I've Known the Mystery (of the Lord),
And, so Knowing, my Mind is pleased". *[2-10]*

Sorath

O God, I can worship Thee not on a hungry stomach :
Here I give back my rosary to Thee.
I seek nothing but the Dust of Thy Saints' Feet,
But I owe it not to Thee (that I may ask not for ought else). *[1]*
O Lord, how can I pull on with Thee ?
But, if Thou Givest not Thyself, I'll make a demand on Thee. *[Pause]*
I seek no more than two seers[2] of wheat flour,
With a quarter seer of *ghee*, and a pinch of salt.
And half a seer of lentils too,
That I can eat my fill two times a day. *[2]*
I seek a couch too, supported by four legs,
And a bedding also, along with a pillow.
And, shall I ask not for a quilt too to cover my body,
So that, Attuned[3] to Thee, I Worship no one but Thee ? *[3]*
No, no, I've shown no covetousness.
For Thy Name alone, O God, is dear to me.
Says Kabir : "My Mind is pleased with my God,
"And, being so pleased, I've Known my Lord". *[4-11]*

---

1. *Lit.* early in the morning.
2. A 'seer' is equal to about two pounds (a little less than a kilo).
3. सींधा : (चींदा) (चिंधा) greasy, oily, wetted with oil), *i.e.* with utter devotion.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath : Word of Bhagat Nāmdeuji

When I See my Lord, I Sing His Praise.
And then I, His Slave, become content. *[1]*
Meeting with my Guru, I Merge in His Word[1]. *[1-Pause]*

P. 657

Where I See the dazzling Light (of God),
There I Hear the Unstruck Melody (of Bliss).
There, I See the All-Pervasive Light of God,
It is through the Guru's Grace that I've Known this. *[2]*
In the lotus-Mind are treasured the Jewels,
Whose Light dazzles like lightning.
There, one Sees God near, not far,
And, one Sees Him Pervade one's Soul. *[3]*
Where Sparkles the Undying Sun (of God),
There, the lamps (of the sun and the moon) appear insignificant.
Thus have I Known through the Guru's Grace,
And Nāmdeva is wrapt in a state of Equipoise. *[4-1]*

Sorath

The neighbouring woman asks Nāmdeva : "Pray, who has built thy tenement[2] ?
"I will pay him double the wages, if you'd tell me of that mason" [1]
Says Nāmdeva : "O woman, I can tell not of the Mason.
For, See you not that He Pervades all?
That Mason is the Mainstay of my Vital breath. *[1-Pause]*
The Mason demands the wages of Love, if one wishes Him to put up one's Tenement.
And, if one breaks with the people and even one's kindereds, then the mason Comes of His of His Own. *[2]*
I can describe Him not, for He Abides in the hearts of all, all over .
And, pray, how can the dumb one describe the Taste of Nectar ? *[3]*
Hear thou the Merits of the Mason who has bounded the seas and made *Dhruva* eternal,
And rescued Sitā from the clutches of Rāvana, and handed over Lankā to Bibhikshna,
"Yea, such indeed is my Lord, the God" *[4-2]*

Sorath

(In the Awakened Mind), the Skinless Drums produce the Music (of Bliss),
And the Clouds rumble without the Rainy season.
And lo, without the Clouds, it Rains,
If only one Reflects on the Quintessence (of the Word). *[1]*
I've met with my Lord, my Love.
Meeting with whom I'm wholly Fulfilled. *[1-Pause]*
With the touch of the Philosopher's stone, I too have become Gold :
And, I have weaved the Jewel (of the Lord's Name) itto my Mind and Mouth.
Now I Love my God as my own, and my Doubt is dispelled,
And, being instructed in the Guru's Wisdom, my Mind is Content. *[2]*
In the seas (of God) is the pitcher (of my Mind) Immersed,
And, now I see my All-Pervading Lord, all over.
Now the Mind of the disciple is Content with the Guru's Instruction,
And Nāmdeva, the God's Servant, has found the Quintessence of Reality. *[3-3]*

---

1. ਨਾਦਿ : (Sans. नाद), *lit.* sound in general.

2. The reference here is to the story of Nāmdeva's tenement having been blown away in the storm & in his absence being raised afresh by one of his devotees which the Saint takes as God's Grace & being put up by God Himself.

3. ਅਨਲ : (Sans. अनिल :), wind.

4. ਮਹਿਓਦਧਿ ; (Sans. महोदधि), the great ocean.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath : Word of Bhagat Ravidāsji

When I am, Thou art not : now that Thou art (within me), I am not.
The winds[3] raise the waves in the high seas[4], but these too are nothing but water. *[1]*
O God, Doubt is such a delusion
That it makes us believe in what is not. *[1-Pause]*
It is like a king, falling asleep on his throne, and becoming a beggar in his dream :
For, lo, he has the kingdom but (in dream) he has it not, and he grieves : such, too, is the state of my mind. *[2]*
(In darkness), one mistakes the string for the snake ; **P. 658**
(Awakened), I have learnt the mystery a bit :
(How strange that) seeing the different bangles, one is led to believe that their gold too may be different : *[3]*
Though in different forms, the One God Pervades all and experiences every state.
Says Ravidās : "Though God is near at hand, He Meets thee in His own good time". *[4-1]*

If I'm bound, O God, to Thee in Love, so art Thou to me.
But while I'm delivered Contemplating Thee, Thou art yet to try for Thy Release. *[1]*
O Lord, Thou Knowest the intensity of my Love for Thee.
Now, Thou canst say not this and that to me. *[1-Pause]*
As the fish is caught, and cut up into bits and then cooked,
And then eaten up, bit by bit, but still it craves more and more for water, (so I for Thee). *[2]*
The Lord fathers no one but him who is in love with Him.
The whole world is fettered by Attachment : only the Lord's Devotee is saved. *[3]*
Says Ravidās : "Thy Devotion is in the ascendant (within me) ; but who shall I go to tell of my state :
That what I Contemplated Thee to get rid of, that Pain (of Love) pains me still". *[4-2]*

A virtuous past fruitioned into the precious human birth, but, without Wisdom, it goes in vain.
Even if one has (the god) Indra's throne, without Devotion to the Lord, of what avail could it be ? *[1]*
I have Reflected not on the Essence of the Lord,
Dwelling on which all other tastes one forsakes. *[1-Pause]*
Wisdom has escaped me, and my days pass in Thoughtlessness and Ignorance.
Overpowered by sense-desires, I am weak in Discrimination, and I enter not into God[1]. *[2]*
I say one thing and do another ; yea, I know nought, deluded by Thy infinite Māyā.
Says Ravidās : "This makes me sad at heart, O God ; but be not wrathful : be Thou Merciful to me". *[3-3]*

He who is the Ocean of Peace, the Tree which yields all Fruits, the Wish-fulfilling Jewel, the Master of the *Kāmadhenu*,
In whose Hands are the four life-objects, the eighteen extra-psychic powers and the nine treasures, *[1]*
That Lord thou tellest not with thy tongue,
And, forsaking Him, thou art involved with the (empty) words. *[1-Pause]*
All epics[2] and Purānas and Shāstras are but mere words.
Vyāsa, the seer, said the last word[3] after a great thought, that nothing equals the Name of God. *[2]*
They who, by Good Fortune, are Attuned to the Lord, wrapt in the seedless Trance of Equipoise,
They are Illumined from within : and no more is the fear of births and deaths for them. *[3-4]*

If Thou, O God, art a mountain, I'm Thy peacock.
If Thou art the moon, I'm Thy devoted *chakori*. *[1]*
O God, if Thou Breakest not off from me, I won't,
For, if I break with Thee, with whom am I to be United ? *[1-Pause]*
If Thou art an earthen lamp, I'm Thy wick,
If Thou art the pilgrim-station, I am the pilgrim. *[2]*

---

1. ਪਰਮਾਰਥ : (Sans. (परमार्थ :) any excellent or important object; hence God.
2. ਖ੍ਯਾਨ : (Sans. आख्यान), *lit.* a tale; story ; especially a legendary story.
3. ਪਰਮਾਰਥ : (Sans. परमार्थ :), the highest or most sublime truth.
4. ਚਕੋਰੀ : (चकोरा) a partridge, said to be enamoured of the moon, to subsist on the moon-beams, and to eat fire.

O God, I'm truly attached to Thee :
And attaching myself to Thee, I've broken off with all else. *[3]*
Wheresoever I go, I go to Serve Thee.
For, like Thee, there is not another God. *[4]*
Contemplating Thee, the *Yamā's* noose is loosed for me.
O God, it is to Attain to Thy Devotion that Ravidās sings Thy Praise. *[5–5]*

The body is the wall of water, supported by the pillar of wind : the plaster is of the ovary and the sperm.
The frame-work is of the flesh, bones and veins : Lo, in it resides the poor bird (of our Soul). *[1]*
O man, what is it that is thine or mine :
It is like the bird perched on the tree for a lone night. *[1–Pause]*
Deep we dig our foundations and high we raise our walls :
But the limits (of our graves) are a mere three-and-a-half hands[1]. *[2]*
Beauteous is our hair ; round the head is wrapped the turban that proudly slants[2].
But this our body will one day be reduced to the dust. *[3]*
High are our mansions, beauteous our brides,
But, without the Lord's Name, we lose the game of life. *[4]*
Low is my caste, low my birth :
But Ravidās , the cobbler, seeks Thy Refuge, O Rām, the King of kings ! *[5–6]*

I know not how to cobble the shoes,
But the people come to get their footwear mended by me. *[1–Pause]*
I have neither the awl to thread the shoes,
Nor the scraper to scrape[3]. *[1]*
The people have wasted away their lives mending others' cuts,
But I've Attained to my Lord, doing nought (but the contemplation of God). *[2]*
Ravidās Dwells on the Lord's Name,
And, lo, he'll have to deal not with the Angel of Death. *[3–7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath : Word of Bhagat Bhikhan

Water wells up in my eyes : my body has become weak ; my hair has grown grey :
My throat is choked, and I've become mute ; O, what shall I do now ?
O God, be Thou my Physician,
And Save me, Thy Saint, and ferry me Across. *[1–Pause]*
My forehead aches; my body burns ; in my heart is pain,
With such a malady am I gripped of which there is no cure. *[2]*
The Lord's Immaculate Nectar-Name is the Cure-all for all maladies of the world.
Says Bhikhan : "By the Guru's Grace, I Attain to the Door of Deliverance". *[3–1]*

Such is the Precious Jewel of the Lord's Name which I've Attained through various deeds.
I've tried to treasure it in the heart, but it is hid not. *[1]*
O God, I can describe not Thy Virtues,
As the mute one can describe not the taste of the sweets. *[1–Pause]*
The tongue uttering, the ears hearing, the mind Cherishing the Lord is pleased.
Says Bhikhan : "Both my eyes are now Content, for, wheresoever I see, the One Lord alone I See". *[2–2]*

---

1. ਹਾਥ : (हाथ) the cubit; measure of length equal to 18 inches.
2. ਭੇਰੀ : टेढी (टेढ़ी) ; slanting, as the egotistical people do.
3. *i.e.* I have nothing in the world to call my own, nor know a thing, not even my traditional profession of a shoe maker.

Sri Guru Granth Sahib

Sri Guru Granth Sahib

[*English Version*]

VOL. III
(Revised in modern idiom)

Translated and annotated by
DR. GOPAL SINGH, M.A., Ph.D.

ALLIED PUBLISHERS PVT. LIMITED
NEW DELHI MUMBAI KOLKATA CHENNAI NAGPUR
AHMEDABAD BANGALORE HYDERABAD LUCKNOW

TABLE OF CONTENTS

ENGLISH TRANSLATION

OF THE

ORIGINAL TEXT

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Dhanāsri M. 1 : Chaupadās

My mind (oppressed by its Sins) is afraid : to whom shall I go to tell of my Woes ? **P. 660**
So I Serve my God, the Dispeller of Sorrow, who is ever, ever Beneficent to me. *[1]*
My Master is Ever-new, Ever-fresh ; He is ever Benevolent to me. *[1–Pause]*
So I Serve Him, my Overlord, who Redeems me in the end.
Hearing His Name, O my mate[1], I am Ferried Across (the Sea of Material Existence). *[2]*
O Merciful Lord, Thy Name makes me Swim Across, So I am ever a Sacrifice to Thy Name. *[1–Pause]*
The True Lord of all is the One alone : there is not another.
And he alone Serves Him on whom is His Grace. *[3]*
O Love, how can I be without Thee ?
Bless me Thou with Glory That I'm Attuned to Thy Name.
There is not another that I may go to, to tell (of my inner Pain). *[1–Pause]*
I Serve my only Master : I seek not another.
I am the Slave of my Master and I am every bit a Sacrifice unto Him. *[4]*
O God, let me be every bit a Sacrifice unto Thy Name. *[1–Pause–4–1]*

Dhanāsri M. 1

We are men of brief moments : we know not the span of our days.
So let us Serve our God to whom belong our Soul and the vital breath. *[1]*
O Blind one, see how brief is thy stay in the world ! *[1–Pause]*
O God, my breath and flesh[2] and Soul belong to Thee : I am deeply Attached to Thee.
Nānak, the poet, says thus, O Thou, True Sustainer of all life. *[2]*
If Thou, of Thyself, givest not to one, of what avail are one's merits[3] ?
Prays Nānak : "We receive only what is in the Writ of our past". *[3]*
One Cherishes not God, and practises Deceit,
But when one is driven towards the *Yama's* Abode, one Regrets and Grieves. *[4]* **P. 661**
So long as one lives in the world, O Nānak, one should Hear and Tell (the Lord's Name).
And, as one stays not in the world for ever, one should Die to the self, while yet alive. *[5–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1

How am I to Dwell upon my God, for I cannot rest my mind upon Him,
Though my mind is Anguished and my Soul Wails ?
He, the True One, Creates and then Embellishes He :
Then, how can I become Good, forsaking that God ?
Neither through cleverness nor through command is He to be Attained :
Then, O mother, how I am to Meet with my True Lord ? *[1–Pause]*
Rare is the one who goes out to search for the Thing, yea, the Lord's Name ;
And none there is who Practises[4] it.
If one pleases the people, one is Honoured not (by God), and, one attains True Glory (only) if the Lord so Blesses. *[2]*
Wherever I See, I See the One Lord Pervading all.
O God, there is no other Refuge for me to seek but Thine.
If someone tries, will he ever succeed ?
For, he alone is Blessed, whom Thou, O God, Blessest. *[3]*

---

1. ਕਾਮਣੀ (कामणी) : (Sans. कामिनी), a loving, affectionate or fond woman.
2. *i.e.* body.
3. ਕਿਆ ਕੋ ਕਢੈ ਗਹਣਾ (किआ को कढै गहणा) : *lit.* what can one pledge with Thee to receive Thy Bounties ?
4. ਨਾ ਕੋ ਚਾਖੈ ਨਾ ਕੋ ਖਾਇ (ना को चाखै ना को खाइ) : *lit.* no one tastes or eats it.

I have to leave in a moment, in the clapping of hands.
How am I to face my God when I am devoid of all Virtues ?
As the Lord Blesses, so is one Blest.
Says Nānak, "Without the Lord's Grace, not one is Redeemed". *[4-1-3]*

Dhanāsri M. 1

When the Lord is in Mercy, one Contemplates Him :
And tender becomes one's Soul, and one is Attuned to Him.
And then one's Soul Merges in the Oversoul,
And the complexes of the mind are re-absorbed in the Mind. *[1]*
It is through the Guru's Grace that one Attains unto the Lord :
And, Cherishing God in the Mind, death Destroys one not. *[1-Pause]*
When one Cherishes the (Lord's) Truth, one's mind is Illumined :
And, then, one remains Detached in the midst of attachments.
Such is the Glory of the True Guru,
That, in the midst of the household, one is Emancipated. *[2]*
Such Service the Servant renders unto his Lord,
That he surrenders his life to the One to whom it belongs.
And accepts whatever is in the Will of his Lord :
Then, such a Servant is Accepted in the Court of God. *[3]*
He Enshrines the Image of the True Guru in his Mind,
And then whatever he wishes for, unto that he attains.
When the True Master is Merciful to one,
One is afraid not of death. *[4]*
Prays Nānak, "If one Reflects on the True Word with Devotion,
He attains to the Gate of Salvation.
For, in the Contemplation of the Lord's Name is contained the essence of all penances and meditations".
[5-2-4]

Dhanāsri M. 1

My Soul is in immense Anguish
And this Anguish leads to Pain and Sin[1].
He, who forsakes the Word,
Wails like one gripped by a chronic malady. *[1]*
Why prattle over much, all prattle is vain :
For, the Lord Knows all, without being told. *[1-Pause]*
He who Blest us with the ears, eyes and nose,
And the tongue too, which speaks with a flourish,
And built and saved our bodies[2] in the mother's womb,
And made the wind carry to the ears the speech on its wings,
(Let us Reflect upon Him). *[2]*
All attachment and its snares
Are but black spots that Stain our immaculate Souls.
He, who Stains his Countenance with Sin,
Gets not Refuge in the Lord's Court. *[3]*
Through Thy Grace, O God, we Utter Thy Name :
This is how we are Emancipated, yea, in no other wise.
He, who is Drowned, is also Saved thus :
For, the True Lord is Beneficent to all. *[4-3-5]*

P. 662

Dhanāsri M. 1

If a thief praises one, it impresses no one :
And if he slanders someone, then too it is of no account.
No one defends a thief :
And, whatever the thief does is of no avail. *[1]*
Hear thou, O my mind, O thou Blind and False cur,
That the True Lord Knows even if one speaks not. *[1-Pause]*

1. ਬੇਕਾਰ (बेकार)=ਵਿਕਾਰ : badness, sin.
2. *Lit.* mind.

Even if a thief is handsome and poses to be clever and wise,
He remains false and without Honour and Worthless[1],
If one mixes up the false with the true coins,
Whenever the coins are tested, the false one rings false. *[2]*
As one does, so is one rewarded :
As one sows, so also one reaps.
If one praises oneself over much, it is of no avail :
For, as is the state of one's Consciousness, so does one follow the Way. *[3]*
Even if the False one tries a hundred tricks,
And even if the world is led to believe in what he says, (he is Approved not by God).
Even the Unwise[2] one is Approved, if Thou Approvest of Him, O God !
For, Thou, the Wise Lord, Knowest all. *[4-4-6]*

Dhanāsri M. 1

The body is the paper, the Mind what is writ on it.
But the fool reads not the Writ inscribed in the Mind.
It is in the Lord's Court that the Writ of three kinds[3] is forged.
And lo, the False one is of no account to anyone. *[1]*
But, if there be silver in some coin,
Then everyone proclaims : 'It is true,it is true'. *[1-Pause]*
The Qāzi utters falsehood and so eats Dirt.
The Brahmin slays life and then bathes (at the pilgrim-stations).
The Blind Yogi knows not the Way :
And so all the three are laid waste. *[2]*
He alone is a Yogi who Knows the Way,
And, by the Guru's Grace, Knows the One alone.
He alone is a Qāzi who turns his mind away (from Sin) :
And, by the Guru's Grace, Dies (to his self) even while yet alive.
He alone is a Brahmin who Reflects on the Brahma,
And so Saves himself and also all his 'kindreds'. *[3]*
He alone is Wise[4] who purges his mind (of Evil),
He alone is a Muslim who scrubs his mind clean.
He alone is a man of Knowledge who is also Wise,
And who is stamped with the Mercy of the Lord. *[4-5-7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Dhanāsri M. 1

Those times are past when men knew the True way of Yoga and Truth.
All places of worship are now polluted, and so is the world being Drowned. *[1]*
In the Kali age, the most sublime thing is the Lord's Name,
But some men beguile others by closing their eyes and nostrils (to pass for a Yogi). *[1-Pause]*
They close the nostrils with their three fingers and say they've seen the three worlds, **P. 663**
But they see not even what's behind them : O, strange is this lotus-posture[5] !
The Kshatriyas have given up their moral duty, and taken to the foreign tongue[6] :
The distinction of Good and Bad[7] is obliterated, and no one thinks of Religion. *[3]*
Knowing all the rules of analysis and grammar, they study the Purānas and the Vedas,
But, prays Nānak, the God's Servant : "Without the Lord's Name, no one is Emancipated". *[4-1-6-8]*

1. ਦੁਗਾਣਾ (दुगाणा)=ਦੁ (two) ਗਾਣਾ (गंडे, गंडा, is equal to four '*Kauris*').
2. ਅਧੀ (अधी) : (Sans. अ+धी :), unwise.
3. *i.e.* for Brahmins, Yogis and Qāzis.
4. ਦਾਨਸਬੰਦੁ (दानसबंद) (Persian ਦਾਨਸ਼ਮੰਦੁ), wise.
5. ਪਦਮੁ (पदमु) : (Sans. पद्मासन), a certain posture practised by Hindu ascetics when absorbed in religious meditation, in which they sit with the thighs crossed, one hand resting on the left thigh and the other held up with the thumb upon the heart, the eyes being concentrated on the tip of the nose.
6. ਮਲੇਛ ਭਾਖਿਆ (मलेछ भाखिआ) : the speech (ਭਾਖਿਆ, ਭਾਸ਼ਾ) of the '*malechhas*' (*lit.* unclean persons, *i.e.*, the foreign usurpers). The protest here is not against a foreign tongue but against a foreign language being forced on others as a symbol of their political subjugation.
7. *Lit.* all have assumed the same caste *i.e.* accepted the ways of the foreign hordes.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1 : Ārati

The sky is the salver, the sun and the moon are the lamps ;
The spheres of stars are studded in it as jewels :
The *Chandan*-scented winds from the Malai mountains wave
And scatter across the fragrance of myriads of flowers. *[1]*

(Thus) is Thy Worship performed,
O Thou Destroyer of fear.
Thy Unstruck Melody rings,
And makes music of the Word as if on the tender lips of a flute. *[1-Pause]*

Thousands are Thy eyes, yet hast Thou eyes ?
Thousands are Thy forms, yet hast Thou a form ?
Thousands are Thy lotus-feet, yet hast Thou feet ?
Thousands are Thy noses to smell, yet hast Thou a nose,
O Wonder of wonders ? *[2]*

Thou art the Spirit that Pervadeth all.
It is Thy Light that lights all hearts.
Through the Guru's Wisdom does Thy Light burnish,
And that what Pleases Thee becomes Thy Worship. *[3]*

(Like the bumble-bee), I crave day and night for the honey of Thy Lotus-feet.
Grant Nānak, the *Chātrik*, the Nectar of Thy Mercy, O Lord,
That he Merges in Thy Name. *[4-1-7-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 3 : Chaupadās

Inexhaustible is the Treasure (of the Lord's Name) ; it increases as it is expended.
It is through the Perfect Guru that I have Seen this Treasure.
I am ever a Sacrific unto the True Guru.
It is by the Guru's Grace that I have enshrined my God in the Mind. *[1]*

They alone are Rich who are Attuned to the Lord.
It is through the Perfect Guru that one becomes aware of the Lord's Treasure, and enshrines it in the Mind by God's Grace. *[Pause]*

One rids oneself of Demerits and cherishes Merit,
Attaining to the Poise of the Perfect Guru.
True is the Word of the Perfect Guru,
(Through which) the *Sushmana*[1] rests in a state of Equipoise. *[2]*

See the Wonder of it all, O friends,
That one slays one's Duality and enshrines the Lord in the Mind!
The Priceless Name one Attains not in any other wise :
But, through the Guru's Grace, the Name is enshrined in the Mind. *[3]*
The One God Permeates the hearts of all :
(But), it is through the Guru's Wisdom that one Sees the Lord in the heart. **P. 664**
He, who Knows the Lord all-too-spontaneously,
He, Nānak, Attains to the Lord's Name and his Mind Believes. *[4-1]*

Dhanāsri M. 3

Infinite and Immaculate are the Riches of the Lord's Name.
Yea, it is through the Guru's Word that one treasures them.
Without the (Lord's) Name, all other riches are as poison,
And the Egotist burns in the Fire of Māyā. *[1]*

Rare is the one who, by the Guru's Grace, Tastes the Essence of the (Lord's) Name,
And is ever in Bliss. But, it is through Perfect Destiny that one Attains to the Name. *[Pause]*

---

1. A supposed vein, according to yoga, along the spinal cord, in which by regulating the breath, one "hears" the Unstruck Melody.

The Light of the Word Permeates the three worlds :
And, whosoever basks in it, becomes Immaculate.
The Immaculate Name washes off the Dirt of Ego :
And, through True Devotion to God, one is ever in Bliss. *[2]*
He, who Tastes the Lord's Essence, belongs to the Lord,
And he is ever in Bliss and never in Sorrow.
He is himself Emancipated and Emancipates others too,
And, Contemplating the Lord's Name, he receives Bliss from God. *[3]*
Without the Guru's Grace, all are Wasted away, Wailing :
They are ever in Fire, and are never at Peace.
Meeting with the True Guru, ended is all one's Craving,
And, one is Blest, O Nānak, with Bliss and Peace. *[4–2]*

Dhanāsri M. 3

One should Cherish within one the Lord's Name :
Yea, the Lord, who Sustains all life, all creatures.
They alone are Blest with the Bounty of Emancipation,
Who, Imbued with the Lord's Name, are Attuned to it. *[1]*
It is through the Guru's Service that man is Blest with the Treasure of the (Lord's) Name.
And his within is Illumined and he Dwells on God. *[Pause]*
Intense is this Love[1] of the Lord, like a bride's for her groom :
Yea, the Bride, who Decks herself with Poise, Enjoys the Love of her Lord.
In Ego, one finds not the Lord,
And one Wastes one's life away ; for, one strays away from the Path. *[2]*
Through the Guru one attains Contentment, Poise, Bliss and the Guru's Word.
True is the Service of the Guru through which one Merges in the Lord's Name.
When one is Blest with the Word, one Dwells on the Lord :
Through the True Name, one is Blest with eternal Glory. *[3]*
The One Creator-Lord Abides through the ages,
And when He is in Mercy, one Meets with one's God.
Through the Guru's Word is the Lord Enshrined in the Mind.
Nānak : he, who is Imbued with (the Lord's) Truth, him the Lord, of Himself, Unites with Himself. *[4–3]*

Dhanāsri M. 3

The world is Soiled : so one attached to the world is also Soiled ;
And one comes and goes, lured by the Other.
The sense of Duality has Wasted away the whole world :
Yea, the Egocentric is Punished and loses his Honour. *[1]*
It is through the Guru's Service, that one becomes Immaculate ;
And within one is Enshrined the Lord's Name and one's Glory is Acclaimed. *[Pause]*
Those, who followed the Guru's Way and took to the Guru's Refuge, were Saved :
Imbued with the Lord's Name, they Enshrined the Lord's Devotion in the Mind.
Through Devotion, the Devotee attains Glory,
And, Imbued with Truth, he Merges in the Peace of Poise. *[2]*
Rare is the Customer of Truth in the world :
(And) it is through the Guru's Word that one Realises oneself.
True is the Trade, True the Capital-stock :
Yea, Blessed is the one who Loves the Lord's Name. *[3]*
Some the Lord has Yoked to the Service of Truth, **P. 665**
And they Hear the Sublime Word :
Such is the True Task of the True Lord.
Says Nānak, "The Lord Embellishes us through His Blessed Name". *[4–4]*

Dhanāsri 3

I am a Sacrifice unto those who Serve their Lord.
They Enshrine Truth in their heart and on their tongues is the True Name.
Cherishing the True One, they are rid of their Pain :
And, through the True Word, the Lord Comes into their Minds. *[1]*

---

1. ਰੰਗੁ (रंगु) (Sans. राग:), love, passion, affection.

Hearing the Guru's Word, their Soiled minds are cleansed,
And, all-too-spontaneously, the Lord's Name enters their Minds. *[1–Pause]*

Their Craving is stilled : their Evil intent is eradicated,
And, within them abide Peace and Poise and Bliss.
If they walk in the Guru's Way, their self is Silenced.
And they Attain unto the Lord's True Mansion and Sing the Lord's Praise. *[2]*

The Egocentric Knows not the Guru's Word,
And so he, the Blind one. passes his days in Woe.
When he Meets with the True Guru, he attains Bliss.
And lo the Ego within him is stilled. *[3]*

To whom shall we go to tell when the Beneficent Lord is the One alone ?
And it is when He is in Mercy that one is Attuned to the Word.
Meeting with the Loved Lord, I Sing His Praise.
Nānak says : "It is by being True that one Loves the True Lord." *[4–5]*

Dhanāsri M. 3

If one overpowers one 's mind, one's outgoings cease :
But, if the mind remains unconquered, how is one to Attain to the Lord ?
Rare's the one who knows how to subdue this mind :
But he who Knows that it is through the Lord's Name that one overcomes the mind, alone Knows. *[1]*

He, whom the God Blessess with Glory,
Into his Mind Comes God, by the Guru's Grace. *[Pause]*

One then goes only the Guru's Way,
And then alone Knows he this mind.
The mind is intoxicated like the elephant's,
And, the Guru is the goad that keeps it straight on the Path of Life. *[2]*

Wild is the mind ; it is disciplined only by some :
It is when one eats the uneatable[1], that (the mind) is purged (of Evil).
Through the Guru is this Mind Embellished,
And one sheds from within the Vice of Ego. *[3]*

They, whom the Lord Himself Attunes to Himself,
They are Separated not and they Merge in the Word.
Yea, the Lord alone Knows His Own Powers ;
And, it is through the Guru that one Realises the Lord's Name. *[4–6]*

Dhanāsri M. 3

O, ye Unwise folk, why ye gather that what is Illusory and False ?
O, ye Egocentrics, ye are strayed from the Path, being Blind.
Ye treasure up the False Riches and so come to Grief :
For, they go not along with ye, nor yield any yield. *[1]*

The True Riches are in the Guru's Word,
But the False riches go as they come. *[Pause]*

The Egocentrics stray away from the Path, and so are Wasted away :
They are Drowned in the middle, and get neither to this Shore not that.
By Good Fortune, they Meet with the True Guru,
And, Imbued with Truth, they are eternally Detached. *[2]*

Through the four ages, the True Word is the only Nectar.
But, it is through Good Fortune that one Merges in the Lord's Name.
The seekers and the adepts, yea, the (three) worlds, all crave (for the Lord's Name) :
But, it is through Perfect Destiny that one Attains to it. *[3]* **P. 666**

All is He—the True One—
But rare is the one who Knows Him.
True is He and He Makes us Imbibe the Truth.
Nānak : the Lord Himself See-eth all and Yoketh all to His Truth. *[4–7]*

---

1. *i.e.* vices.

Dhanāsri M. 3

One can say not how Precious is the Lord's Name.
Yea, Blessed are they who are Attuned only to the Name.
True is the Guru's Way, True its Contemplation :
The Lord Himself Blesses one with its Contemplation. *[1]*
Wondrous is the Lord's Name which we Hear from the Lord.
In the Kali age, it is the God-conscious being who Attains to it. *[1–Pause]*
We are Unwise, O God ; our minds are filled with Unwisdom,
And we act ever in Ego.
It is through the Guru's Grace that this Ego is eradicated,
And Thou, of Thyself, Forgivest us and Unitest us with Thyself. *[2]*
The riches of the world are as Poison : they give rise to Ego,
And one is Drowned and loses Honour.
When one forsakes the sense of self, one is ever at Peace,
And, through the Guru's Word, one Praises one's True Lord. *[3]*
He, the Creator-Lord, Himself Creates all,
For there is not another without Him.
He alone is Dedicated to Truth who by God is made so to be Dedicated.
Nānak : one is ever at Peace, through the Lord's Name, (even) in the Yond. *[4–8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Dhanāsri M. 3

I am but a beggar at Thy Door, O Lord ; Thou art the only Beneficent, Self-dependent Being.
Be Merciful and Bless me with Thy Name that I am ever Imbued with Thy Love. *[1]*
O God, I am a Sacrifice unto Thy True Name.
For, Thou art the Cause of causes : and there's not another without Thee. *[1–Pause]*
I, the Unwise one[1], have wandered through many lives.
O God, Bless me with Thy Vision : and be Thou Beneficent to me. *[2]*
Says Nānak, "The Partition of Doubt is removed when, by the Guru's Grace, one Knows one's God.
And one's Within is truly Attuned (to one's Master), and one's Mind is Pleased with the Guru." *[3–1–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 4 Chaupadās

The Devotees who Serve Thee, O God, all their Sins Thou Washest off.
Be Thou Merciful to us (too), O Master, and keep us in the Society which is dear to Thee. *[1]*
O God, I can say not all Thy Praises.
We are great Sinners, yea, the Sinking Stones ; be Merciful and make us Swim Across. *[Pause]*
The Poisonous Soil[2] of ages sticks to us : Lead us on, O Lord, to the Society of the Saints that we are rid of it,
As gold, heated by fire, is rid of its impurities. *[2]*
O God, let me Dwell on Thee ever, and Enshrine Thee in the Mind. **P. 667**
For, Thou art the only Cure of my Maladies, and it is through Thee that I am rid of my Ego. *[3]*
Thou, O Lord, art Unfathomable, Unknowable, Transcendent and Infinite.
O Life of all life, Bless me Thou with Thy Mercy and Save my Honour. *[4–1]*

Dhanāsri M. 4

The Lord's Saints Dwell on the Lord and they get rid of their Woes, Doubt and Fears.
The Lord Yokes them to His Service and the Guru's Light Illumines their hearts. *[1]*
He alone is truly Detached who is Imbued with the Lord's Name ;
For, he Hears and Loves the Gospel of the Lord, and is Attuned to the Guru's Word. *[1–Pause]*
The Lord is the Caste of the Saints : For, He is the Prime-player and they His Puppets.
O God, I utter as Thou Instructest me. *[2]*

---

1. ਕਿਰਪਨ (किरपन) : (Sans. कृपण), *lit.* poor, pitiable, wretched, helpless, low, mean, vile, miserly, stingy.
2. ਮੋਰਚਾ (मोरचा) (Persian : ਮੋਰਚਾ), *lit.* rust.

We are but as little worms : Thou art the most Sublime Master, the Person on High.
I can visualise not Thy State, O Lord : how am I, the Unfortunate one, to Meet with Thee ? *[3]*
O God, Bless me with Thy Mercy that I am Yoked to Thy Service.
O Lord, make me a Slave of Thy Slaves that I ever utter nothing but Thy Name[1]. *[4–2]*

Dhanāsri M. 4

The Lord's Saint is the True Guru, yea, the True Purusha who utters ever the Lord's Word.
For, he who Hears or Utters the Lord's Word is Emancipated, and I am ever a Sacrifice unto him. *[1]*
O Lord's Saints, hear ye the Lord's Praise with your ears :
Hear ye the Lord's Word even for a moment, that ye are Purged of all your Sins. *[1–Pause]*
He, who attains to such a Saint, he is the Person Sublime.
O Lord, I seek but the Dust of the Feet of such beings, for I crave ever to See Thee (in them). *[2]*
The Lord is the Fruit-bearing Tree, and whosoever Dwells on Him is Satiated ;
All his Hungers are sated, Drinking the Nectar of the Lord. *[3]*
They, whose Destiny is Awake, Dwell on the Lord.
O God, let me be in their society, for I seek to become the Slave of their Slaves. *[4–3]*

Dhanāsri M. 4

We, the Blind ones, are attached to the Poison (of Illusion) : O, how are we to walk in the Guru's Way ?
If the True Bliss-giving Guru be in Mercy, we cling to his Garment. *[1]*
O Devotees of the Guru, walk ye in the Guru's Way,
And whatever the Guru Utters, accept ye its Truth : for Wondrous is the Gospel of the Lord. *[1–Pause]*
Hearken, O Lord's Saints, Serve the Guru here and now[2],
And, Serving the Guru, treasure the Lord in the heart to sustain ye on the Journey in the Yond, for one knows not when is one to be no more. *[2]*
O Lord's Saints, Dwell on the Lord ; for, the Lord alone goes along with ye.
They, who Contemplate the Lord, become like unto Him, and then Meets them He, the Lord of Wonder. *[3]*
I crave to Mediate on Thee, my Lord ; O God, Bless me with Thy Mercy. **P. 668**
O Lord, lead me on to the Society of the Saints, for I've become the Dust for Thy Saints to tread upon. *[4–4]*

Dhanāsri M. 4

The Lord is the (*Swanti*)-drop : I'm but a Chātrik-bird craving to receive it.
O God, Bless me with Thy Mercy : and let me Drink Thy (*Swanti*)-drop even for a moment. *[1]*
I can live not without Thee, O Lord, even for a brief little[3] while :
As the addict dies without the intoxicant : so do I die without Thee. *[Pause]*
Thou art the Unfathomable Sea : we can fathom not Thy Deeps
Thou art our Transcendent Lord, Yonder of the yond : and Thou alone Knowest Thy own State. *[2]*
The Lord's Saints Dwell on the Lord, and they are Imbued with His Crimson Colour as is the *Lāllā*-flower.
Meditating on the Lord, the Devotees attain Glory and sublime Honour. *[3]*
The Lord Himself is the Master and the Servant, He Himself Creates the atmosphere for His Service.
Nānak seeks the Refuge of Thee, O Master : now Save Thou the Honour of Thy Devotee. *[4–5]*

Dhanāsri M. 4

O friend, define thou the religion of the Kali age : say how are we to be Emancipated : yea, we, who seek to be Emancipated[4]?
The Lord's Contemplation is the Boat and the Raft : Dwelling on the Lord, one is Ferried Across (the Sea of Existence).
O God, Save Thou the Honour of Thy Slave :
And let him Contemplate but Thee alone[5], for he craves for naught else but Thee. *[Pause]*
The Lord's Servants are dear to the Lord, for they Dwell on the Lord's Word.
And all that is Writ by the conscious-unconscious of the mind is erased, and the Account *Yama* is settled. *[2]*

---

1. *Lit.* gospel.
2. ਬੇਗ ਬੇਗਾਲੀ (बेगि बेगाली) : ਵੇਗ ਨਾਲ, *lit.* quickly.
3. ਰਾਤੀ (राती) = ਰਤੀ ਭਰ : very little.
4. ਛੁਟਕਾਕੀ (छुटकाकी) : *lit.* he who is desirous (ਕਾਂਖੀ) of release (ਛੁਟ).
5. ਇਕਾਕੀ (इकाकी) : (Sans. एकाकिन्), alone.

The Lord's Saints Dwell ever on the Lord, abiding in the Society of the Saints ;
And the Sun of Craving is down, and the cool[1] Moon of Wisdom rises (within them). *[3]*
Thou art the Sublime Purusha, the Unfathomable, Unreachable Lord : Thou art all by Thyself[2].
O God, by Thou Merciful to me : and make me the Slave of Thy Slaves. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 4 : Dupadās

Dwell on thy Lord in thy heart : Contemplate the Name of thy God, the Enticer of hearts.
Thy Lord is Unseen, Transcendent, Unreachable, but through the Perfect Guru, becomes Manifest He. *[1]*
Our God is the Philosopher's Stone that transmutes our Iron into Gold : He is the *Chandan* tree that makes our Dry Wood Fragrant. *[1-Pause]*
Even if one were to utter by rote the nine grammars and the six Shāstras, our Master is Pleased not thereby.
Says Nānak, "Contemplate Him ever in thy heart : thus is my Master Pleased with thee". *[2-1-7]*

Dhanāsri M. 4

Say ye the Praises of God ; yea, know your Lord and Serve the True Guru : thus are ye to Dwell on the God's Name, **P. 669**
And ye are Accepted at the Lord's Court and are cast not into the womb again ; and ye Merge in the Lord's Light. *[1]*
Contemplate the Lord's Name, O mind and be thou at Peace :
Yea, the Lord's Praise is the most Sublime Deed indeed : this indeed is the Lord's Service which Emancipates all. *[Pause]*
My Lord, the Treasure of Mercy, has Blest me with Devotion to the Guru ; and through Him now I Love my God.
He has rid me of my Fear and I Enshrine His Name in my Mind : yea, my Loved Lord has become my Saviour and Friend. *[2-2-8]*

Dhanāsri M. 4

Read of the Lord : Write of Him and Hymn and Contemplate Him alone that thou art Ferried across the Sea of Existence :
Through word, thought and emotions, Dwell upon Him that the Lord is Pleased with thee ; thus is the Lord's Name Contemplated. *[1]*
O mind, Dwell thou on the Lord of the Universe, joining the Society of the Saints, thy Friends,
And then thou art ever in Bliss, Praising thy God. *[Pause]*
When the Lord's Eye of Grace fell upon me, my Mind was Dedicated to the Lord's Name and I was Redeemed.
O God, Save the Honour of Nānak, Thy Servant, for he seeks only Thy Refuge. *[2-3-9]*

Dhanāsri M. 4

The eighty-four *Siddhas*, and many many Buddhas, and myriads of sages, all crave to Receive Thy Name, O Lord !
But rare is the one who Receives it, by the Guru's Grace, in whose Lot Thy Loving Adoration is Writ by Thee. *[1]*
Contemplate the Lord's Name, O mind, for the Lord's Praise in the most Sublime of deeds.
And whosoever Sings or Hears His Praise, I am but a Sacrifice unto him. *[Pause]*
O Thou Life-giving Lord, I seek Thy Refuge : for, I receive only what Thou Givest.
O Beneficent Lord, Bless me with Thy Mercy ; I crave only to Contemplate Thy Name. *[2-4-10]*

Dhanāsri M. 4

All Thy Devotees Worship Thee, O God, and they all Sing Thy Sublime Word :
And Thou Acceptest the Devotion of those who accept the Truth of the Guru's Word. *[1]*

---

1. ਸਿਵ (सिव) : (Sans. शिव), *lit.* auspicious, propitious, lucky.
2. ਅਪਾਕੀ (अपाकी) : *i.e.* ਆਪ ਹੀ, inflected thus to suit the exigency of rhyme.

O friend, the Lord is the Pilgrim-station on the sea-shore of the world ; repair thou to Him and Sing His Praise.
For, they alone are Acclaimed at the Lord's Court who Know the Gospel of God. *[Pause]*
The Lord Himself is the Guru, Himself the Disciple ; yea, all over is the Wonder of the Lord.
Nānak : he, whom the Lord Unites with Himself, Unites alone with Him, and he forsakes all, and the Lord Loves him forsooth. *[2-5-11]*

Dhanāsri M. 4

Our Bliss-giving Lord Fulfils all our wishes : the *Kāmdhenu*[1] too is under His Sway.
Contemplate thou such a Lord, O my mind, that thou art Blest with all kinds of Joys. *[1]* **P. 670**
O my Mind, he who Dwells ever on the True Name,
Is Acclaimed both here and Hereafter, and he Meditates on the Lord, the Immaculate Purusha. *[Pause]*
Wherever is the Lord's Contemplation, from there all Maladies hasten away ; but by great Good Fortune one Dwells on the Lord.
The Guru has Blest Nānak with Wisdom and, Contemplating the Lord, he Swims across the Sea of Existence. *[2-6-12]*

Dhanāsri M. 4

O my Master, Seeing Thee, I am in Bliss ;
For, Thou alone Knowest my inner Pain : nay, no one else knows its intensity. *[Pause]*
Thou alone art my True Master, and that what Thou Doest is ever True.
O Lord, whom shall we call False and Untrue, when there is no one else but Thee ? *[1]*
Thou Pervadest all, O God ; everyone Dwells ever upon Thee :
Yea, everyone asks from Thee and Thou Blessest all. *[2]*
Everyone is under Thy Sway, O God, there is no one outside of Thee.
Everyone belongs to Thee, O Lord, and everyone Merges in Thee. *[3]*
O my Love, everyone leans on Thee : everyone Dwells upon Thee alone, O my King.
Thou art the Master of Nānak : so keep him Thou as Thou Willest. *[4-7-13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chaupadās

Thou art the Destroyer of Pain of births and deaths[2], the Lover of Thy Devotees, the Formless He.
And when one Cherishes Thy Name, through the Guru, one is rid of myriads of one's Sins. *[1]*
My Mind is Attuned to my Loved Lord.
The Beneficent Lord has been Merciful to me, and I've overcome my five Passions[3]. *[1-Pause]*
Blessed, O God, is Thy Abode, Blessed Thy Form; Thy Devotees look Beauteous at Thy Court.
O Thou Beneficent Lord of all, be Merciful and Save me. *[1]*
One can know not Thy Form nor Thy Colour; O, who can know of all Thy Powers?
Thou Pervadest the earth, the waters and the interspace, O Unfathomable Thou ! *[3]*
Everyone Sings Thy Praise, O Thou Eternal Person !
Nānak but seeks Thy Refuge, O Lord, Keep him Thou as Thou Willest. *[4-1]*

Dhanāsri M. 5

Without water the fish loses its life, for, it loves the water.
Involved with the Love of the lotus, the bumble bee dies, lost in its mazes *[1]*
My Mind too Loves the One Lord alone,
Who goes not, nor dies, and is ever with us, and is Known through the Guru's Word. *[1-Pause]*
P. 671
The elephant is lured by lust to his enslavement and he goes as he is led by another.
And the deer is lured to death by the sweet melodies of music. *[2]*

---

1. ਕਾਮਧੇਨਾ (कामधेना) : (Sans. कामधेनु), a certain cow belonging to Indra, which is said to have been produced at the churning of the ocean ; and is supposed to yield whatever may be requested of her.
2. ਭਵ (भव) (Sans. भवः), the worldly existence, worldly life ; birth, production.
3. *Lit.* demons.

Seeing his family, the man is enticed away by the sense of possessiveness and the love of Māyā,
And then one becomes a part of it and owns it he, but it forsure leaves him in the end. *[3]*
Without God, all other loves are Painful.
Says Nānak, "The Guru has made me Wise this wise that the Love of God leads one to Eternal Bliss". *[4–2]*

Dhanāsri M. 5

The Lord, in His Mercy, has Blest me with His Name and loosed all my Bonds ;
And, I've now forsaken all my involvements and have repaired to the Guru's Feet. *[1]*
In the Society of the Saints, I have given up the care of all else,
And have buried fathoms deep the Ego, the Attachment and the Desires of the mind. *[1–Pause]*
No one is now my enemy, nor is anyone inimical to me :
For, the Lord Pervades the inner core of my Mind : this is the Wisdom I've gathered from the Guru. *[2]*
I've befriended everyone : unto everyone I'm a friend.
The Separation of my mind has been removed, and I'm now United with my God, my King. *[3]*
The obstinacy of the mind is now gone, Nectar rains upon me, and, the Guru's Word seems sweet to me.
And Nānak has seen his God Pervade all hearts on the earth, the seas and in the interspace. *[4–3]*

Dhanāsri M. 5

Since I saw the sight of the Saints, Blessed have become my days.
And I am ever in Supreme Bliss and Sing the Lord's Praise, and have Attained to my Creator-Lord. *[1]*
Now, I Sing the Lord's Praise with the Mind :
And my Mind is Illumined and is ever in Bliss ; (for), I've attained to the True Guru. *[1–Pause]*
My God, the Treasure of Virtue, is now Enshrined in my Mind and my Doubts, Fears and Sorrows have vanished ;
And I've attained to the Thing Unattainable[1], and my Mind is Imbued with the Love of God. *[2]*
I am now rid of my cares ; the outgoings of my mind have ceased and all my Sorrows, Greed and Attachment have gone.
And in His Mercy the Lord has Cured me of my Ego, and death is no longer a terror unto me. *[3]*
The Guru's Service and His Command now seem sweet to me.
Says Nānak, "I'm a Sacrifice unto the Guru, who has released me from the *Yama's* noose". *[4–4]*

Dhanāsri M. 5

He alone is All-wise to whom belong our body, mind and riches :
That God alone Hears my joys and sorrows, and my Mind becomes whole. *[1]*
My Mind is satisfied with my only Lord.
I made many other efforts too, but my Mind valued them not a bit. *[Pause]*
The Lord's Nectar-Name is the Priceless Jewel ; His *Mantram* I received from the Guru.
This *Mantram* is deeply Embedded in my Mind, and the Mind, wholly satiated, neither wavers nor wobbles. *[2]*
The desires of the mind that tore me from my God are stilled : **P. 672**
And as the golden ornaments[2] melted into a lump all gather into gold again, (so do I in my God). *[3]*
My Mind is Illumined with the Light of God and is filled with Bliss, Poise and God's Praise ; and within me rings the Unstruck Melody of the Word.
Says Nānak : "I've built for myself an Eternal Abode, by the Grace of the Guru, the architect of (our Destiny)". *[4–5]*

Dhanāsri M. 5

The Craving even of the great kings and masters of lands, was quenched not,
And they got themselves involved in Māyā, for their eyes Saw not, *[1]*
No one could satiate their thirst of Desire,
As the fire is satiated not with any quanity of firewood : (but), who can be content without the Lord ? *[Pause]*
Each day, one eats more and more and yet becomes not Content,
Though, like a dog, one runs now for this, now for that, in all directions. *[2]*

---

1. ਅਗੋਚਰ (आगोचर) : (Sans. अगोत्रर), *lit.* imperceptible by the senses.
2. ਅਲੰਕਾਰ (अलंकार) : (Sans. अलंकार:), an ornament.

The man of lust is satiated not with any number of women, and breaks into others' homes.
He Sins and then regrets ; and so is withered away by Sorrow and Greed. *[3]*
Infinite and Invaluable is the Lord's Name : it is the Treasure of Nectar.
Nānak : all Bliss. all Poise, all Peace is with the Saints ; this is the Wisdom that the Guru has imparted to me. *[4-6]*

Dhanāsri M. 5

Nothing that one runs after equals the Lord.
But he alone Attains to the Lord's Nectar whom the Guru Blesses. *[1]*
He, who Tastes the Taste of the One Lord alone,
Is rid of all Hungers, and his Mind is Content. *[Pause]*
He, who is Blest even with a particle of His Glory, his body and Mind are in Bloom :
His Greatness is indescribable : his Worth is priceless. *[2]*
He, our Lord, Meets not through (forced) effort, nor (show of) service, but Meets He all-too-spontaneously ;
And he, on whom is the Mercy of God, practises the *Mantram* of the Guru. *[3]*
The Lord is Beneficent to the poor, ever Merciful : He Sustains all life,
And He Permeates me, warp and woof, and Cares for me, as does the mother for her tender child. *[4-7]*

Dhanāsri M. 5

Sacrifice am I unto my Guru who has Inscribed the Lord's Name in my Mind ;
And who led me on to the Straight Path in the deep woods (of the world). *[1]*
My Lord, the Support of the earth, is to me my vital breath ;
For, He Cares for all I need both here and Hereafter. *[1-Pause]*
Meditating on Him, one is Blest with all the Treasures, and one attains Honour and Glory ;
And telling His Name, myriads of Sins are washed off : yea, the Dust of His Feet all His Devotees crave for. *[2]*
If one seeks the fulfilment of all the mind's Desires, one should Serve this Treasure (of Virtue).
For, He is our only Transcendent and Infinite Master, Dwelling on whom one is **Ferried** Across. *[3]*
I was Blest with immense Bliss and was at Peace and Content, when I sought the Refuge of the Saints.
So I treasured and partook of only the Lord's Name : (and now) this is the feed[1] of my Life. *[4-8]*

P. 673

Dhanāsri M. 5

That which brings shame to you, that you do :
You slander the Saints and worship the worshippers of Māyā : such, indeed are your vicious ways ! *[1]*
Strayed by the love of Māyā, you love the Other :
And love the Mirage or the (fading) leaves of the woods ; for, such is thy state. *[1-Pause]*
One may plaster a donkey with the *Chandan*-paste, but he loves only to roll in the dust.
He likes not the Nectar and loves the potion of Poison. *[2]*
The Sublime Saints are met with by great Good Fortune ; they alone stay Pure in this age.
Our lives are being Wasted away in vain, and are being bought over for a trite. *[3]*
When the Guru Blest me with the Collyrium of Wisdom, myriads of my Sins and Sorrows were eradicated ;
And, joining the Society of the Saints, I Loved the the One alone and was rid of all my Sorrows. *[4-9]*

Dhanāsri M. 5

I fetch water for the Saint, wave the fan over him, and grind his corn, and Sing the Praises of the Lord,
And Cherish ever the Lord's Name in the Mind ; and am Blest with the Treasure of Peace. *[1]*
O God, be Merciful to me,
And Bless me with the Wisdom that I ever Dwell upon Thee. *[1-Pause]*
Through Thy Mercy, I am rid of my Ego and Attachment and Doubt,
And I See my God, the Embodiment of Bliss, Pervade all, all over. *[2]*
O Lord, Thou art ever Beneficent and Merciful to me, the Purifier of the Sinners, the Master of the earth.
I would attain utter Bliss and Joy and Dominions, if Thou **makest** me Utter Thy Name even for a moment. *[3]*
That alone is Perfect Contemplation and Austerity and Worship which our Lord Approves.
(For, through True) Contemplation of the Lord's Name, our Desires are stilled and we are wholly Fulfilled. *[4-10]*

---

1. ਚੋਲ੍ਹਾ (चोल्हा)=ਚੂਰੀ : a kind of bread rich with clarified butter.

Dhanāsri M. 5

Māyā, which sways the world of three Modes and which rules the four corners of the earth,
And destroys the merit of the *Yajnas*, ablutions, austerities and pilgrimages : O, what is this mere man before her ? *[1]*
But I was Emancipated when I sought the Refuge of my Lord.
When I Sang the Lord's Praise, by the Saint's Grace, all my Vices and Maladies were removed. *[1-Pause]*
Neither one hears her, the great Enticer, nor utters she a word, nor is she seen enticing one away,
But such is the poisonous Potion that she ministers that she seems sweet to all. *[2]*
She fills the hearts of father, mother, son and brother with the sense of the Other ;
And then each one fights the other, some less, some more. *[3]*
Sacrifice am I unto the Guru who has manifested this Miracle,
That while the whole world is being consumed by its inner Fire, I, the Lord's Devotee, am Saved. *[4]*
I've attained immense Bliss, by the Saint's Grace, and all my Bonds are loosed,
And I'm Blest with the Lord's Name, and have gathered the Lord's Treasure in my own Home. *[5-11]*

Dhanāsri M. 5

Thou art my Beneficent Master, my King, my Spouse : **P. 674**
And, Thou Sustainest me ever, for I'm Thy child. *[1]*
I have but one tongue, how am I to utter Thy whole Praise ?
Infinite art Thou, O Lord, how am I to find Thy end ? *[1-Pause]*
Thou destroyest myriads of our Sins and makest us Wise in Thee in many ways.
I'm devoid of Wisdom ; but Save me Thou, O God, as is Thy Innate Nature. *[2]*
I seek but Thy Refuge : I lean only on Thy hope : for, Thou art my only Bliss-giving Friend.
O Benficent God, my Saviour, Save me Thou, for I'm Thy Bond-slave. *[3-12]*

Dhanāsri M. 5

Neither Worship (of gods), nor fasting, nor a saffron-mark, nor ablution, nor (customary) charity,
Nor any other discipline is Pleasing to the Lord, howsoever sweet one speaks. *[1]*
Contemplating the Lord's Name, one's Mind is at Peace :
But, if one searches Him out in any other wise, one Attains Him not. *[1-Pause]*
No other meditation, nor austerity, nor wander-lust, nor raising one's arms to the skies,
Pleases the Lord, though one goes the way of a Yogi or a Jaina. *[2]*
The Nectar-Name, yea, the Lord's Praise, is priceless ; but he alone Attains to it on whom is the Mercy of the Lord.
Joining the Society of the Saints, one Loves the Lord, and one passes the Night (of life) in Peace. *[3-13]*
(Is there one) who loosens all my Bonds, and leads me on to my God and recites to me the Lord's Name,
And stops the outgoings of this mind that it wanders no more ? *[1]*
Pray, is there a friend like this,
To whom I may surrender everything, including my heart and soul, *[1-Pause]*
That I may covet not another's riches or body, nor slander another.
And may ever converse with the Saints and my mind be Awake to the Lord's Praise ? *[2]*
O my Beneficent Lord, Thou art the Treasure of Virtue, the Giver of Bliss :
I seek but the Bounty of Thy Name, O God, Love me Thou as the mother loves her child. *[3-14]*

Dhanāsri M. 5

The Lord Saves His Saints :
And he, who wishes them ill, him the Lord Destroys. *[1-Pause]*
The Lord Protects ever His Servant ; and his slanderers are humbled and hasten away,
Their minds are torn and Death overtakes them, and they return not back to their Homes. *[1]*
Nānak has sought the Refuge of God, the Destroyer of Pain, and Sings he ever His Infinite Praise :
But, the Slanderer's Countenance is Blackened before God and man. *[2-15]*

Dhanāsri M. 5

I now Cherish my God, my only Refuge :
And, the Lord has Purified me, the Sinner, in an instant, and rid me of all my Maladies. *[1-Pause]*
I now converse only with the Saints ; and my Lust, Warth and Greed have been destroyed,
And, Contemplating my Perfect God, I've Saved all my Associates too. *[1]* **P. 675**

The basic formula, the only Cure of my Maladies I cling to, is Faith in God.
I seek but the Dust of the Lord's Feet and am ever a Sacrifice unto Him. *[2-16]*

Dhanāsri M. 5

I now Love my God.
The True Guru is ever my Refuge, and he has pulled down the flag of Pain. *[1-Pause]*
He has Protected me with His Hands and Destroyed all my Sorrows.
And has Blackened the Faces of my slanderers, and has become the Friend of me, His Servant. *[1]*
The True Lord has become my Refuge, and has Protected me, taking me to His Bosom.
And, becoming Fearless, I now Enjoy the State of Eternal Bliss, and I Sing ever my Lord's Praise. *[2-17]*

Dhanāsri M. 5

O Beneficent Lord, Thy Name is the Cure-all.
I, the poor one, do not know Thy True Worth, though Thou Sustainest me ever. *[1-Pause]*
O Master, be Merciful and still my sense of Duality :
And loosen my Bonds and Own me that I may ose not (the Battle of Life) *[1]*
Seeking Thy Refuge, I Live : Thou art the All-powerful Person, Kindly and Benevolent.
Nānak Contemplates Thee, night and day, and is ever a Sacrifice unto Thee. *[2-18]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Dhanāsri M. 5

Save me, O Save me, my God!
For, I can do not a thing without Thee ; be Merciful and Bless me with Thy Name. *[1-Pause]*
The family and the world are a Sea of Fire,
And, deluded by Ignorance, Doubt and Attachment, one is enveloped by Darkness. *[1]*
Now high, now low, now in pleasure, now in pain,
One's Hungers are satisfied never. *[2]*
My mind is filled with Desire and the Malady of Vice ;
And the five Demons, that ever keep company with me, are overwhelmed not by any means. *[3]*
O God, my life and soul and riches are all Thine :
For, I know Thou art ever so near, so near to me. *[4-1-19]*

Dhanāsri M. 5

The Lord destroys the Pain of the poor, and saves He ever the Honour of His Slaves.
Yea, He Ferries all Across, for He is the Treasure of Virtue, and Pain can touch Him not. *[1]*
So Contemplate thy God in the Society of the Saints.
For, I can see not any other way of Release from the Bonds of the Kali age. *[Pause]*
In the beginning as in the end, the Lord is our only Beneficent Master.
So Contemplate thy God ever that thy comings and goings are ended. *[2]*
The Vedas, the Shāstras, the Smiritis, and all the Devotees of God Dwell upon Him ;
But one is Emancipated only through the Society af Saints and one's Darkness is dispelled. *[3]*
The Lord's Lotus Feet are my Mainstay ; this is my only Capital-stock.
The Lord is our only True Support ; His is the only Court of Appeal and He is our only Refuge *[4-2-20]*

Dhanāsri M. 5

After a great search, I met with the Guru-Saint, and he instructed me **P. 676**
That nothing avails one but the Lord's Name. *[1]*
I now lean on the One God alone ;
Yea, I seek the Refuge of my Perfect Lord and I'm rid of all Involvements. *[Pause]*
Māyā has permeated the heavens, the mortal world and the underworld ;
Any only he is Saved who Contemplates the Lord's Name. *[2]*
Nānak : if one Sings the Name of the Immaculate Lord, one is Blest with all Treasures ;
But rare is the one who Knows the Mystery (of the Name), through the Mercy of the Lord. *[3-3-21]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chaupadās

That what one has to leave off, to that one clings :
And, that which avails one not, in it is one involved.
That which goes not along with one, that one loves ;
And, that which is one's enemy, that one befriends. *[1]*
So is the world deluded :
And it loses lhe Merit of this precious human birth. *[Pause]*
One likes not even to look at Religion and Truth,
And is involved in Falsehood and Deceit which seem sweet to him.
He loves the gift, but not the Giver :
And, the poor one knows not that he is to be overpowered by Death. *[2]*
That what belongs to another, for that he grieves ;
For, he has lost sight of all Rightousness and sense of Duty,
He Realises not the Lord's Will and so comes and goes:
And commits he Sin, and so Regrets in the end. *[3]*
All that is Pleasing to Thee, I love, O Lord :
Yea, I am a Sacrifice unto Thy Will.
Nānak, the poor one, is Thy Slave, O God ;
So Save him Thou, O Master of the Universe ! *[4-1-22]*

Dhanāsri M. 5

I, the poor one, lean only the Lord's Name ;
This is my Trade : this the Riches I gather.
Now, I have only the Lord's Name to treasure,
Which avails me both here and Hereafter. *[1]*
The Saints who are Imbued with the Lord's Name, are infinitely in Love with the Lord,
And they Sing the Praise of the One Formless God. *[Pause]*
Humility is the only Glory of the Saints ;
And they are Great, for they Sing the Lord's Praise.
This for the Saints is the highest Bliss that they Worship their Lord ;
And they are at Peace, for, they leave their cares to God. *[2]*
Wherever the Saints congregate,
There, they Sing only the Lord's Praise : this, indeed, is for them the Divine Music and Poetry.
In the Society of the SaintsareBliss and Contentment ;
But, he alone finds their company whose Destiny is great. *[3]*
With joined palms. I pray to Thee, O God,
And, I wash Thy Feet and say this to Thee, "O Treasure of Virtue,
Be Merciful to me, O Beneficent Lord, that I remain ever in Thy Presence,
And am Blest ever with the Dust of Thy Saints' Feet." *[4-2-23]*

Dhanāsri M. 5

Why should he fear anyone who Cherishes the Lord ? **P. 677**
Only the Egocentrics are wasted away by fear. *[1-Pause]*
Over our heads is our Guru-God, our Father and Mother,
Whose very Presence is Bliss-giving and whose Service makes one Pure.
He, who Cherishes the One Immaculate God,
His mind is Illumined, Associating with the Saints. *[1]*
He is the Beneficent Lord of all life : He Fills all places :
And, myriads of Woes are dispelled, Contemplating the Lord's Name.
And, one is rid of the torture of the births and deaths,
If, by the Guru's Grace, the Lord Comes into one's body and Mind. *[2]*
He, whom the Lord, of Himself. Owns as His Own,
He finds a Place in the Lord's Court.
They alone are the Devotees of God, whom the Lord Loves
And, them death terrifies[1] not. *[3]*

1. ਨਿਕਾਣੇ (निकाने) : ਨਿ+ਕਾਣੇ, *i.e.* not dependent on.

True is the Master ; True is His Court :
O, who can evaluate my Priceless Lord ?
All hearts lean on but One God :
So Nānak seeks the Dust of His Saints' Feet. *[4-3-24]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

O God, I lean on Thee, for Thou art ever with me.
Be Merciful, O my Lord, that I Contemplate ever Thy Name, Imbuded with Thy Love. *[1]*
I have no other Support but Thine,
And I accept[1] whatever Thou Dost, or Causest to do. *[Pause]*
Thou art my Honour : Thy nearness is my Deliverance, Thy Virtuous Gospel my Riches.
O God, Nānak seeks the Refuge of Thy Feet, For this is what he has learnt from the Saints. *[2-1-25]*

Dhanāsri M. 5

God has Fulfilled all my wishes and the Guru has Saved me, taking me to His Bosom ;
And, in the Sea of the world, I am Drowned[2] not ; and it is no longer impassable for me. *[1]*
He, who has the Right Belief in his Mind,
He is ever in Bliss, seeing the Glory of his God. *[Pause]*
He seeks the Refuge of the Perfect Master, and Sees His Presence within himself.
The Lord then Owns him with an open heart and roots him in Himself[3]. *[2-2-26]*

Dhanāsri M. 5

Wherever I See, I See the Lord's Presence : my God is never far.
For, He Pervades all, and so I Cherish Him in my Mind. *[1]*
He, who Abandons us neither here nor Hereafter, He alone is our Friend :
But that which passes off in an instant, that pleasure is vain. *[Pause]*
He, who Sustains us with food and who is short of nothing,
He alone takes care of me every moment, my Lord, my God. *[2]*
Unpierceable, Undeceivale, Infinite, Highest of the high is His Form.
Contemplating Him, one is in Bliss : so Wondrous and of such incomparable Beauty is He. *[3]*
O God, Bless me with that Wisdom which makes me Dwell on Thee alone. **P. 678**
I ask only this Boon from Thee that Thou Bless me with the Dust of Thy Saints' Feet. *[4-3-27]*

Dhanāsri M. 5

He who sent[4] thee out of thy Home also brought thee back to it in Peace.
So Sing thou the Lord's Praise with Joy in the strains of Poise, and be eternally Blest[5]. *[1]*
O Friend, come thou into thy Home ;
For, all the Adversaries thy God has Humbled and thy Woes are past. *[Pause]*
Thy Creator-Lord has brought thee Glory and the Outgoings of thy mind have ceased :
And in thy Home Rings the Music of Bliss ; such is the Blessing of thy Lord on thee. *[2]*
Now be at Peace and wobble not, leaning on the Guru''s Word :
And the whole world will resound with thy Victory, and thy Countenance will Sparkle in the Lord's Court. *[3]*
He, to whom I belong, He alone has Transformed my state, and He has become my Friend.
Such wondrous are the Miracles of my Creator-Lord : yea, His Glory is Ever-true. *[4-4-28]*

---

1. ਮਸਲਤਿ (मसलति) : (Arabic, ਮਸਲਹਤ), *lit.* consultation, advice.
2. *Lit.* burnt.
3. ਅੰਕੁਰੁ (अंकुरु) (Sans. अंकुर:), a sprout, shoot, blade ; *lit.* protects the sprouting tree (of Devotion).
4. The reference here is said to be Guru's return to Amritsar from Vadāli, a village nearby.
5. ਨਿਹਚਲੁ ਰਾਜੁ ਕਮਾਇ (निहचल राजु कमाउ) : *lit.* rule eternally.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

O loved Saints, hearken to my Prayer,
That, without the Lord, not one is Emancipated. *[Pause]*
O mind, do only the Right Deeds.
And know thou that thy Lord is thy only Redeemer, and nothing aught avails thee.
The Guru has instructed me truly well, that True life is in the Service of the Lord. *[1]*
Love not that which passes off :
(For), that which has but little significance, goes not along with thee.
So Dwell thou, body and soul, on the loved Saints of the Lord, so that all thy Bonds are loosed. *[2]*
Seek the Refuge of the Lotus-Feet of thy Transcendent Lord in thy Mind, and lean on naught else.
(But), he alone is the Devotee of God, the Gnostic, the Contemplator and the man of True Austerity, on whom is the Mercy of God. *[3-1-29]*

Dhanāsri M. 5

O my love, the only thing you should ask for, is the Lord's Name.
See thou Him with thy Eyes wide-opened, Hear thou the Saints' Word, Cherish the Lord of all life ; and know that all have to pass away in the end. *[Pause]*
One applies fragrant *Chandan* to one's body and enjoys Sinfully, and in a myriad other ways : but say the Saints that the Taste of Sin is insipid, and the Lord's Name alone is Blessed.
One calls one's body and one's riches one's own and Dwells not on God, even for an **instant** but do the riches keep one's company in the Yond ? *[1]*
They, who are men of Destiny, cling to the Skirt of the Saint and them the *Yama* Punishes not.
They're Blest with the Great Treasure (of the Lord's Name), their Ego is stilled, and they are Devoted only to the One Absolute Lord. *[2-2-30]* **P. 679**

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

O love, Dwell on thy One God, thy Only Lord,
That thy Cares and Woes and Greed and Attachment are dispelled, and thou Swimmest across the Sea of Existence. *[Pause]*
Cherish thou Him with every breath, every moment, night and day,
And, joining the Society of the Saints, Contemplate thou Him fearlessly, and Enshrine the Lord's Treasure in the Mind. *[1]*
Salute the Lotus-Feet of the Lord ; (and) Dwell on His Merits.
Says Nānak, "The Dust of the Saints' Feet Blesses thee with Bliss." *[2-1-31]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Dupadās

I Contemplate my Lord and so am at Peace ; I Cherish my God every moment.
For, He keeps me Company and Saves me both here and Hereafter. *[1]*
The Guru's Word Abides in my Soul :
It Sinks not in the Sea, nor is burnt by fire, nor it is thieved. *[1-Pause]*
My God is riches to the poor, the staff to the blind, and milk the child
I have found the Lord's Boat in the Sea (of Sorrow), so Beneficent and Merciful is my Lord to me. *[2-1-32]*

Dhanāsri M. 5

My God is Merciful to me and His Nectar now permeates my Soul :
And the nine Treasures and the eighteen Miracles now attend upon my feet. *[1]*
The Saints are ever in Joy everywhere:
For, their Lord, who Permeates all, Saves them both within and without. *[1-Pause]*
He, whose associate is the Lord, the God, him no one can equal.
And, Contemplating the Lord, his fear of death departs, and so Dwells he ever on the Lord's Name. *[-2-233]*

Dhanāsri M. 5

The rich are proud of their riches, the landowners of their land,
The king is proud of his kingdom, so is the Devotee of his God. [1]
If one leans on one's only Support, his God,
The God Uses all His Powers to Help the Devotee, and know ye that God Loses not. [1-Pause]
So forsake all other supports and seek thy only God's Refuge :
And then thy mind will be Purged of Sin, by the Saints' Grace, and you'll Sing ever the Lord's Praise. [2-3-34]

Dhanāsri M. 5

He alone is mighty who Loves his Lord in this age. **P. 680**
He who conquers his self by the Perfect Guru's Grace, conquers the whole world. [1]
Let us Sing the Lord's Praise with our whole Soul :
For he, who Contemplates the Lord's Name, him the Lord takes into His Refuge and he Merges in the state of Equipoise. [1-Pause]
May the Saints' Feet be Enshrined in my Mind ; may their Association make me Pure !
O Treasure of Mercy, Bless me with the Dust of Thy Saints' Feet : this, indeed, is the only Joy for me. [2-4-35]

Dhanāsri M. 5

One tries to deceive others, but God, our Inner-knower, Knows all.
One commits Sin, and then denies it, and wears the garbs of the ascetics. [1]
One thinks God to be far who is indeed so near :
And, one looks this way and that, and goes again and again (to what is not). [Pause]
So long as the Superstitions of the mind are dispelled not, one is Emancipated not.
Says Nānak : "He, on whom is God's Mercy, he alone is the Devotee of God". [2-5-36]

Dhanāsri M. 5

He, whose Lot is Good, him the Lord Blesses with His Name ;
And he makes others Contemplate the (Lord's) Name : this, then, becomes his Religion in the world. [1]
For the Lord's Saint, the Lord's Name is the only Glory.
He is Emancipated and Honoured through the (Lord's) Name : and he accepts whatever be the Will of God. [1-Pause]
He who has treasured the Riches of the (Lord's) Name, he alone is Rich.
He Deals only in the Name, leans only on the Name and earns only the Profit of the Name. [2-6-37]

Dhanāsri M. 5

My Eyes have become Pure, Seeing my Lord : May the Dust of His Feet anoint my Forehead !
O God, be Thou Enshrined in my Mind that I Sing ever Thy Praise with Joy. [1]
Thou art my only Beneficent Lord who Protecteth me :
Thou art ever Beauteous and Wise and Infinite : O Father, be Thou Merciful to me. [1-Pause]
Thy Word is Bliss-giving, Delicious and of Incomparable Beauty :
That is why I've clung to Thy Word and Enshrined Thy Feet in my Mind. [2-7-38]

Dhanāsri M. 5

Our God, in His Will, Feeds us and makes us Play (to His Tune) :
He Blesses us with Bliss and all Joys, and Abides ever in our Mind. [1]
My God, my Father, is Beneficent : He is the only Support of the earth.
And, as a mother looks after her child, so does our Lord keep us Whole. [1-Pause]
He is our Friend and Mate, the Meritorious King, the God who ever is.
And, He is here and there and everywhere, and Meets He us, through the Service of the Saints. [2-8-39]

Dhanāsri M. 5

The Beneficent Saints, the embodiment of God, have dispelled my vices of Lust and Wrath.
So, my dominions, my riches, my beauty, my Soul, I Surrender unto them. [1]
Let us love the Lord's Name, body and soul,
That we are Blest with Peace, Poise and Bliss, and Cross the Sea of Existence. [Pause]
Blessed is the place where abide the Saints ! **P. 681**
O God, Fulfil this my Desire that I ever greet those that are devoted to Thee. [2-9-40]

Dhanāsri M. 5

The Lord has Released me from the grip of Māyā[1] and offered me the Refuge of His Feet :
He has Blest me with the *Mantram* of His Name that leaves me not. *[1]*
The Perfect Guru Blest me with the Bounty of the Lord's Name to Sing and so was I Emancipated. *[1–Pause]*
The Lord Owned me as His Own and so Saved He the Honour of His Devotee.
Nānak has clung to the Feet of God and so he is ever in Bliss. *[2–10–41]*

Dhanāsri M. 5

To thieve, to covet, to lie, to slander : this is the way of my life.
I crave for the Mirage and rest my hopes on Illusions : this is what sways my mind. *[1]*
The years of the Evil-doer pass in vain,
As the mouse tears up a whole load of paper, but to the wretch they are of no avail. *[Pause]*
O Transcendent Lord, my Master, be Merciful and Loosen my Bonds :
O God, Thy Saints lead the Unwise to their Redemption, (wilt Thou Save not me ?) *[2–11–42]*

Dhanāsri M. 5

I Contemplate my Master and my body and Mind are Comforted :
For, the Lord is my Beauty, my Peace, my Soul's only Wealth and my Caste. *[1]*
My tongue is Imbued with the Cure-all of the Lord's Name :
It is replete with its only God : for me, the Lord's Lotus-Feet are the Treasure of Riches[2]. *[Pause]*
He, to whom one belongs, He Saves one too ; for, Perfect are the Ways of God.
He, the Bliss-giving God, Unites us with Himself and (thus) Saves our Honour ! *[2–12–43]*

Dhanāsri M. 5

All Demons and all adversaries are humbled by Thee : Thy Glory, O God, is Manifest to all ;
And he, who pains Thy Devotees, him Thou Destroyest in an instant. *[1]*
O God, I look Thywards ever :
So be Thou my Support, and Hold me by the Hand and Save me. *[Pause]*
Lo, the Lord Heard my Prayer and Gave me His Refuge,
And, I am in Bliss, my Woes are dispelled, and I Contemplate ever my only God. *[2–13–44]*

Dhanāsri M. 5

All over, the Lord has Manifested His Power :
And, Casting His Eye of Mercy on me, has Dispelled all my Pain. *[1]*
The Lord's Saints the Lord Himself Saves :
And, taking me to His Bosom, He has Dispelled all my Sins : so Beneficent is my God ! *[Pause]*
Now, whatever I ask of my God that He Blesses me with ;
And whatever I, His Slave, utter from the mouth, becomes eternally True, both here and Hereafter. *[2–14–45]* **P. 682**

Dhanāsri M. 5

The Lord brings not Sorrow to His Servants, and thus Fulfils He His Innate Nature :
He Protects His own Servants : and Sustains He them every moment. *[1]*
My Mind is Attuned to my Lord,
Who is my Friend and Mate from beginning to end : O Blessed is my God ! *[Pause]*
My Mind has Flowered, Seeing the Wonder of my Lord :
Yea, Contemplating my God, I've attained Bliss : thus has my Lord Saved my Honour. *[2–15–46]*

Dhanāsri M. 5

Unfortunate is he who forsakes his God :
(But), he, who is in love with the Lotus-Feet (of the Lord), Bathes in the Pool of Nectar. *[1]*
O God, I, Thy Servant, have Awakened to Thy Love :
Now I laze no more and am Attuned to Thee, my Lord. *[Pause]*
I See my Lord wheresoever I See : (for) all are strung upon His Thread.
(So), Nānak Drinks the Immaculate Water of the Lord's Name, forsaking all other loves. *[2–16–47]*

---

1. ਮਹਾਬਲੀ (महाबली) : *lit.* the most powerful of all.
2. ਥਾਤੀ (थाती) : *lit.* a trust, charge, anything given in charge.

Dhanāsri M. 5

All tasks of the Lord's Servant are fulfilled,
And God Saves his Honour in this Kali age in the midst of the Sea of Poison. *[1-Pause]*
Contemplating one's Lord, the *Yama* touches one not :
And one Attains to the Lord's Abode, yea, the Society of the Saints, the Heaven of Emancipation. *[1]*
The Lord's Lotus-Feet are the Treasure of Riches for His Servant : in them he finds immense Peace and Bliss.
Nānak : Contemplate ever thy Lord and be a Sacrifice unto Him. *[2-17-48]*

Dhanāsri M. 5

I ask only for one Bounty from my Lord :
That He Blesses me with His Nectar-Name, and, thus to Fulfil all my Wishes : *[1-Pause]*
That I Enshrine His Feet in my heart and am Blest with the Society of the Saints :
And I Burn not in the Fire of Sorrow, and I Utter ever His Praise : *[1]*
That I Contemplate Him in my childhood[1], youth and age[2],
And I am ever in Love with my God, and am cast not into the womb again to die. *[2-18-49]*

Dhanāsri M. 5

I ask from my God whatever by my need.
For, if I ask from man I labour in vain ; but, Contemplating the Lord, I am Emancipated. *[1-Pause]*
I read through, with care, the Smiritis and the Purānas uttered by the sages, and dwelt on the Vedas too,
But I gathered Truth only by Serving the God of Mercy, and was Blest both here and Hereafter. *[1]*
All other cultures and ways are vain and fruitless, save Contemplation of the Lord.
Says Nānak, "The Lord rids thee of thy Fear of birth and death ; and, meeting with the Saints, all thy Sorrows are past". *[2-19-50]*

Dhanāsri M. 5

The Lord's Name stills the Craving of the Mind :
And, through the Guru's Word, one is immensely Content, and is perfectly Attuned to God, *[1-Pause]*
Let me overlook the wonders of Māyā : Bless me Thou so, O my Beneficent Lord ; **P. 683**
And Bless me also with Thy Name that I Live (eternally), and am wholly Fulfilled. *[1]*
Contemplating the Lord's Name, and Singing His Praise, one gathers Bliss and Joy, and all one's Wishes are Fulfilled.
Nānak : he, in whose Lot it is so Writ by God, all his Tasks are accomplished. *[2-20-51]*

Dhanāsri M. 5

The Lord takes care of His Servant :
And his slanderers get no Peace, and are Wasted away in vain. *[1-Pause]*
Wherever I See, I See the One Lord alone ; so nothing can harm me[3].
For, whosoever tries to do me harm, is Destroyed by my God instantly. *[1]*
The Creator-Lord is my Protector : His limits no one can fathom.
Nānak : the Lord Saves His Servants and Destroys their slanderers. *[2-21-52]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Partāla[4]

O God, O Destroyer of Pain, I seek Thy Refuge : Bless me Thou with Thy Name.
O Lord, be Merciful to me and Save me by Thy Grace ; O God, pull me out of the Well (of Māyā) taking me by the Hand. *[Pause]*
I am Blinded by Lust and Wrath and. Bound down by Māyā, my body and its robes are full of Evil.
Without Thee, there is no one to Protect me ; O my Chivalrous God, Bless me with Thy Name, and usher me into Thy Refuge. *[1]*

---

1. ਸੁਸਤਿ ਬਿਵਸਥਾ (स्वसति विवसथा) : state of being care-free, *i.e.*, childhood.
2. ਮਧੰਤ (मध्हंत) : (Sans. मध्य+अन्त), youth and old age.
3. *Lit.* nothing can reach upto me.
4. A direction for singers to change the scale of notation often.

O Thou Emancipator of the Sinners, and, of all Thy Creatures, even the utterers of the Vedas have found not Thy end.
O Thou Ocean of Goodness and Gladness, O Thou Mine of Jewels, O Thou Lover of Devotees, I Sing ever Thy Praise. *[2-1-53]*

Dhanāsri M. 5

He who Utters ever the Name of God is ever at Peace both here and Hereafter ;
And He is rid of his age-old Sins ; joining the Society of the Saints, the Dead one is brought back to Life. *[1-Pause]*
Say the sages : dominions and beauty make one forsake the Name ; and, the love of Māyā leads to immense Pain ;
And, it is by Good Fortune that one is Imbued with the Desire to Sing the Lord's Praise. *[1]*
O Thou Unreachable, Ineffable God, Worthy of giving Refuge, Thy Name Purifies the Sinners.
O Thou Master of Nānak, the Inner-knower of hearts, Thou art our only Perfect Lord. *[2-2-54]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

Greetings to my God : Salutations to my Lord : Let us Sing the Praises of the Master of the earth. *[Pause]*
It is by Good Fortune that one Meets with that Sublime Guru.
Myriads of one's Sins are dispelled if one Serves one's Lord. *[1]* **P. 684**
And. he, who is Imbued with the Lotus-Feet of the Lord,
Is affected not by the Fire of Sorrow. *[2]*
One Crosses the Sea (of Material Existence) associating with the Saints.
If one Contemplates the Name of the Fear-free Lord, Imbued with His Love, *[3]*
One covets not another's riches, nor Sin contaminates one,
And then the wild *Yama* touches one not. *[4]*
The Fire of One's Craving is then quenched by God Himself,
And, taking to the Lord's Refuge, one is Emancipated. *[5-1-55]*

Dhanāsri M. 5

I am Satiated, for I've Partaken of the fare of Truth.
And I Tell the Lord's Name with my body and Mind and tongue. *[1]*
True living is living in God,
And Contemplating the (Lord's) Name in the Society of the Saints. *[1-Pause]*
One decks oneself (as if) with all kinds of beautiful raiments,
If one Sings the Lord's Praise ever and forever more. *[2]*
One enjoys (as if) the ride of the elephants and chariots and horses,
If one Sees the Lord's Path in one's Mind. *[3]*
In one's body and Mind then one Cherishes the Lord's Feet,
And Attains unto God, the Treasure of Bliss and Peace. *[4-2-56]*

Dhanāsri M. 5

The Guru's Feet Emancipate the Soul,
Wherewith one is Ferried across the Sea of Existence. *[1-Pause]*
Some are in love with the way of works, others bathe at the holy places :
But I, the Lord's Servant, Dwell (only) on the Lord's Name. *[1]*
The Lord Snaps the Bonds of His Slaves :
So, Nānak Contemplates his God, the Inner-knower of all hearts. *[2-3-57]*

Dhanāsri M. 5

O God, let me not forsake Thy Love by any means :
Let this be the Immaculate Way of Thy Slave. *[1-Pause]*
Thou art dearer to me than my life-breath, my Soul, my riches :
(For), Thou art the One who stills my Ego within me. *[1]*
May I be in Love with Thy Lotus-Feet, O God :
This alone is the Prayer of me, O Lord. *[2-4-58]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 9

Why go out to search for thy God in the woods ?
For, though ever Detached, He Abides within us all ; yea, He also Lives within thee. *[1–Pause]*
As fragrance abides in the flower and reflection in the mirror,
So also thy God abides within thee : search Him within thy heart. *[1]*
Know the One Lord alone within and without ; this is the Wisdom imparted by the Guru.
Says Nānak : "Without Knowing oneself, one is rid not of the moss of Doubt". *[2–1]*

Dhanāsri M. 9

O Saints, this world is strayed by Doubt.
It has abandoned Contemplation of the God's Name and has sold itself out to Māyā. *[1–Pause]*
P. 685
Man is intoxicated with the love of mother and father, brothers and sons and wife.
O God, his crazy mind is forever turned by beauty and riches. *[1]*
Thou, who art his Beneficent Lord, the Dispeller of Sorrow, to Thee he is attached not.
Says Nānak : "Rare is the one who, becoming God-conscious, Realises his God". *[2–2]*

Dhanāsri M. 9

That Yogi knows not the Lord's Way,
Whose heart is infested with Greed, Attachment and Pride. *[1–Pause]*
But he, who is concerned neither with praise, nor dispraise, and looks upon iron and gold alike,
And rises above pain and pleasure, he alone is a True Yogi. *[1]*
He holds his mercurial mind which wanders in all directions.
Says Nānak : "He, who knows this Way, is truly Emancipatted." *[2–3]*

Dhanāsri M. 9

O God, what ways am I to adopt,
That the Doubt of my mind is stilled and I am Ferried across the Sea of Existence ? *[1–Pause]*
I have done no good to any one in this life, which makes me afraid :
I Sang not Thy Praise through word, thought and deed : this worry ever corrodes my Mind. *[1]*
I have hearkened not to the Guru's Word nor Wisdom welled up in me; I fill my belly like a quadruped.
Says Nānak, "O God, bring Thy innate Nature into play, that I, the Sinner, am also Saved".
[2–4–9–9–13–58–4–93]

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Dhanāsri M. 1 : Ashtapadis

The Guru is the sea full of Pearls :
The Saints, (like swans), pick at the Pearls and remain attached to Him ;
And, as they Partake of the Lord's Fare, the Lord Likes them.
And, within the Sea, the Swans Receives what they love. *[1]*
The Crane bathes at the Puddle in vain :
For, it sinks in Mud and its Soil goes not. *[1–Pause]*
The man of Wisdom takes a step after a great thought,
And, dispelling his Duality, he belongs to the One Formless Lord alone.
He Tastes the Lord's Essence and is Emancipated ;
And so cease his comings and goings, for, the Guru protects him ever. *[2]*
The Swan-saints abandon not the Pool of Nectar,
And, through Loving Adoration, Merge in Equipoise.
In the Guru[1] are the Devotees[2] : within the Devotees is the Guru.
(For), the Devotee Utters the Ineffable Gospel of the Lord, and Cherishes ever the Guru's Word. *[3]*

1. *Lit.* sea.
2. *Lit.* swans.

In the Seedless State (of Equipoise) Abides the Yogi, our God ;
Who can be identified neither as man nor woman.
The three worlds all seek to be Attuned to Him:
Yea, all the sages and the sublime Yogis seek but His Refuge. *[4]*

He is the Source of Bliss, the Support of the supportless:
The God-conscious beings Dwell upon Him through Devotion in a state of Equipoise.
He is the Lover of His Devotees, the Dispeller of Fear:
And man Meets with Him, stilling his Ego; and then (alone) walks he on His Way. *[5]* **P. 686**
Though try one may in a myriad ways, death tortures every one:
For, death is Writ in our Lot, when we come into the mortal world.
In Duality, one loses the Merit of one's life,
And Examines not his Self, and Cries, torn by Doubt. *[6]*

One Tells, Reads and Hears of the One Lord :
And the God, the Support of the earth, Blesses him with Righteousness and Contentment.
Within him then are enshrined Chastity, Austerity and Self-control,
If his Mind is pleased with the Fourth State (of Bliss). *[7]*
They, who are made Pure by the True One, remain Unstained,
And, through the Guru's Word, their Fears and Doubt are stilled.
The Form of that Primal Being is Ineffable.
Nānak seeks, therefore, the God, who is the Embodiment of Truth. *[8–1]*

Dhanāsri M. 1

He alone truly Meets his God who Meets Him through Equipoise.
And then he Dies not, nor comes, nor goes.
In the Master is the Servant, in the Servant is He, the Lord.
For, wheresoever I See, I See not one other than God. *[1]*

Through the Guru one attains to His Worship and Equipoise.
But, without Meeting with the Guru, one but comes and goes. *[1–Pause]*
I would seek out the Guru who Instils (the Lord's) Truth in my Mind:
And Attunes me to the Word, and utters to me the Mystery of the Unutterable.
Men of God are attracted by no other task:
For, they love only the (Lord's) Truth and the True Lord. *[2]*

The Mind is in the body ; in the Mind is the True God;
And Meeting with the True Lord, one is Imbued with Him.
The Devotee repairs to the Lord's Feet:
And Meets with the Perfect and True Guru. *[3]*
The Lord Himself Sees all, and Makes us See (His Wonders):
But, He's Pleased not if one forces one's will, or wears a myriad garbs.
He, who Built the vessels (of our bodies), and put the Nectar within them,
Through the Loving Adoration of Him alone is the Mind Satiated. *[4]*

Man reads and reads and goes astray,
And the more he sharpens his wits, the more he comes and goes.
If he Contemplates the Lord's Name and his Mind feeds on the Lord's Fear,
And Serves his God, then, he, by the Guru's Grace Merges in God. *[5]*
But if one worships a stone or abides in the woods or at holy places,
Or, wanders about, becoming an ascetic,
One becomes not Pure if one's mind be unclean.
But, if one receives the Truth, one attains Honour. *[6]*

He, who has the Right Conduct and Wisdom in himself;
And abides since beginningless time in Poise and Contentment:
And who, in the twinkling of his lotus (eyes)[1], Saves myriads of souls ;
O Love, lead me on to such a Guru in Thy Mercy. *[7]*
O God, before whom am I to Praise Thee,
When there is not another save Thyself ?
Keep me, O Lord, as is Thy Will
That I Sing Thy Praise, all-too-spontaneously. *[8–2]*

---

1. ਪਲ ਪੰਕਜ (पल पंकज) : the twinking (ਪਲ, ਪਲਕ) of the lotus-like (ਪੰਕਜ) (eye).

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Ashtapadis

How fortunate is one to be Blest with the human birth, but whosoever came into life is involved (with the world).
Thy Saints, therefore, seek the Refuge of Thee, their only Lord : O God, Unite me (too) with Thyself: *[1]*
I've wandered through many births but found not Peace. **P. 687**
Now I Serve my Guru, clinging to his Feet and ask :
"Pray show me the Path to my God". *[1–Pause]*
I've made many efforts to gather goods and cling tenaciously[1] to Māyā and pass my days saying, "This is mine, this is mine".
Now I seek to meet with the Saint who dispels my Cares and makes me Love my God. *[2]*
I've read though the Vedas but my mind is gripped by Doubt : the five (Desires) within me are stilled not even for a moment.
Is there a Devotee who's detached from Māyā, and irrigates the farm of my heart with the Nectar-Name (of God)? *[3]*
As many places of worship one bathes at, so much the Dirt of Ego one gathers : for, the Lord within is Pleased not even a bit.
O, when shall I find the Society of the Saints that I abide ever in the Lord's Bliss, and Bathe myself in the Waters[2] of Wisdom. *[4]*
I underwent the discipline of all the four stages of life, but my Mind was pleased not : I washed the body devoid of Wisdom.
Now I seek to meet with the Great Soul, who's Imbued with the Love of the Lord and who eradicates the Soil of my mind. *[5]*
I was devoted to the way of works, but Loved not my God even for a moment : I was puffed up with Ego, but all this was of no avail.
But, rare is the one who Sees the wish-fulfilling Guru, Meeting with whom one Sings the Lord's Praise. *[6]*
All that the lover of Māyā attains by forcing his will, is of no avail : it is like the heron pretending to meditate.
Is there such a Bliss-giving Guru who recites to me the Gospel of God, Meeting with whom I'm Emancipated ? *[7]*
When my God is Pleased with me, He Breaks my Bonds, and my Mind is Imbued with His Word.
And I'm ever in Bliss and Meet with my Fear-free Lord ; and His Feet become my Refuge. *[8]*
My life's journey has now become Fruitful :
And, Meeting with the Saints, my comings-and-goings have ceased. *[1–Second Pause–1–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1 : Chhant

Why should I go to bathe at the pilgrim-station ? I'll bathe at the Fount of the (Lord's) Name.
For, the holiest of the holy baths is the Contemplation of the Word and inner Wisdom.
The Guru-given Wisdom is the only eternal Pilgrim-station where one Washes off all one's Sins[3].
O my God, Supporter of the earth, I seek but Thy Name alone : Bless me Thou with it.
The whole world is Sick : the Lord's Name is the Cure-all, without the Lord's Truth, one's mind is Stained.
But Pure ever is the Guru's Word ; it Illumines all : it's a Pilgrim-station for one to bathe in Truth. *[1]*

---

1. ਬਚਿਤਿ (बचिति) : to cherish in the mind (ਚਿਤਿ) singularly (ਬ, ਵਿ).
2. *Lit*. collyrium.
3. ਦਸ ਪੁਰਬ (दस पुरब) : the eighth and fourteenth day of each half month ; the days of full and new moon ; eclipses of sun and moon ; equinox, solstice, the moment of the sun's entering a new sign ; and a portent foreboding a great calamity.

ਦਸਾਹਰਾ (दसाहरा) : an epithet of two days (or of the festivals held on them) in the Hindu year ; (1) The tenth day of '*Jeth Shukla Paksha*', which is reckoned the birthday of Gangā : whoever bathes in the Ganges on this day, is said to be purified from the ten sorts of sins ; (2) Tenth day of '*Ashwin Shukla Paksha*', on which, after the worship and religious ceremonies performed during nine nights (*Navarātri*) they consign the images of Devi into the river. It is said that on this day, Rāma vanquished Rāvana, on which it is called '*Vijay Dashmi*'. This day is celebrated with great pomp and ceremony by Hindu warriors ; the weapons and instruments of war are hallowed, and if war be intended, the campaign is then opened.

Truth remains stainless : why then wash the Truth ?
If one wears the necklace of Virtues, what is there more to ask for ?
If one Slays one's self through Wisdom, one is Emancipated : and one Emancipates others too, and is cast not into the womb again. **P. 688**
One becomes the Philosopher's Stone, the great Contemplator, and so, being True, is Pleasing to the True Lord.
One is then truly and ever in Bliss and sheds all one's Sins and Sorrows ;
And one is Blest with the True Name and Sees one's God through the Guru ; and abiding in Truth, one's mind is Stained not. *[2]*
To Meet with one's Lord, the True Friend, is the Perfect Bath.
So, one should Sing ever the Lord's Praise and be Embellished with the Word :
And, Believing in the Guru, Praise one's God ; for, in this is contained (the Merit of what passes for) compassion and charity.
If one Loves the Society of the Lord, one Bathes in Poise at the Triveni[1] of Truth.
And Contemplating the True, Absolute Lord, one Rises higher and higher.
For, Emancipation one attains through the Society of God, our Friend, and the Saints ; and by His Grace, the Lord Unites us with Himself. *[3]*
Feveryone says, 'He is Great', but how Great is He ?
For, I am Low and Unwise and Ignorant, and it is through the (Guru's) Instruction that I Know.
True is the Guru's Instruction which is acclaimed all over as Nectar, and with it my Mind is Pleased.
Men come into the world laden with the Poison (of Māyā), and so they depart : it is through ther True Word that one Meets with the Guru.
There is no end to God's Glory or to the Treasure of His Devotion : for, He Fills all places all over.
Prays Nānak : "I utter nothing but Truth : that it is by cleansing one's mind that one attains Truth". *[4-1]*

Dhanāsri M. 1

I live by God's Name and my Mind is in Bliss.
True is the Name of the True One : this is the Merit of the Lord.
Infinite is the Wisdom of the Guru : the Creator Lord, who Creates life also Destroys it.
And, when the Lord Gives the Command, no one can challenge it.
The Lord Himself Creates and Sustains all ; over the heads of all is His Writ, and Himself He makes us Understand (Himself).
Says Nānak, "Unfathomable and Unreachable is the Lord, and I live by His Name." *[1]*
No one equals Thee, O God ; for, all others but come and go.
It is through Thy Will that one is Emancipated, and one's Doubt is stilled.
The Guru dispels our Doubt and makes us Utter the Unutterable : in Truth does the True One Merge.
He Himself Creates and Destroys all : so let me understand the Will of the Willer.
One attains True Glory through the Guru : O God, Thou alone art the Companion of the Mind in the end.
Says Nānak, "There is no other Master but He, and by Contemplating His Name, one attains Glory". *[2]*
Thou art the True Creator-Lord, Unknowable, the only One who Creates.
Thou art the only Master, but two[2] are the ways of men which lead to Strife.
In His Will, the Lord Makes all to walk in these two ways, and the world comes and goes.
Without the Lord's Name, there is no one to befriend us ; in vain one carries on one's head the load of Poison.
In His Will, comes man (into the world) but he knows not the (Lord's) Will ; nor, that through the (Lord's) Will, is one Embellished.
Says Nānak, "The True Creator-Lord is Known through the Word". *[3]*
The Devotees look Beauteous at Thy Gate, O God ; (for) they are Embellished with the Word.
They utter the Nectar-speech : and their tongue is replete with sweetness.
Sweet is their tongue and they crave for but Thy Name, and are a Sacrifice unto the Guru's Word.
When such be Thy Will, one becomes a Philosopher's Stone meeting with its like ; **P. 689**
And one Attains to an Eternal State, stilling one's self ; but rare is the one who Reflects on this Wisdom.
Says Nānak, "The Devotees look Beauteous at the True Gate ; yea, they, who Deal with the True One". *[4]*

1. At Prayāg, (modern Allahabād) where the three rivers, Gangā, Yamunā and Saraswati, sacred to the Hindus, converge, and where a bath is held most auspicious and emancipating.

2. One of Devotion and the other of Māyā.

I crave for Māyā : then, how am I to go to the Lord's Court ?
I'll consult with my Guru and Dwell (only) upon the (Lord's) Name :
I'll Contemplate the True Name, speak out the Truth, and, through the Guru, Know the Truth,
And Utter the Name ever of my Beneficent, Immaculate Lord, the only Master of the poor.
This task the Lord Himself has Assigned us : this is how I Slay my self and hold my mind.
Says Nānak, "Sweet is the Great Essence of the (Lord's) Name : (for) through the Name, one's Craving is stilled". *[5–2]*

Dhanāsri Chhant, M. 1

Your Spouse is with you, but, being beguiled, you know it not.
But, such was the Writ of your Past, that you experience (now).
O, no one can erase the Writ of the Past : I know not what is to befall me ?
You were lured not by Merit, nor loved your Lord, and, due to your own Errors, came to Grief :
But, your riches and beauty are like the shade of the swallow-wort tree, and growing old, your days come to an end.
Says Nānak, "Without the Lord's Name, you are Separated from your Lord ; yea, your False ways remove you far from God." *[1]*
You are now Drowned : your Home is Ruined : now, walk in the Guru's Way ;
Contemplate your Lord that you are Blest with Bliss at the Lord's Court :
And, attain Bliss by Dwelling on the Lord's Name ; for, thy days in the world are numbered.
And if you Love your God ever, you attain Truth, and abide in your Home.
Without Devotion, you abide not in your Home, hearken to me, O man.
Says Nānak, "you are in Bliss and Attain your God if you are Imbued with the True Name". *[2]*
If the Groom Loves His Bride, the Groom is Beloved of the Bride.
She is Imbued with the Love of her Lord, Dwelling on the Guru's Word :
Reflects she on the Guru's Word, and the Lord Loves her, and she Adores her Lord in all humility.
And then she overcomes her love of Māyā, and Loves her Lord with Joy.
She Conquers her mind, and is Imbued with her True God, and so looks Beauteous.
Says Nānak, "The Bride abides in Truth (thus), and Loves her Lord". *[3]*
The Bride is Honoured at her Spouse's Home, if the Spouse Loves her ;
But, if she utters all that is False, that then is of no avail to her.
The utterance of Falsehood avails her not, and she Sees not the Lord with her Eyes.
And, being in Error, the Lord Forsakes her, and her Night (of life) passes without her Lord.
She trusts not the Guru's Word, and so is fettered (by Māyā) and Attains not to the Lord's Home.
Says Nānak : "If she Knows herself, then she Merges in Equipoise, by the Guru's Grace". *[4]*
Blessed is the Bride who Knows her Spouse.
Yea, without the Lord's Name, all is vanity and all that she practises is vain.
If she is Embellished with the Lord's Worship, the True One Likes her and she is Imbued with the Loving Adoration of her God.
O, Wondrous is our Joyous Lord, Young and Ever-fresh : Him the Bride Enjoys through Love.
And, she Flowers through the Guru's Word, and so Enjoys her Spouse and her life becomes Fruitful.

P. 690

Says Nānak, "Through Truth, one attains Glory and the Bride is Honoured in the Home of her Spouse". *[5–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri Chhant, M. 4

If the Lord be Merciful, I would Contemplate His Name.
And I'd greet my Guru with Love, and Sing the Lord's Praise all-too-spontaneously.
Singing the Lord's Praise, one is ever in Bloom when the Lord so Wills.
And one sheds one's Ego and Māyā and Merges in the (Lord's) Name in a state of Equipoise.
That alone happens what the Lord Does ; we receive what the Lord Blesses us with :
Yea, if the Lord be Merciful, I would Contemplate the Lord's Name. *[1]*
Within me has welled up True Love of the Perfect Guru :
I'd Serve Him ever and forsake Him not.
I'd forsake not the Lord, and live Cherishing ever His Name ;
And, Hearing the Word, satiate my Mind and in-drink the (Lord's) Nectar, by the Guru's Grace.
If the Lord be Merciful, He leads one on to the Guru, and one Reflects with a Discriminating Mind.
Yea, within me is the True Love of the Perfect Guru. *[2]*

If one is Blest with the Society of the Saints, by Good Fourtune, one Partakes of the Essence of the Lord.
And one is ever Attuned to the Lord and is Merged in Equipoise.
Merged in Equipoise, one is Pleasing to the Lord's Mind, and one is ever Detached (from Māyā) :
And one is Acclaimed both here and Hereafter, and one is Attuned to the Lord's Name.
One rises above pain and pleasure and is pleased with whatever the Lord Does :
Yea, if one is Blest with the Society of the Saints, by Good Fortune, one Partakes of the Essence of the Lord. *[3]*
Strayed by Duality, the Egocentric is ever in Pain, and is Wasted away by the *Yama* ;
And he Wails, night and day, stung by the Pain of Māyā.
Lured by Māyā, one is filled with Ego, and one passes one's days saying, "Tis mine, tis mine".
But, one Cherishes not one's God who Blesses one with His Bounties ; and then one Regrets in the end.
Without the Lord's Name, nothing keeps one's Company, neither sons, nor wife, nor the guiles of Māyā.
Yea, strayed by Duality, the Egocentric is ever in Pain : and the *Yama* keeps one in the Eye. *[4]*

O God, be Merciful and Unite me with Thyself : O Lord, Bless me with Thy Refuge ;
And be Thou Pleasing to me that I ever Stand in Thy Presence, with joined palms.
If the Lord be Pleased, one Merges in His Will, and accepting His Will, one is at peace.
And then one Contemplates the Lord's Name ever, all-too-spontaneously.
And through the Name one gathers Glory, and the Lord's Name is Pleasing to one.
O God, be Merciful and Unite me with Thyself : O Lord, Bless me with Thy Refuge. *[5-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chhant

Beneficent is my Guru in whose Company I Sing of my God. **P. 691**
Nectar-sweet is the Lord's Name which one Sings in the Society of the Saints.
Contemplate thy One Lord in the Society of the Saints that thy Woes of birth and death are dispelled.
Such is the Lord's Writ through which one learns the Truth, and the *Yama's* Noose is loosed :
And dispelled are one's Fears and Doubt, and loosed is the Knot (of Māyā), and one walks not on the *Yama's* Path.
Prays Nānak, "O God, be Merciful that I Sing ever Thy Praise". *[1]*

Thy Immaculate Name is the only Support of the supportless.
O Beneficent God, Thou art the Dispeller of all our Sorrows.
O Thou Destroyer of Pain, O Thou Bliss-giving God, (Led by Thee), whosoever has sought the Refuge of the Saints,
Him Thou hast Enabled to Cross the Tumultuous Sea of Material Existence in an instant.
When I applied the Collyrium of the Guru's Wisdom to my Eyes, I Saw Thee Pervading all.
Prays Nānak, "I ever Call on Thee, for Thou art the Destroyer of all our Fears and Sorrows". *[2]*

Thou, O God, in Thy Mercy, hast made me Thy Own.
I am without Merit, Low and Supportless, O Thou Infinite, Unfathomable Lord.
Thou art ever Beneficent to me, O Master ; the lowly and the lost rise Higher through Thee:
(For), all Thy Creatures are under Thy Sway and Thou takest Care of all.
Thou art our Creator-Lord and Thou the One that Enjoyest : Thou alone Givest thought to all.
Prays Nānak, "I live, Singing Thy Praise, O God ; I Contemplate but Thee alone". *[3]*

Unfathomable is Thy Presence : Priceless is Thy Name.
O Thou God, without a peer, Thy Servants but Dwell upon Thee alone.
Thou Remainest on the tongue of the Saints in Thy Mercy and they are Imbued with Thee :
They, who Repair to the Guru's Feet, by Good Fortune, are ever Awake (to Thee).
I Sing ever Thy Praise, for, Thou art worthy of being Contemplated[1].
Prays Nānak, "Priceless is the Dust of the Saints' Feet". *[4-1]*

---

1. ਸਿੰਮ੍ਰਤਬੁ (सिम्रतब्ह) : (Sans. स्मर्तव्य), worthy of being contemplated.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Dhanāsri : The Word of Bhagat Kabirji

Neither Brahma's sons,
Nor Shiva, nor Sheshnāga knows Thy Mystery[1], O God ! *[1]*

It is in the Society of the Saints that man Cherishes Thee, O Lord. *[1-Pause]*

Neither Hanumana[2], nor Garura[3],
Nor the god of the angelic beings[4], nor kings Know Thy Attributes, O God. *[2]*

Neither the four Vedas, not the Smiritis, nor the Purānas,
Nor Vishnu[5], nor Lakshmi[6] Knew (Thy whole content). *[3]*

Says Kabir, "He, who Seeks the Lord's Refuge,
Strays not from the Path". *[4-1]*

From days, quarters ; from quarters, hours ; so our life wears off.
For, Death, like a hunter or a butcher, walks abroad : what is one to do to save oneself ? *[1]*

P. 692

Near, near, at hand is that day :
And of our father and mother and sons and wife, who it is that remains with us in the end ? *[1-Pause]*

So long as there is life in one's body, the quadruped Realises not one's Self,
For, he Sees not and does all he can to prolong his days. *[2]*

Says Kabir, "Hear ye men, dispel the Doubts of your minds;
And Contemplate only the One Name and seek but God's Refuge". *[3-2]*

He, who knows how to Adore his God with Love, for him it is no wonder (to Unite with his Lord).
For, lo, as water mingles with water, so have I, the weaver, Merged in my God. *[1]*

O men of God, I am but of simple mind.
(So tell me, pray) if I breathe my last at Kāshi (and get emancipated of my own), then why should I feel obliged to my God ? *[1-Pause]*

Says Kabir, "Hear, ye people, be not cheated by Doubt.
If the Lord Abides in one's heart, it matters not whether one dies at (the blessed city of) Kāshi or (the cursed city of) Maghara". *[2-3]*

If one is ushered into Indra's or Shiva's heaven,
One comes again (into the mortal world) : so illusory is the fruit of frivolous austerities. *[1]*

What shall I ask for, when nothing stays in the end ?
So I shall Enshrine the Lord's Name in my Mind. *[1-Pause]*

The glory, dominions and riches of the world
Go not along with one in the end. *[2]*

The sons, the wife, and all one's treasures are but an illusion ;
For, no one has attained Peace through them. *[3]*

Says Kabir, "All other works I've found to be vain :
The riches of my Mind (only) are the Lord's Name". *[4-4]*

---

1. ਮਰਮੁ (मरमु) : (Sans. मर्म), the secret or hidden meaning, the pith or essence (of anything) ; a mystery.

2. ਹਨੂਮਾਨ (हनूमान) : name of a powerful monkey-chief. He was the son of Anjana by the god Wind or *Marut* and hence called *Maruti*. He is represented as a monkey of extraordinary strength and prowess which he manifested on several critical occassions on behalf of Rāma, whom he regarded as an idol of his heart. When Sita was carried off by Rāvana, he crossed the sea and brought news about her to his lord. He played an important part in the great war at Lanka. He is so called because in his early life his chin was broken with his thunderbolt by Indra.

3. ਗਰੁੜ (गरुड़) : name of the king of birds. According to the Purānas, he is a son of Kashyapa by his wife Vinata. He is the chief of the feathered race, an implacable enemy of serpents and elder brother of Aruna. In a dispute between his mother and Kadru, her rival, about the colour of Uchasishravas, Kadru defeated Virata, and in accordance with the condition of the wager, made her her slave. Garuda brought down the heavenly beverage (*Amrita*) to purchase her freedom, not, however, without a hard struggle with Indra for the same. Vinata was then released but the *Amrita* was taken away by Indra from the serpents. Garuda is represented as the vehicle of Vishnu and as having a white face, an aquiline nose, red wings and a golden body.

4. ਸੁਰਪਤਿ (सुरपति) : chief of the angelic beings or gods, *i.e.*, Indra.

5. ਕਮਲਾਪਤਿ (कमलापति) : the Lord of Lakshmi, *i.e.*, Vishnu.

6. ਕਵਲਾ (कवला) = ਕਮਲਾ : an epithet of the goddess Lakshmi.

Contemplate thy Lord : Dwell on thy God :
For, without Contemplation of the Lord's Name, myriads have been Drowned (in the Sea of Existence). *[1-Pause]*
Thy wife, sons, body, home and riches seem to bring thee Peace :
Of these, nothing belongs to thee when the time of death comes near. *[1]*
Ajāmal and Gaja and Ganikā committed deeds of Sin,
But Uttering the Lord's Name, they were Ferried Across. *[2]*
O cur, O swine, you wander through wombs and are ashamed not !
Why have you forsaken the Nectar-Name of God, and suck Poison ? *[3]*
Cast off thy Doubt and thy superstitions about the way of works[1], and Utter the Lord's Name.
Says Kabir, "Love only thy God, O man, by the Guru's Grace". *[4-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri : The Word of Bhagat Nāmdevji

One digs up a deep foundation for one's home and raises upon it a magnificent structure.
But, is there any greater than Markandā, the sage, who passed his days keeping a handful of straws on his head[2] ? *[1]*
Our Creator-Lord is the only Loving God of all.
O man, why are you proud of your body which passes off in the end ? *[1-Pause]*
The Kaurvas, Daryodhana among them, were so proud of their possessions :
And their royal procession covered twelve *Yojanas*[3], (but) their bodies were eaten up in the end by the vultures. *[2]*
And how great was Rāvana with his Lankā of gold,
And with stables of elephants : but, with what shame did he lose it all ? *[3]*
The Yādavas, who made fun of Durbāsā[4] the sage, know you not how were they rewarded ?
God is Merciful to Nāmdeva that he Sings but the Lord's Praise. *[4-1]*

I disciplined the ten sense-organs and stilled the five Desires.
I filled the seventy (veins) with the Lord's Nectar, and dispelled all Poison from within. *[1]*
And, now, I' ll come not again into the world of form :
I Contemplate the Nectar-Name with all my heart and therewith Instruct my Soul. *[1-Pause]*
After a great many entreaties, I have been Blest with a mighty Axe wherewith I chop off my love (of Māyā).
And, turning my back upon the world, I have become a Slave to the Saints and I fear no one but the Devotees of God. *[2]*
I am released from the world only when I am involved not with Māyā :
For, through Māyā, one is cast into the womb, and only by forsaking it, do I See the Vision (of God). *[3]*
If one worships (the Lord) thus, all his fears are stilled.
Says Nāmdeva, "Why wander without, O man, for this discipline one is Blest with only by God". *[4-2]*
As in the desert of Mārwāra one cares[5] for water ; as the camel seeks out the creeper,
As at night the deer is lured by music, so am I by my God. *[1]*
Beauteous is Thy Name, Thy Form, Thy Love, O Lord ! *[1-Pause]*
As the earth longs for the rains : as the bumble-bee is enticed by fragrance
As the *Koel* is drawn towards the mangoe-grove, so am I to Thee, my God. *[2]*
As the *Chakvi* bird loves the sun and as the swan seeks to abide at the lake Mānsarovara,
As is the groom dear to the bride, so is my God to my Mind. *[3]*

---

1. ਵਿਧਿ (विधि) : a text prescribing any particular act.
   ਨਿਖੇਧ (निखेध) : a prohibitive rule.
2. to signify the transitoriness of the world.
3. ਜੋਜਨ (जोजन) : (Sans. योजनम्), a measure of distance equal to four *kos* or eight to nine miles.
4. ਦੁਰਬਾਸਾ (दुरबासा) : name of a very irascible saint or Rishi, son of Arti and Anasuya. He was very hard to please, and he cursed many a male and female to suffer misery and degradation. His anger, like that of Jamadagni, har become almost proverbial.
5. ਬਾਲਹਾ (बालहा) : (Sans. वल्लभ), *lit.* beloved, desired, dear.

As the child is in love with milk and as the *Chātrik* bird cries out for the *Swānti* drop,
As water is the life of fish, so is my God to me. *[4]*
All ascetics and all sages seek out Thee, O God ; but rare is the one who Sees Thy Vision.
Yea, all places crave for Thy Name : so do I for Thee. my Lord. *[5-3]*
At first, in the woods (of the world) bloomed only the lotuses ;
And men were as if the swans :
And the One Lord Attracted them towards Himself, and they all Danced (to His Tune). *[1]*
At first, the Purusha became Manifest[1].
And from Him then came forth Māyā[2].
So, watever belongs to Māyā, indeed, belongs to God[3].
For, this world is the Lord's garden that Dances (to His Tune) like the pots of the Persian wheel. *[1-Pause]*
Men dance before God as do the Gopis before Krishna.
For, without the Lord, there is not another.
Be not critical of this statement, for this criticism is born of Doubt.
It is the Lord's Utterance that 'This world and I are one'. *[2]*
As the pots on the Persian wheel come up and go down,
So have I wandered through myriads of births and now seek God's Refuge.
"Who art thou", says the Lord :
"I am Nāmdeva", say I.
O God, Save me Thou from the clutches of Māyā, which ties me down ever to the agony of Death. *[3-4]*

P. 694

Thou art the Purifier of the Sinners, O God ; such is Thy Innate Nature.
O God, Blessed are they, the Saints, who Dwelt on Thee. *[1]*
I've applied to my Forehead the Dust of Thy Feet,
Which even the sages and the adepts crave for, but cannot Attain. *[1-Pause]*
Thou art the Beneficent Lord of the poor, the Destroyer of Ego.
So Nāmdeva seeks Thy Refuge and is a Sacrifice unto Thee. *[2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri of Bhagat Ravidāsji

There is no one as forlorn as am I, nor no one as Beneficent as art Thou : there is no need to Know more[4].
And, as in Thy Word I have put all my trust, so Fulfil me Thou. *[1]*
O God, I am forever a Sacrifice unto Thee :
But how is it that Thou Speakest not to me ? *[Pause]*
I was Separated from Thee for myriads of births, O God, this birth now I Dedicate to Thee.
Says Ravidās, "I live on Thy Hope, O Lord : (for) it is long since I Saw Thy Vision". *[2-1]*
My Mind is meant to Cherish Thee, my eyes to See Thy Vision, my ears to fill my being with Thy Praise.
I'd make my Mind the bumble-bee and Enshrine Thy Feet in my Mind, and with my tongue utter Thy Nectar-Name. *[1]*
Let me never forsake the Love of my Lord :
For, I've Bought it over dearly, in exchange for my Soul. *[1-Pause]*
Without associating with the Saints, Lord's Love wells up not in the Mind ; without Love, there is no Worship.
Says Ravidās : "O Lord, my King, I pray Thee : Save my Honour, O Thou". *[2-2]*
The Contemplation of Thy Name is my Worship (of Thee) :
This is also my ablution in the holy waters.
For, without Thy Name, everything is an illusion, O God. *[1-Pause]*
Thy Name is my seat, and the stone at which I rub the saffron ; and also the anointing (of Thee) with it.
Thy Name is the water, the *Chandan* and the sprinkling of the *Chandan*-paste on Thee. *[1]*
Thy Name is the earthen lamp and also the wick :
Yea, Thy Name is the oil with which I fill the Lamp (of the Self).
The Light that burns in it is also of Thy Name : and lo, the three worlds are Illumined. *[2]*

---

1. ਪੁਰਸਾਬਿਰਾ (पुरसाबिरा) : ਪੁਰਸ (Person) was Manifest (ਆਬਿਰਾ from Sans. आविर्भव : manifestation).
2. ਪੁਰਸਾਦਮਰਾ (पुरसादमरा) : ਪੁਰਸਾਤ (from the Person), ਆਮਰਾ (Māyā from Arab. *Aamar*, one who commands).
3. ਅਸਗਾ ਅਸ ਉਸਗਾ (असगा अस उसगा) : all that is (ਅਸਗਾ, from Marāthi ਅਸਗ) is (ਅਸ) His (ਉਸਗਾ) (*i.e.* God's).
4. Also rendesed as :—'There is no need to put it to the test.'

Thy Name is the thread : Thy Name the garland of flowers ; and the eighteen loads of vegetation (too) are all contained (in Thy Name).
I Dedicate to Thee what Thou Thyself hast Created.
Thy Name is also the fly-brush that I wave over Thy Sacred Head. *[3]*
The whole world is involved with the eighteen (Purānas), the sixty eight (shrines) and the four sources of creation.
Says Ravidās, "For me, Thy Worship is to Contemplate Thy Name.
Yea, Thy True Name is the only offering[1] with which Thou art Pleased." *[4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri—The Word of the Bhaktas : Trilochan

Why curse thy God, O Ignorant woman, **P. 695**
When the good and the bad one receives, is the fruit of one's deeds. *[1-Pause]*
Though (the moon) is set in the forehead of Shiva and bathes he (each day) in the Gangā,
And though in his clan was born Krishna, the incarnation of Vishnu,
Its face (still) is spotted black due to its own misdeeds[2]. *[1]*
Though Aruna is the charioteer of the sun and his brother *Garura* is the king of the birds,
Yet Aruna, due to his own misdoings, was rendered a cripple[3]. *[2]*
Shiva, the destroyer of a myriad sins, and master of the three worlds, wandered through all the pilgrim-stations, but he knew not the end :
For, the sin of chopping off (Brahmā's) head he could shake not off his Soul. *[3]*
Though the Nectar, the moon, the Kamadhenu cow, Lakshmi, the Kalpa tree, Shikhra (the horse), and Dhanvantri, the clever physician[4], all came from the sea :
But lo, the sea itself can get not rid of its saltiness due to its own misdeed[5]. *[4]*
Hanumāna burnt down Lankā, and laid waste the fortress of Rāvana, and brought the life-saving herb to please Lord Rāma,
But he himself could not be rid of his loin-cloth, due to his past deeds ! *[5]*
The Writ of the past deeds can be erased not, O my woman, so I Contemplate the Lord's Name.
Prays Trilochana, "O Lord, Bless me with Thy Name". *[6-1]*

Sri Sain

I am a Sacrifice unto the Master of Lakshmi :
This, for me, is the worship of the deity with incense, the earthern lamps and *ghee*. *[1]*
I utter only the Lord's Song of Joy :
Yea, of my Lord, my King, my God. *[1-Pause]*
O God, Thou alone art the Stainless Wick, the Sublime Lamp,
And our Detached Lord, Master of Lakshmi. *[2]*
Rāmānand, my Guru, knows how truly to worship God :
And he describes God as Sublime and Perfect Bliss. *[3]*
O my Bewitching Lord, who Ferries us across the Sea of Existence, Master of the earth,
I say but this, that one must Contemplate (only) Thee, the Lord of Supreme Bliss. *[4-2]*

Pipā

The human body is the embodiment of God, His Temple, the Yogi, the Pilgrim :
The body is the incense, the earthern lamp, the food, the flower and leaf-offerings to God. *[1]*
I've searched many parts of the whole universe but found the Nine Treasures in the body itself.
I say, in the Name of God, that nothing there is that comes and goes : *[1-Pause]*
That what is in the microcosm is also in the macrocosm ; and he, who seeks, finds.
Says Pipā, "Our God is the Quintessence of all, and Reveals He unto us His Self through the Guru". *[2-3]*

---

1. ਭੋਗ (भोग) : dressed food offered to an idol.
2. The reference here is to a Purānic tale in which the moon was cursed by Gautama, the Rishi, for the help given by the moon to Indra when he violated the chastity of Ahaliyā, Gautama's wife, (For details, see P. 680 fn)
3. For, Aruna had broken the feet of a bird and revolved it on a spindle, according to a Purānic tale.
4. ਸੁਨਾਗਰ (सुनागर) : *lit* a good citizen.
5. For, the Sea had refused to join in the feast of Augusta, the sage, as the Purānas suggest.

Dhannā

I Adore Thee, O Gopāl, my Love ;
(For), Thou Fulfillest all who Worship Thee. *[1–Pause]*

I beg of Thee to Bless me with wheat flour[1], lentils and *ghee*.
That my heart keeps ever pleased with Thee.
And I beg of thee for silken wear and also footwear[2],
And the foodgrains too, grown by tilling the land seven times over[3]. *[1]*

And, hark, I ask also for a milch cow and a buffalow too,
And a fine Arabian[4] horse for me to ride (through Thy wondrous earth).
And I ask for a dutiful wife to look after my household :
These are the needs of me which I seek from Thee, O my Beneficent God. *[2–4]*

---

1. ਸੀਧਾ (सीधा) : *lit.* uncooked food.
2. ਪਨ੍ਹੀਆ (पन्हीआ) : footwear.
3. ਸਤ ਸੀ ਕਾ (सत सी का) : (Sans. सप्तसीता) *i.e.* land ploughed seven times over.
4. ਤਾਜਨਿ ਤੁਰੀ (ताजनि तुरी) : horse (ਤੁਰੀ) of an Arabian (ਤਾਜਨਿ) variety.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 4 : Chaupadās

In my Mind is Enshrined the Jewel of the Lord's Name, and the Guru has Blest me[1] : P. 696
And my Sins and Sorrows, accumulated birth after birth, have been washed off : the Guru has Blest me with the Lord's Name and my Debt (to my God) is paid off. *[1]*
O my Mind, Contemplate the Lord's Name which Fulfils thee in every way :
The Perfect Guru has Embedded the Lord's Name in thee, and, without it, thy life is of no avail. *[Pause]*
Without the Guru, the Egocentric is stark Ignorant, and is involved in the love of Māyā.
He stands not at the Saints' Feet and so his life goes Waste. *[2]*
He, who Serves the Saints, Fulfils himself, and belongs he to the Lord.
O God, make me the Slave of Thy Slaves and thus be Merciful to me, O Lord of the universe ! *[3]*
We are but Blind, without Wisdom and Light ; then, how shall we walk on Thy Path ?
O Guru, let me, the Blind one, hold the edge of Thy Skirt, that I keep my step with Thee. *[4-1]*

Jaitsri M. 4

Precious, too Precious, is the Jewel (of the Lord's Name) : but without a discerning Customer, it is but a stone[2].
But when I Meet with the Guru-Saint, I know its Glory. *[1]*
In my Mind lies buried the Treasure of the Lord's Jewels :
The Beneficent Lord, in His Mercy, Led me on to the Guru-Saint ; and lo, the Light of the Jewel blazed within me, and I Knew[3]. *[Pause]*
The minds of the Egocentrics are shot through with Darkness, and they Know not where lies the Jewel
And so they, the Wild ones, are strayed by Doubt, and are Stung by the Scorpion of Māyā. *[2]*
O God, Lead me on to the Pious Saints : and Keep me ever in their Refuge.
O Lord, Own me as Thy very Own : for, I have Crossed over to Thy side. *[3]*
What can my tongue utter of Thee, for, Thou art Unfathomable, the Person on High. P. 697
Lo, God is Merciful to Nānak, His Slave, and so He has Saved him, the Sinking Stone. *[4-2]*

Jaitsri M. 4

We are Thy children, O God ; being Unwise, we know not Thy State.
So be Merciful to us and Bless us with Thy Sublime Wisdom, and make us Wise in Thee. *[1]*
My mind lazes and dozes,
O God, it is when Thou Leadest me on to the Guru-Saint, that the Doors[4] (of my Mind) are opened wide. *[Pause]*
Pray, fill my Mind ever with the Lord's Love, O Guru ; for, His Name is the Life of my life.
O Master, I Live not without the Name, as the addict lives not without the intoxicant. *[2]*
He, whose Mind is Attached to the Lord, his Destiny is Fulfilled.
I would Worship ever the Feet of him to whom the Lord seems sweet. *[3]*
My Lord is Merciful to me who has United me, for long Separated from him.
Blessed is the Guru who has Embedded the Lord's Name in me ; O, I am a Sacrifice unto the Guru. *[4-3]*

Jaitsri M. 4

I have Received the True Guru, the Sublime Purusha, my Friend, and this Union has fruitioned into the Love of God.
Man is involved with the Scorpion of Māyā, and it is through the Guru's Word that its Poison is neutralised. *[1]*
My Mind is Imbued with the Essence of the Lord's Name.
The Lord has Purified me, the Sinner, Uniting me with the Guru-Saint : and I have Tasted the Lord's Essence, through the Lord's Name. *[Pause]*
How Fortunate am I that I have Met with the Guru-Saint, who has Attuned my Mind to the Sublime State (of Bliss).
The Fire of Desire is quenched and my Mind is stilled, and I Utter the Immaculate Praise of God. *[2]*

---

1. *Lit.* has placed his hand on my forehead.
2. ਮੀਕਾ ਕਾਖਾ (मीका काखा) : *lit.* equal to (ਮੀਕਾ) straw (ਕਾਖਾ, ਕਖ).
3. ਪਰਾਖਾ (पराखा)=ਪਰਖਿਆ : *lit.* tested.
4. ਕਪਟ (कपट)=ਕੁਪਾਟ : a door.

How ill-destined are they who have Seen not the Vision of the True Guru !
For, lured by Duality, they are cast into the womb (again), and their life is thus wasted away. *[3]*
O God, Bless me with that Stainless Wisdom that I Serve at the Feet of the Guru-Saint ; and Thou, my Lord, seemest Sweet to me.
Nānak seeks but the Dust of Thy Saints' Feet : O Lord, Bless him Thou with it in Thy Mercy. *[4-4]*

Jaitsri M. 4

O Lord, they, who Enshrine not Thy Name in their Minds, let their mothers become sterile ;
For, devoid of Thy Name, they wander about without Light, and waste their lives away, Wailing and in Woe. *[1]*
O my Mind, Contemplate the Lord's Name ingrained in thee :
Thy God is (then) Merciful to thee and thy Mind is well Instructed in the Guru's Wisdom. *[Pause]*
The Lord's Praise is the highest State of Bliss in the Kali age ; (but), the Lord is Met with through[1] the Guru's Grace.
I am a Sacrifice unto the True Guru who has made Manifest to me the hidden (Treasure of the Lord's) Name. *[2]*
By Good Fortune have I Seen the Lord's Vision, and all my Sins are now past.
And I'm Blest with the True Guru, my All-wise King ; and I share, through the Lord's Mercy, the Merits of my Guru. *[3]* **P. 698**
They whom the Lord so Blest, Enshrined the Lord in their Mind.
And in the Court of the Lord of *Dharma*, the Account of their deeds was torn off : and thus were they Redeemed. *[4-5]*

Jaitsri M. 4

I found the Society of the Holy by Good Fortune, and ceased[2] the outgoings of my Mind.
And within me Rang incessantly the Unstruck Melody (of the Word), and I Sucked-in the Nectar of the Lord. *[1]*
O my Mind, Contemplate the Name of thy Beauteous Lord.
Lo, I'm Imbued with His Love, through the Guru's Grace, and the Lord has Taken me into His Loving Embrace[3]. *[Pause]*
The worshippers of Māyā are bound down with Māyā's chains, and strive hard[4] to gather Poison.
(And as) they can expend not a thing in the name of God, so they suffer the pangs of Death. *[2]*
They, who dedicate their bodies to the Guru-God lovingly, I Anoint my Countenance with the Dust of their Feet.
They attain Glory both here and Hereafter, through the Lord, and are Imbued deeply with their God. *[3]*
O God, Lead me on to Thy Saints, for, I am but a worm before them.
Nānak, therefore, clings to the Saints' Feet, and Meeting with the Guru-Saint, his stone-mind blooms like a flower. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 4

Contemplate thy Unfathomable and Infinite Lord,
Dwelling upon whom we are rid of all our Sorrows.
O God, Lead me on to the True Guru, the Purusha, Meeting with whom I abide in Bliss. *[1]*
O my friend, Sing thou the Lord's Praise,
And Cherish the Lord's Name in thy mind,
And Utter the Lord's Nectar-Word : Meeting with the Guru, the Lord Becomes Manifest to thee. *[2]*
The Lord is my life-breath,
And His Nectar seems sweet to my body and Soul.
O Lord, be Merciful and Lead me on to the Guru, who is indeed the Immaculate, Detached Purusha. *[3]*

---

1. ਮਾਝਾ (माझा) : (Sans. मध्य), *lit.* within ; here, through.
2. ਅਰੂੜਾ (अरूड़ा) : (Sans. आरूढ़), mounted ; seated on, *i.e.*, moveless.
3. ਝਪੀੜਾ (झपीड़ा) : locked in embrace.
4. ਜਕੀੜਾ (जकीड़ा) : (from ਜਕੜਨਾ), *lit.* to seize with a firm grip.

Ever Bliss-giving is the Lord's Name.
My Mind is Imbued with the Love of God.
O God, Unite me with the Guru, the Sublime Man ; for the name of Nānak, the Guru, is my Pledge of Peace. [4-1-7]

Jaitsri M. 4

O Mind, Contemplate thou the Lord's Name,
And reap ever, by the Guru's Grace, the Profit of the Name.
O Lord, make me Wise in Thy Worship, and let me ever be zealous of Thee, my God. [1]
O Mind, Dwell thou on the Name of the Beneficent Lord,
And Sing the Lord's Praise, Imbued with God's Love.
Yea, Dance thou the Praises of thy Lord, and, Meeting with the Saints, be charged with Devotion to thy God. [2]
Come, O friends, let us Meet with our God,
And, Hearing His Gospel, gather the Riches of (His) Name. **P. 699**
O God, be Merciful and Lead me on to my Guru, for, Meeting with the Guru, Thou, my God, Wellest up in me. [3]
Sing thou the Praise of the Lord, who is Unfathomable and Infinite :
Sing thou every moment the Praise of thy God.
O Beneficent Guru, Meet me Thou in Thy Mercy that within me Wells up Devotion to my God. [4-2-8]

Jaitsri M. 4

Praise thy God with Love and utter Devotion,
That thy Mind is Imbued with the Lord's Name, and thou gatherest the Fruit ;
And be ever Devoted to thy God : through the Guru's Word Wells up (within thee) the Joy for the Lord's Worship. [2]
Sing ever the Praises of thy God :
Yea, earn the Profit of the Word and Conquer thy body and mind.
Through the Guru's Word, the five Demons are overwhelmed, and in the body and Mind Wells up the Joy of God. [2]
The Name is the Jewel : so Dwell thou on the Lord's Name :
Sing thou the Lord's Praise and reap the Profit of Eternal Life.
O Beneficent God, be Merciful that within me Wells up Thy Name. [3]
O man, Contemplate thou the Lord of the universe in thy Mind :
(For), the Lord is the only worthwhile object of life.
Blessed is the Great Master : so Contemplate thou Him with utter Devotion. [4-3-9]

Jaitsri M. 4

The Lord Himself is the Yogi, Himself the Way in all ages,
Himself is He the Fearless Lord, Contemplating Himself in a Deep Trance.
Himself He Pervades all, and Himself He Blesses us with Bliss, through the Name. [1]
Himself is He what He Creates and Himself He Informs all the worlds with His Light.
Himself is He the Guru ; Himself He Churns the oceans.
Himself He Churns up the Quintessence : and, whosoever Dwells on the Jewel of the Name, in him Wells up Joy. [2]
O friends, let's get together and Sing the Lord's Praise :
And, Contemplate the Lord's Name, by the Guru's Grace, and reap the Profit of God,
And be Dedicated to the Lord's sweet Worship that the Joy of the Lord's Name Wells up in us. [3]
The Lord is All-wise, the King of kings.
I've received the Treasure of the Lord's Name through the Guru.
O God, be Merciful that Thy Virtues seem sweet to me, and within me Wells up the Joy of Thy Name. [4-4-10]

Jaitsri M. 4

(O Mind), join thou the Society of the Saints, and Meeting with the Guru,
Gather the Goods of the Lord's Name, by His Grace.
O God, be Merciful, that meeting with the Saints, the Joy of Thy Worship Wells up in me. [1]
Hear thou the Word of the Lord's Praise ;
And Pray : "O God, be Merciful, and Lead me on to the True Guru".
Utter only the Word of the Lord's Praise ; for, by so doing, the Joy of the Lord's Worship Wells up in thee. [2]

I have weighed up the merits of visiting the pilgrim-stations, performing *Yajnas* and fasting and doing pious deeds ;
But all these measure not upto the Lord's Name.
The Lord is Incomparable and Unequalled : (but), it is through the Guru's Word that the Joy of God Wells up in us. *[3]*
All deeds, all righteousness, is contained in Contemplating the Lord's Name.
For, with it, all one's Sins are washed off.
O God, be Merciful to me, Thy Servant, and let the Joy of Thy Name Well up within me. *[4-5-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5

Rare is the one who Knows who, indeed, is our True Friend in the world. **P. 700**
(For), he alone Knows the Mystery on whom is the Grace of God. *[1-Pause]*
Father and mother, wife and son, loved kindreds and brothers
Are met with through Destiny, carved in a previous birth, but they go not along with us in the Yond. *[1]*
The necklaces of pearls and gold and rubies and diamonds are but the illusory pleasures of the mind :
And yet to possess them, one passes one's days in agony and attains not Peace. *[2]*
One may have elephants and chariots and horses, swift like the wind, and riches and lands and four kinds of armed support[1],
But nothing of these goes along with one, and one quits the world, naked like a beggar. *[3]*
The Lord's Saints are Beloved of God : let us Sing the Lord's Praise in association with them.
Says Nānak, "One earns Peace here and Glory Hereafter ; such is the Merit of associating with the Saints". *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Dupadās

O loved mates, pray, tell me something of my Loved God.
I'm wonderstruck hearing of His myriad Wonders : so, say something of Him unto me. *[1-Pause]*
Some say, "He is beyond the world, others that He Pervades all :
But one knows not His colour nor sign : so, tell me, what indeed is the Truth ?" *[1]*
Yea, He Pervades all, He Informs all hearts and nothing contaminates Him.
Says Nānak, "Hear, ye people, my God Abides on the tongue of the Saints". *[2-1-2]*

Jaitsri M. 5

I'm in Peace only when I Hear of my God : *[1-Pause]*
And when I See Him near, so near, I Dedicate my life and body and Mind to Him. *[1]*
Infinite, Beneficent and Boundless is the Lord : I treasure Him in the Mind when I See His Vision. *[2]*
I attain to what I seek : and, all my Desires and Hopes are fulfilled, Contemplating the Lord. *[3]*
By the Guru's Grace, He is Enshrined in the Mind, and I Grieve never, Knowing the Mystery of my God. *[4-2-3]*

Jaitsri M. 5

I need my Loved Lord, my Only God.
O ye men, Sing the Lord's Praise in every home, for the Lord Abides in all hearts. *[1-Pause]*
I Contemplate Him in joy and sorrow ; and the Lord I forsake not even for a moment :
And, Dwelling on His Name, a myriad Suns blaze in the firmament of my Mind and the Darkness of Doubt is dispelled from within me. *[1]*
The Lord is everywhere, in space as in interspace, and all that seems Belongs to Him.
And, he, who attains to the Society of His Saints, is cast not again into the womb. *[2-3-4]*

---

1. The four divisions of an army, *viz.*, elephants, horses, chariots and footmen.

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Jaitsri M. 5 : Dupadās

I have attained Peace, Meeting[1] with the Guru : P. 701
And have abandoned my Cleverness, and stilled my anxiety, and dispelled my Ego. *[1–Pause]*
Seeing everyone gripped by Attachment, I have repaired to the Refuge of the Guru ;
And He, in his Mercy, has yoked me to the Service of God, and now I am beyond the sway of the *Yama.* *[1]*
I have Swum across the Sea of Fire and, by Good Fortune, have Met with the Saints.
Says Nānak, "Now I have attained to all the Joys (of heaven and earth), for my Mind is Attuned to the Lord's Feet". *[2–1–5]*

Jaitsri M. 5

I Cherish the True Guru in my Mind :
(And), in it I Enshrine the Lord's Wisdom, (contained in) His *Mantram* : such is the Mercy of my God on me. *[1–Pause]*
Now, the bonds of Time and Māyā and the fear of death are dispelled from within me.
And I seek the Refuge of my Merciful God, the Destroyer of Sorrow ; I seek the Sanctuary of His Feet. *[1]*
The Society of the Saints is the boat wherewith I Cross the Sea of the (material) world :
And I Drink-in the Lord's Nectar and my Doubts are shattered ; and so I contain myself with the Immense Bliss[2] that the Lord Blesses me with. *[2–2–6]*

Jaitsri M. 5

He whose Friend is Lord, the God,
He is Blest with Peace and Poise and is afflicted not by Sorrow. *[1–Pause]*
He seems with all but remains Detached, and Māyā impinges not on him.
He lives ever Imbued with the Love of God, and Knows the Quintessence ; (and) he is Blest with Wisdom by the True Guru. *[1]*
They, on whom is the Mercy of God, alone are the Sanctified Saints.
Nānak : one is Saved in Association with them who Sing the Lord's Praise with Joy. *[2–3–7]*

Jaitsri M. 5

The Lord is my Life, my Riches, my Beauty.
And while man is enveloped by the Darkness of Ignorance, it is the Lord's Light that Illumines him. *[1–Pause]*
O God, Fruitful is Thy Vision : and of Incomparable Beauty are Thy Lotus-Feet.
I pay obeisance to Thee a myriad times, and burn the incense of my Mind before Thee. *[1]*
Tortured and tired, I have sought Thy Refuge[3], and held on to it with a firm grip.
O God, pull out Nānak, Thy Own Servant, of the deep Well of Fire. *[2–4–8]*

Jaitsri M. 5

How I wish some one United me with my God !
I'd Worship at his feet, speak lovingly to him and Dedicate[4] my wholesome life to him. *[1–Pause]*
If one makes clean the furrows of one's body and mind and saturates them with the Lord's Nectar, yoking[5] oneself to God,
By the Lord's Grace, one is then wrapt in the Lord's Essence, and snapped are one's Bonds of Māyā. *[1]*
I seek Thy Refuge, O Destroyer of Sorrow : I think ever of Thee.
Bless me with the state of Fearlessness and Thy Contemplation, that all my Bonds are loosed. *[2–5–9]*

Jaitsri M. 5

The *Chātrik* longs for the rains and lo, it rains. P. 702
Thus be Merciful to me, O Ocean of Compassion, that I crave for nothing but Thy Loving Adoration. *[1–Pause]*

---

1. ਆਗਿ੍ਹ (आग्हि)=ਆਗੇ, ਅਗੇ : before, with, in the company of.
2. ਅਜਰੁ ਜਰਾ (अजरु जरा) : to bear the unbearable (Truth of God) ; *i.e.*, to contain oneself with the incoming of God.
3. ਲੂਕ (लूक) . *lit.* the hide-out ; *i.e.*, the refuge.
4. ਅਕੋਰਿ (अकोरि) : offering.
5. ਸੰਜੋਰਿ (संजोरि) : (Sans. संयोक्तृ), *lit.* the yoke : that which joins.

The *Chakvi* is pleased not with a myriad other joys, but is in bliss only on seeing the day break.
The fish lives not without water : and without it, she dies. *[1]*
We, the Supportless creatures, seek but Thy Refuge, O God ; be Merciful to us,
That we Cherish only Thy Lotus-Feet and seek no other Support. *[2-6-10]*

Jaitsri M. 5

My God, my Life-breath, Permeates my body and Mind.
O my All-wise Perfect Lord, be Merciful that I Meet with Thy Saints. *[1-Pause]*
They, whom Thou Blest with the Potion of Love, they Drank-in Thy Great Essence.
I can utter not its Value : (for), what power have I so to do ? *[1]*
They, whom Thou makest Thy Own, are Saved ;
And, Contemplating Thee, they attain Peace : so, Nānak too seeks the Refuge of Thy Door. *[2-7-11]*

Jaitsri M. 5

Wandering through myriads of births, I have sought Thy Refuge, O God.
Pull me out of the Blind Well (of Māyā) that I Dedicate my life to Thy Feet. *[1-Pause]*
I know not Wisdom nor Contemplation, nor Pure are my deeds,
But if Thou makest me hold on to the Skirt of Thy Saints, I shall Swim across the tumultuous Sea (of Existence). *[1]*
I shall cherish not the riches, nor joys of the world,
But be Satiated only with the Lord's Vision : (for), the Lord's Love is my only Embellishment. *[2-8-12]*

Jaitsri M. 5

O Devotees of God, Contemplate your Lord :
For, Sorrow comes not near unto the Lord's Own and all their Wishes are fulfilled. *[1-Pause]*
Serving the Lord, myriads of Sorrows are stilled and one enters into the Eternal Abode of God.
And, the Fortunate Devotee of God becomes free of fear, and him even the *Yama* pays obeisance. *[1]*
Forsaking the Lord, all that one does is impermanent and illusory :
So cling to the Lotus-Feet of God in thy heart that you attain Peace and Bliss. *[2-9-13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 9

Man is enticed away, and is involved in Māyā :
And, whatever deeds he does, goaded by Greed, they bind him down (to the world of Desire). *[1-Pause]*
He Knows not, lured by the taste of Poison, and forsakes he the Lord's Praise.
The Lord is with him, and yet he goes out to the woods to seek Him out. *[1]*
The Lord's Jewel is within his heart, and yet he Knows not Him.
Says Nānak : without Contemplating the Lord, one loses one's life in vain. *[2-1]* **P. 703**

Jaitsri M. 9

O God, Save my Honour :
I dread the *Yama*, within my heart ; so, O Merciful One, I've sought Thy Refuge. *[1-Pause]*
I am a great Sinner, Greedy and Unwise : I have Sinned, but now I Surrender myself to Thee.
The fear of death is ever with me, and its anxiety consumes me from within. *[1]*
I have striven hard to Emancipate myself, and have wandered about in all directions,
But, the Immaculate Lord that Lives within me, His Mystery I know not. *[2]*
I have no Merit, nor (True) Austerity, nor Contemplation to commend me : what deeds shall I do to Please Thee, O God !
So, I have Surrendered myself to Thy Refuge : O God, Bless me Thou with the gift of Fearlessness. *[3-2]*

Jaitsri M. 9

O mind, gather this True Wisdom :
That save for the Lord, all else is but an Illusion. *[1-Pause]*
He, whom the Yogis search in vain, but find not his end,
That God is so very near thee, though shorn of sign and form. *[1]*
Purifying is the Name of the Lord and yet one Cherishes it not :
I Surrender myself to the Sublime Lord of the earth ; O God, now Fulfil Thy Own Innate Nature (and Save me). *[2-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Chhant

Shaloka

I crave for the Lord's Vision, night and day,
And lo, the Guru has opened the Door unto me and I Meet with my Friend, my God. *[1]*

Chhant

O my loved Friend, hear thou, I make this submission to thee :
That I am in search of my God who has Bewitched my heart.
Would you lead me on to that God that I Surrender myself to Him even if He makes me See His Vision only for a moment ?
My Eyes are Dyed deep with His Love and without Him I find no Peace.
My Mind is Attached to my Lord. as is fish to the water and *Chātrik* to the rains.
Nānak has Met with the Perfect Guru and so, his Thirst is quenched. *[1]*

O loved Friend, my Spouse has many more to Adore Him : I can equal them not.
One is more Beauteous than the other : then, can He ever Keep me in His Remembrance ?
Myriads are his lovers, one better than the other, who Enjoy ever their Spouse.
Seeing them, Desire wells up in my Mind ; pray, when shall I Attain to that Treasure of Virtues ?
They, who have attracted to themselves my God, I Surrender my Mind to them.
Says Nānak, "O God's Brides, hear my Prayer and take me to my Lord that I know what He is like." *[2]*

O Love, my God Does what He Wills and Leans on no one else.
O Love, thou, who hast Enjoyed thy Spouse, lead me too on to Him.
Thou hast Attained to Him, losing thy self ; for, thou wert so Destined. **P. 704**
Me too the Lord has Held by the Hand, and Seen not my Merit, Demerit.
He, whom Thou Deckest with the Necklace of Virtue, O God, and Dyest in Thy Own Red colour, to him everything looks Beauteous.
Says Nānak, "Blessed is the Bride with whom Abides her Lord, the God". *[3]*

O loved Friend, I have Attained to what I always sought.
My Beauteous God is now my Spouse and I am in Bliss.
And, I am in utter Joy, for, my Lord of Ever-fresh Beauty is Compassionate to me.
I have Attained to Him by good Fortune, though the Guru's Grace, Associating my self with Saints.
All my Desires are now fulfilled and the Lord has Made me His Own.
Prays Nānak, "That what I always prayed for I have Attained, by the Guru's Grace". *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Chhant

Shaloka

The Lord is Infinite, Ineffable, Highest of the hight :
Nānak seeks but His Refuge who is Powerful enough to Save all. *[1]*

Chhant

O God, I belong to Thee : Save me howsover Thou may,
Though myriads are my Demerits and I can count them not :
O Lord, countless are our Sins and Errors : we are ever strayed from the Path.
We are lost in the treacherous mazes of Māyā and are Redeemed only through Thy Grace.
In our hide-outs, we Sin enormously, but Thou, our God, art near, so near.
Prays Nānak, "O God, be Merciful, and end my comings and goings". *[1]*

Shaloka

Myriads are the Merits of God : one can count[1] them not : Highest of the high is the Lord's Name.
This is the Prayer of Nānak : "O God, give Support to Thy supportless beings". *[2]*

---

1. ਨਿਰਤਿ (निरति) : (Sans. निर्णय), complete ascertainment, decision.

Chhant

There's not another place to go to ; then, where is one to go ?
Pray, Contemplate ever your God with joined palms.
For, if you Dwell ever upon your Lord, all your Wishes are fulfilled ;
And you forsake your Ego and Attachment and Sin, and are Attuned only to the One God.
Surrender your body and Mind to your Lord and still the voice of the self.
Prays Nānak, "O God, be Merciful to me, that I Merge in Thy Name". *[2]*

Shaloka

O mind, Contemplate Him in whose Hands lies everything ;
And, gather the Treasure of the Lord's Name which goes along with you (in the Yond). *[3]*

Chhant

The Lord is our only Friend : nay, there is not another :
For, He Pervades all space and interspace, the earth as well as the seas.
Permeates He everything and He's the only Beneficent Lord and Master of all.
He is the only Support of the earth, Infinite and Boundless ; of His myriad Merits which ones shall I recount ?
So I seek the Refuge of my Lord, the Harbinger of Peace ; for there is no one else to support me.
Prays Nānak, "O God, on whomsoever is Thy Mercy, he Attains to Thy Name". *[3]*

Shaloka

That what my Mind longed for, it received.
For, lo, I Contemplated the Lord's Name and I was Blest with Bliss. *[4]* **P. 705**

Chhant

My Mind is now Emancipated, Associating with the Saints.
I have Uttered the Lord's Name, by the Guru's Grace, and my Soul is Merged in the Over-soul.
Contemplating the Lord's Name, all my Sins are washed off and, the Fire within me being quenched, I am Satiated.
And the Lord has Made me His Own, Taking me by the Hand, in His Mercy.
The Lord has Taken me to His Bosom and the Pain of coming and going has ceased.
Prays Nānak, "The Lord is Compassionate to me, and He has United me with Himself instantaneously". *[4–2]*

Jaitsri Chhant, M. 5

The world is like a caravan-serai and yet it is full of Ego.
In it, men Sin enormously, shot through with the love of Māyā.
Men are lured by Greed, Ego and Attachment and know not Death,
And pass their days, involved with the affairs of women, sons and friends.
But, when one's days are over, one Grieves, seeing the Couriers of the *Yama* :
But how can one evade the fruit of one's deeds, when one hasn't Earned the Riches of the Lord's Name ? *[1]*

One strives in a myriad ways but Sings not the Lord's Praise.
And so one wanders through myriads of wombs, and is born to die again and over again.
Animal-life and bird-life and stone-life and vegetable-life, through which of these lives one passes, one knows not.
But, one reaps as one sows and gathers the fruit of what one does.
He loses the Jewel of the human birth and the Lord Loves him not.
Says Nānak, "One is strayed by Doubt, and one knows no Peace". *[2]*

When the youth passes, one is overcome by age,
And one's hands tremble and the head reels and the eyes see not.
One Sees not, without Contemplating the Lord, and one quits the world, leaving his riches behind ;
And they, for whom he burnt his body and mind, listen not to him, and, instead, throw dust in his head.
For, the Lord's Infinite and Perfect Love, he Cherished not even for a moment.
Prays Nānak, "The body is like the fortress of paper and is destroyed in an instant". *[3]*

Nānak has sought the Refuge of the Lord's Lotus-Feet ;
And thus the impassable and tumultuous Sea of the world he has Crossed, by the Lord's Grace.
Associating with the Saints, he Worships his God, and the Lord, his Partisan, now Owns him as His very Own and Emancipates him.
The Lord Approves of him and Blesses him **with His Name**, and takes naught else into account.
He has Attained to the Infinite Lord, the Treasure of Virtue, whom his Mind sought.
Prays Nānak, "I am now forever Satiated, for, I Feed myself on the Fare of the Lord's Name". *[4-2-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Vār with Shalokas

Shaloka

Our Lord Pervades the beginning, the middle and the end
He the Lord of the universe who Permeates all things ; Him Contemplate the Saints, for, He is the Destroyer of Sin. *[1]*
To See (God), and Hear and Utter (His Praise), one must Enshrine His Truth in the Mind :
The Lord who Pervades all, to His Love, be Dedicated thou. *[2]* **P. 706**

Pauri

Sing thou the Praise of thy only In-dwelling God,
For, He is the only All-powerful Doer and the Cause ; and that alone happens what He Wills.
He Establishes and Disestablishes, in a moment, for, there is not another without Him.
He Pervades the whole universe, the underworlds, the worlds and the islands.
(But), he alone knows this, whom the Lord makes thus to know : he alone is the Man of Purity. *[1]*

Shaloka

The Lord Created the man, casting him into the mother's womb.
And man therein Dwelt upon God every moment, and he was preserved even in the great Fire. *[1]*
When (in the mother's womb) thou, O man, abided, upside down, in filth,
And yet were Saved, Meditating upon God's Name, why forsakest Him thou ? *[2]*

Pauri

You were built with the father's sperm and the mother's ovary in the Fire of the womb :
You stood on your head in the dark, dismal and terrifying hell :
And yet Dwelling upon God you were burnt not ; why you Cherish Him not now ?
He who Kept you whole in this treacherous oven, why forsake Him even for a moment ?
For, if you forsake your Lord, you are denied Peace and lose the Game of Life. *[2]*

Shaloka

God Blesses us in accordance with our heart's Desires, and He Fulfils all our Hopes.
He Destroys all our Sorrows : Contemplate Him, for, He is not far. *[1]*
He, through whom one enjoys all joys, why Love Him not ?
Pray, why forsake Him, even for an instant, who Created our precious body ? *[2]*

Pauri

The Lord Blest thee with body, life, vital breath and riches, and all joys of the earth,
And houses and mansions and chariots and horses, and built a great Destiny for thee :
And Blest thee with sons and wife and friends and servants : yea, the Lord is worthy of Giving to all.
Contemplating Him, thy body and mind are in Bloom, and thy Sorrow departs.
Praise thou Him, Associating thyself with the Saints, that all thy Ailments are past. *[3]*

Shaloka

Man strives hard for his family and to gather riches,
But he forsakes his God and so he is no better than a ghost. *[1]*
All other loves break, save thy Lord's ;
Pray, know thou : the True Way is only to Love thy God. *[2]*

Pauri

Forsaking thy God, thy body becomes but dust, and all call thee a ghost,
And permit thee not to stay with them even for a moment more ; yea, they whom thou loved so well.
One gathers riches through false pretences : but of what avail are these, now ?
One reaps only what one sows : such is the field of *Karma.*
The Ungrateful Wretches forsake their God, and (so) they wander through a myriad wombs. *[4]*

Shaloka

He, who Utters the God's Name with his (faith-ful) tongue, all his Sins are washed off :
A myriad (customary) charities and ablutions Purify one not (as does the Lord's Name). *[1]*
A stack of wood one fires only with a little spark :
So does a little of God's Remembrance, wherewith one overcomes all one's Woes. *[2]*

Pauri

A myriad Sins are dispelled, Contemplating the Lord's Name. **P. 707**
All one's Desires are fulfilled, Singing the Lord's Praise.
The fear of births and deaths is overcome, and one finds an Eternal Seat in (the Abode of) Truth :
Such is the Writ for him that he is Attuned to the Lord's Feet.
O God, Save me in Thy Mercy, for, I am ever a Sacrifice unto Thee. *[5]*

Shaloka

They, who are lost in their magnificent households or lured by the desires of the mind,
And contemplate not their God, are but the worms of dirt. *[1]*
He, who has everything with him and is attached to the pleasures of the world,
If he forsakes his God, he is reduced to the dust. *[2]*

Pauri

A beauteous couch and the perfect enjoyment of a myriad other joys,
And a house of gold, inlaid with rubies and pearls and plastered with the *Chandan*-paste,
And the relishing of the heart's desires and no sorrows,
Make one but the worm of dirt, if one Cherishes not God.
For, without the Lord's Name, one is Comforted not ; O, how is then the mind to find its Peace ? *[6]*

Shaloka

He, who Loves the Lord's Lotus-Feet, seeks Him out in all directions,
And, forsakes he the Illusion of Māyā, and finds Bliss in the Society of the Saints. *[1]*
The Lord being in my Mind, I'd Utter His Name with my tongue and See Him in all the lands :
(For), I live to hear of Him, (without whom) all else is an illusion and a dream. *[2]*

Pauri

If one abides in a broken tenement, and in tatters,
And has neither caste nor honour, and wanders about, alone, in the wilderness,
And has neither friends nor a beloved, nor beauty, nor riches, nor kindreds to lean upon,
He, indeed is the King of the universe, if his Mind be Imbued with the Lord's Name.
It is with the Dust of his Feet that one is Saved, for the Lord with him is Pleased. *[7]*

Shaloka

If one be a monarch enjoying a myriad joys, seated upon a throne, with a canopy waving overhead.
If he be attached to them, he'd be stark Unwise and Blinded in the Mind's eye, for, he loves but the dream of Māyā. *[1]*
In a dream, one enjoys all kinds of joys and one's attachments seem sweet to one.
"But," says Nānak, "bereft of the Lord's Name, the glamour of Māyā is but an Illusion." *[2]*

Pauri

He, who Knows not, is in love with the dream.
And, forsakes he the Joys of (the Lord's) Dominions : he babbles incoherently, even though awake.
Thus he is Fulfilled not, lured by Māyā.
But what can the man do on his own, when it is God who has Strayed him thus. *[8]*

Shaloka

If or abides in a heavenly land and the whole world submits to him,
If h. forsakes his God, he wanders (as if) in the wilderness. *[1]*
In the midst of a myriad joys, if one Cherishes not the Lord's Name,
One lives (as if) in the deeps of Hell : Nānak, that place is no better than a wasteland. *[2]*

Pauri

The dark and the wild woods I took to be a habitat :
And, I deemed to be True what indeed was but an Illusion.
Lured by Lust, Wrath and Ego, I roamed through the world like mad :
Only when the *Yama* hit me on the head, I Grieved. **P. 708**
Know ye that without the Perfect Guru, one's life is wild, like that of Satan. *[9]*

Shaloka

The pride of dominion, beauty, riches and caste is vain.
Nānak : one gathers the sinful Poison of Illusion, for nothing stays with one, without the Lord. *[1]*
Why are you deluded by appearances ? The gourd is beautiful to look at,
But it is worthless : so is Māyā, which goes not along with thee. *[2]*

Pauri

Why gather that which keeps not thy company in the Yond ?
Why strive for that which one has to forsake in the end ?
How can one be Satiated, forsaking the Lord ? How can one be Pleased ?
For, he who takes to another in lieu of the Lord, falls in Hell.
O God, be Merciful and dispel my Fear. *[10]*

Shaloka

There is no Peace in dominions, nor in the joys of Māyā.
Sweet is the Society of the Lord's Saints and the Lord's Vision for Nānak, the Lord's Slave. *[1]*
My Mind is Imbued with the Lord's Love.
Yea, my Mind is Pierced through with the (Lord's) Truth, and the Lord seems Sweet to me, *[2]*

Pauri

To the Lord's Devotees nothing seems Sweet but the Lord :
All other flavours are insipid for them, for, they have **Tested them and Seen**
When the Pain of Doubt and Unwisdom is dispelled, the Guru becomes one's Intercessor ;
And the Lord's Lotus-Feet Pierce through one's Mind and one is Dyed Deep-red[1], like madder's hue ;
And one's body, Mind and the vital belong to God, and all one's illusions fade away. *[11]*

Shaloka

Forsaking the waters, the fish lives not ; nor the *Chātrik* without the 'spheres' of clouds.
The deer is enticed away by the 'arrows' of music, the black-bee by the fragrance of flowers ;
So does the Saint Love the Lotus-Feet (of God), and is enticed away by naught else. *[1]*
If I See Thee, even for an instant, O God, then I'll See not another.
Yea, one Lives truly only with the Lord, who is the Friend of the Saints. *[2]*

Pauri

As the fish lives not without water,
As the *Chātrik* lives not without the *Swānti*-drop,
As the deer, lured by music, walks straight into the trap,
As is the **bumle-bee,** enticed by fragrance, trapped in the bud.
So does the Saint Love his God and, Seeing His Vision, he is Satiated. *[12]*

Shaloka

The Saint Dwells upon, and Cherishes, the Lord's Lotus-Feet every moment.
He forsakes not the Lord's Name, nor his Eternal God, the Fufiller of all his Wishes.
The Lord Abides in the Saint's Mind and out-goes of it He never.
Nānak : the Lord Fulfil s all his Hopes : yea, the Lord ever takes Care of him. *[2]*

1. *i.e.* The colour of hope & bliss.

Pauri

I rest my Hopes on Thee, O Master, Fulfil my Hopes.
Pray, Meet with me, O God of the universe, that I Grieve not.
Let me See Thy Vision that all my Sorrow departs,
And my body is Sanctified, Anointed with the Dust of Thy Feet.
O Transcendent Lord, the Guru-God, Thou art ever Present before me. *[13]*

Shaloka

They who utter the Lord's Name (faithfully) with their tongue and hear the Nectar-Word with their ears, **P. 709**
Says Nānak, "I'm ever a Sacrifice unto them, who remain Absorbed in their Transcendent Lord". *[1]*
All other works are false but for the Lord's Name.
Says Nānak, "Blessed are they who Love their only God". *[2]*

Pauri

am ever a Sacrifice unto those who Hear the Gospel of the Lord :
They are the Perfect ones, the Sublime beings, who bow to their God.
They, who write out the Lord's Infinite Praise, O Blessed be their hands.
Blessed, Blessed are the Pious feet which walk on the Lord's Path.
Yea, everyone is Emancipated by the Saints, who dispel all our Sorrows. *[14]*

Shaloka

It is through Good Fortune that our Destiny is Awakened, and we Utter the Lord's Praise.
Blessed, Blessed, is that Auspicious time, when one Sees the Lord. *[1]*
I can value Thee not, O God, Infinite is the Bliss Thou Blessest us with.
Says Nānak, "That time alone is Approved when we Meet with our Love". *[2]*

Pauri

Which is that Auspicious moment when one Attains to one's God ?
Blessed is that Auspicious moment when one Meets with one's Lord : Blessed, Blessed, is one's Destiny.
He, who Contemplates ever his Lord, his Wishes are Fulfilled.
It is by Good Fortune that one repairs to the Saints' Feet, to which I pay my obeisance with deep bows.
Says Nānak, "In my Mind is the Desire to See the Lord's Vision, unto which am ever a Sacrifice". *[15]*

Shaloka

The Lord is the Purifier of the Sinners, the Dispeller of all Sorrows ;
He's our Chivalrous Lord, Worthy of giving Refuge : so I Contemplate Him ever. *[1]*
I have forsaken my selfhood and repaired to the Lord's Feet.
And all my Woes are dispelled, Seeing the Vision of God. *[2]*

Pauri

I Surrender myself at Thy Door, O God, take me into Thine Arms,
O Thou Compassionate to the meek, Save me ; I have Wandered long enough and feel Lost.
It is Thy Innate Nature to Love Thy Devotees and to Save the Sinners.
Without Thee, there is not another : so I Pray[1] to Thee.
O God of Mercy, lend me Thy Hand and Ferry me Thou across the Sea of the world. *[16]*

Shaloka

He, who Ferries the Saints Across, His Praises I Sing : on Him alone I lean.
For, by Associating with the Saints and Seeking the Lord's Refuge, one becomes Immaculate. *[1]*
Neither the wintry cold, nor the moon, nor the *Chandan*-paste make one cool :
One is in Cool Comfort only if one Contemplates the Lord's Name. *[2]*

1. ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ (बिनउ मोहि सारिआ) : (Sans. सृ). *lit.* I spread out (or present) my prayer before Thee.

Pauri

Everyone is Emancipated, seeking the Refuge of the Lord's Lotus-Feet.
Hearing of the Lord's Glory, the Mind becomes Fearless.
If one Gathers the Riches of the Lord's Name, his Treasure is inexhaustible.
(But), one attains to the Society of the (Lord's) Saints through Pious deeds.
(So), Contemplate thou thy God ever, and Hear ever His Praise. *[17]*

Shaloka

When one Sings the Praise of the Lord's Name, the Lord is Merciful and Dispels one's Sorrows.
The Lord is Compassionate, and one is contaminated not by Māyā. *[1]*
His inner Fire is quenched : the Lord Himself Saves him.
Contemplate thou Him, O Nānak, who Created the world. *[2]* **P. 710**

Pauri

When the Lord is Merciful, Māyā impinges not upon us :
And myriads of our Sins are washed off, Contemplating the One God.
Immaculate becomes our body, Bathing in the Dust of the Saints' Feet,
And our body and Mind are Comforted, and we attain to the Perfect Lord,
And we are Emancipated, along with all our associates. *[18]*

Shaloka

The Guru Sustains the earth : the, **gathers the Perfect All-pervading God**
He is the All-powerful and Compassionate Lord of the Universe ; He is the Purifier of the Sinners. *[1]*
Treacherous and Deep is the Sea of 'coming and going' ; one is Ferried Across only in the Guru's Boat.
Nānak : Perfect is one's Destiny if one repairs to the Guru's Feet. *[2]*

Pauri

Blessed is the great Guru who makes us Dwell upon God ;
When the Guru is Compassionate, all our Sins are dispelled.
The Guru, our Transcendent God, makes the Low High :
And, snapping the Bonds of Māyā and Pain, he makes us his Slaves[1].
And one's tongue then utters the Infinite Praise of God. *[19]*

Shaloka

Only the One I See, only the One I Hear : only the One Pervades all.
Nānak seeks from his Compassionate Lord only the Bounty of His Name. *[1]*
I'd Serve and Cherish but the One God and Pray to Him alone.
He, who treasures the riches of the (Lord's) Name, treasures the True, Everlasting Thing. *[2]*

Pauri

My only Lord is Compassionate, Infinite and All-pervading :
He is all-in-all : why then say, there is also another.
He Himself **Blesses us with His Bounties : Himself He Receives them too.**
In His Will is all coming and going, He Himself being Eternal and Everlasting.
Nānak seeks but the Bounty of the Lord's Name : O Lord, Bless him Thou with it, in Thy Mercy. *[20]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri : The Word of the Bhaktas

O God, I Know naught :
And my mind is sold out to Māyā. *[1–Pause]*
Thou art the Guru, the Master of the Universe,
While I am a mere Sinner of the Kali age. *[1]*
The five Demons have led my mind astray,
And have removed me far from Thee, my God. *[2]*

1. ਅਪਦਸੇ (अपदसे)=ਆਪਣੇ ਦਾਸ : his slaves.

In whichever direction I see, I see nothing but Pain,
And though even the Vedas testify, my mind believes not in Thee. *[3]*
(As when) Shiva tried to cut off Brahmā's head and Indra mated with Gautama's wife,
The head of Brahmā stuck to Shiva's hand[1],
And Indra was cursed with a thousand *Yonis*[2]. *[4]*
So have I been fooled by the (five) Demons,
But how shameless am I that I forsake them not ! *[5]*
Says Rāvidās, "What am I now to do, without Thee, O Lord ;
Pray, whose Refuge am I to seek, my God ?" *[6-1]*

---

1. According to the Purānic lore, Shiva, seeing the five-headed Brahmā cast an evil eye on his daughter, cut off Brahmā's fifth head, but it stuck to Shiva's hand.

2. ਗੋਤਮ ਨਾਰਿ : (गोतम नारि) : According to the Rāmāyana, she was the first woman created by Brahmā, who gave her to Gautama. She was seduced by Indra who assumed the form of her husband and so deceived her ; or, according to another version, She knew the god and was flattered by the great god's condescension. There is another story which states that Indra secured the assistance of the moon, who, assuming the form of a cock, crowed at midnight. This roused Gautama to his morning devotions, and Indra went in and took his place. On knowing about this, Gautama cursed Indra and a thousand female organs stuck to his body to shame him.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Todi, M. 4

Without the Lord, my mind stays not : **P. 711**
But when, through the Guru, I Meet with my God, I am cast not upon the Sea of Existence again. *[1–Pause]*
My Mind craves for the Lord, and lo, I See Him with mine Eyes.
The Beneficent True Guru has Embedded the Lord's Name in my Mind ; for this is the Path that led me on to Him. *[1]*
Lo, I Receive the Loved Lord's Name : the Name I Receive through the Lord.
And to my body and Mind the Name Tastes Sweet ; for, on my Countenance and Forehead is Writ the Glorious Destiny. *[2]*
They, who are lured away by Sin and Greed, forsake the Beauteous Man.
They, the Egocentrics, are enveloped by the Darkness of Ignorance, and in their Forehead is writ a Wretched Lot. *[3]*
I receive the Discriminating Intellect from the Guru ; through the Guru's Wisdom the Lord is Revealed unto me.
Nānak, the God's Slave, received the Name through the Guru, for, in his Lot it was so Writ (by God). *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Dupadās

The Saints but know not another :
And leaning on the Support of the One Master, they remain Fear-free in His Love. *[Pause]*
High is the Canopy stretched over Thee, O (my Royal) Master : before Thee who else has power ?
Eternal is the Rule (even) of Thy Devotees, for they, the Wise ones, are Imbued with Thy Love. *[1]*
Yea, Pain and Sorrow and Age and Death come not near unto the Servants of the Lord,
(For), they are Fear-free and are ever Attuned to the One alone with whom their Mind is Pleased. *[2–1]*

Todi M. 5

Forsaking the Lord, one wastes one's life away ;
But, how can he be deceived whose Mainstay art Thou, O Lord ! *[Pause]* **P. 712**
Without Contemplating the Lord, one's life is ever on Fire, even though one lives long like a serpent,
And even if he has dominion over the nine divisions of the earth, in the end he loses the Game. *[1]*
But, he alone Sings the Praise of the Lord, the Treasure of Virtues, on whom is His Grace.
He is ever at Peace, Blessed is his birth, and Nānak is ever a Sacrifice unto him. *[2–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Chaupadās

The mind wanders in ten directions,
Enraptured by Māyā, and lured away by Infatuation and Greed. (But), man is led thus astray by the Lord Himself. *[Pause]*
He is attracted not by the Gospel of the Lord, nor the Society of the Saints, nor the Lord's Praise, even for a moment.
He is joyed, seeing the (transient) colour of the safflower, and has an eye on another's woman. *[1]*
He Loves not the Lotus-feet (of the Lord), and Pleases not the Man of Truth.
He circles round Desire[1], as does the oilman's bull round the oil-press. *[2]*
He Contemplates not the (Lord's) Name, nor ministers Charity, nor cleans his mind[2], and Sings not the Lord's Praise even for a little while.
With myriads of Falsehoods, he pleases his mind, and Realises not his Self. *[3]*

1. ਧਾਵਤ (धावत) : that which passes off, *i.e.*, the object of desrie.
2. ਇਸਨਾਨੁ (इसनानु) : *lit.* bath.

He does no good ever to another, nor does he Contemplate the Lord's Name, through the Service of the Guru.
Intoxicated by the wine of Māyā, he keeps the company of the five Demons who lead him by the nose. *[4]*
Nānak prays to his Lord in the Society of the Holy ; and, knowing Him to be the Lover of the Devotees, he seeks His Refuge,
And runs after Him, saying, "O God, Own me and save my Honour". *[5-1-3]*

Todi M. 5

Without Wisdom, man's life is vain,
And, all his embellishments are as the decking of a carcass. *[Pause]*
With utmost effort, the miser hoards his riches,
But ministers not he Charity, nor Serves the Saints, and so these are of no avail to him. *[1]*
The woman decks herself with ornaments and lies on a beauteous couch,
But if she gets not the company of her spouse, seeing (all her embellishments), she is grieved. *[2]*
Man labours all day long, as with the thresher one threshers the chaff,
And like one forced to labour, he is of no use to his home. *[3]*
Says Nānak : "He, on whom is the Lord's Grace, in his heart is Embedded the Lord's Name.
He follows the Way of the Saints, and Tastes he the Taste of God". *[4-2-4]*

Todi M. 5

O Thou Fount of Mercy, abide ever in my heart,
And Awaken that Intuition in me that I begin to Love Thee. *[Pause]*
O God, Bless me with the Dust of the Saints' Feet, that I apply it to my Forehead,
And from the Fallen one, I become Purest of the pure, and I Sing ever Thy Praise. *[1]* **P. 713**
That Thy Will seems sweet to me, and am pleased with what Thou Doest,
And, whatever Thou Givest pleases me, and I wander not about to knock at another's door. *[2]*
Know thy Master to be near thee, O man, and be the Dust for all men to tread upon,
And join the Society of the Saints, that thou Attainest to thy Master. *[3]*
We are ever Thy children, O Lord, Thou art our Master und King.
Nānak is Thy child, O Father and Mother, and in his mouth is the Milk of Thy Name. *[4-3-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Todi M. 5 : Dupadās

O Master, I seek from Thee the Bounty of Thy Name,
(For), naught else goes along with me : O God, be Merciful that I Sing Thy Praise. *[1-Pause]*
Dominions and possessions and all other enjoyments are like the (passing) shade of a tree.
One runs after this and that, but all this effort is vain. *[1]*
Yea, seeking one other than God is of no avail.
Says Nānak, "I seek the Dust of the Saints' Feet that my mind becomes Whole". *[2-1-6]*

Todi M. 5

The Master's Name gives Sustenance to the Mind.
The Lord's Name is its life-breath, and I expend it ever (to buy my Peace). *[1-Pause]*
The Name is my caste, the Name my honour, the Name, also, is my kindred.
The Name is ever my Company, the Name is the Emancipator of me. *[1]*
The pleasures of senses are many, but not one goes along with one.
The [1] choice-object of my Worship is the Name, my mate ; Nānak : the (Lord's) Name is my Treasure too. *[2-2-7]*

Todi M. 5

Sing thou the Praise of the Pure One that thy Ailment departs ;
That thy Mind and Countenance become Pure, and thou art Saved both here and Hereafter. *[1-Pause]*
Wash thou the Guru's Feet and thus Serve him and make an offering to him of thy mind,
And give up thy self and contentious nature and Ego, and accept what comes from God. *[1]*
He alone is dedicated to the Service of the Saints, in whose Lot it is so Writ.
Nānak : other than God, there is not another that does or can do what He **Does**. *[2-3-8]*

---

1. ਇਸਟੁ (इसटु) : (Sans. इष्ट), wished, desired, longed for.

Todi M. 5

I seek Thy Refuge, O True Guru !
Rid me of me care that I attain to Peace and the Glory of Thy Name *[1–Pause]*
I know not of another Sanctuary so I lie prostrate before Thy Door
Call me not to Account, for thus I am Saved not : without Merit am I ; so Save me as I am, my Lord. *[1]*
Ever Forgiver art Thou and ever Beneficent, and Thou art the Support of us all.
Nānak, Thy Slave, follows the Way of the Saints ; so Save him Thou, O Lord, within this birth. *[2–4–9]*

Todi M. 5

When my tongue utters the Praise of Govind, the Treasure of all Good,
My Mind is at Peace and in Poise and Ever-joy, and I am rid of all my Sorrows. *[1–Pause]* **P. 714**
I gather what I Seek when I Serve at the Lord's Feet, the Cure-all[1],
And I am Released of the Bondage of birth and death, and Cross the Sea of Existence. *[1]*
Delving into the nature of things, I found that the Lord's Servant abides but in the Refuge of the Lord.
O Nānak, if thou seekest Eternal Blsss, Dwell thou ever on thy God. *[2–5–10]*

Todi M. 5

By the Guru's Grace, my slanderer[2] has forsaken his ways.
For, the Transcendent Lord is Merciful to me and with the Shiva's arrow has pierced his head. *[1–Pause]*
Neither the Noose of Time nor Death can hold me in its grip, for, I have Established the Path of Truth.
And the more I expend the Treasures of the Lord's Name, the more I have more of these. *[1]*
(The slanderer) has been reduced to ashes : he has reaped what he sowed.
Nānak utters the Accepted Truth[3] : see ye all for yourselves. *[2–6–11]*

Todi M. 5

O Beggarly one[4], thy body and mind are filled with Sin.
Contemplate thou thy Master in the Society of the Holy, for, He, Thy Lord, is the only one to Cover thy shame. *[1–Pause]*
When thy boat is full of holes, how can the waters be stopped from rushing in, through thy own efforts ?
So Contemplate thou the One whose Boat it is, and by whom the Sinners are also Ferried Across along with the Saints.
If one wants to lift up a heavy rock, one cannot, and it lies where it lies
Nānak is powerless before Thee, O Lord ; so Save him, for he seeks Thy Refuge. *[2–7–12]*

Todi M. 5

Contemplate the Lord's Name[5] in the Mind :
For, the Lord's Name is the Cure-all, it cures the bile (of Wrath) and the wind (of Ego). *[1–Pause*
It cures all the three Aliments[6] of the body and mind, and, slaying thy Sorrow, it Blesses thee with the Treasure of Bliss.
Yea, he suffers not Sorrow who prays before His Lord. *[1]*
By the Saints' Grace, one Meets with the Eternal Physician, who is the Only Doer and the Cause :
Surrender thy mind, O Nānak, to thy Lord, like a child ; for thy God is thy only Refuge. *[2–8–13]*

Todi M. 5

Dwell thou ever on the Name of thy Lord and Master :
For, the Transcendent Lord, in His Mercy, has Blest thy city. *[1–Pause]*

---

1. ਰਸਾਇਣ (रसाइण) : (Sans. रसायनम्), (i) an elixir of life ; any medicine supposed to prolong life and prevent old age ; (ii) (*fig.*) serving as an elixir vitae, *i.e.*, that which gratifies or regales ; (iii) alchemy or chemistry.
2. The reference here is to the projected attack of Sulhi Khān, Akbar's General, on Guru Arjun. Sulhi, however, was burnt to death on the way.
3. ਆਗਮ (आगम) : (Sans. आगम), *lit.* a traditional doctrine or precept; a sacred writing or scripture ; Shāstra. ਨਿਗਮੁ, (निगमु) : (Sans. मिगम), *lit.* the Veda or Vedic text.
4. *Lit.* miserly.
5. *Lit.* feet.
6. The three kinds of suffering, *viz.* (1) *Daihika tāpa*, that which is occasioned by the body ; *Da..ika tāpa*, that which comes from Providence, *e.g.*, calamity, etc., (3) *Bhautika tāpa*, that which comes from existence o. contact with the world.

Lo, He to whom I belong, has Gathered me in His Fold, and I am rid of my Ailment and Sorrow.
And He, the Lord, has Sheltered me with His Hands, and Protected me He, my Mother and Father. [1]
He is Merciful to His whole Creation, He the Lord of Compassion.
Nānak seeks the Refuge of the Destroyer of Sorrow, Lustrous is whose Glory. *[2-9-14]*

Todi M. 5

O Master, I seek the Refuge of Thy Court :
O Thou Destroyer of a myriad Sins, who else can Emancipate one without Thee ? *[1-Pause]*
I searched in all ways, everywhere, and examined all the objects of life,
(And found that) one attains to the Sublime State (of Bliss), through the Society of the Saints ; but bound to, and immersed in, Māyā one is Lost. *[1]*
When one Loves the Lotus-feet of the Lord, one Meets with the Holy Man. **P. 751**
And, Contemplating the Lord's Name, one is ever in Joy, and so all one's Woes depart. *[2-10-15]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 Chaupadās

You cling (to Māyā) and firm is your grip :
But that what you consider your own is not your own. *[Pause]*
You have delved not into the Quintessence of your Lord, even for a moment,
And that what belongs to another, you accept as your own. *[1]*
The Lord's Name, which is our eternal Company, that you Enshrine not in the Mind,
And that what one leaves off, to it you cling. *[2]*
You gather that which sharpens your appetites,
And treasure not the Nectar-Name that Satiates all on the Way. *[3]*
The world is Drowned in the Well of Lust and Wrath,
And rare is the one, O Nānak, who is Saved by the Guru's Grace. *[4-1-16]*

Todi M. 5

I know as mine only the Lord, my God,
And I know not of another, nay, I know not of another. *[Pause]*
Great was my Destiny that I ingathered the Guru,
And through him Enshrined the Lord's Name in the Mind: *[1]*
The Lord is the only object of my Contemplation : in it is the Merit of austerities and the way of works and ritual,
For, in Contemplating the Lord is all Joy, all Peace[1]. *[2]*
My Culture, my Caste, my Way of life are but the Lord's Praise,
And when I Hear His Praise, I am in sheer Ecstasy . *[3]*
Says Nānak, "He, who attained to His Master Sublime,
All that he asks for, he gathers in his own (inner) Home". *[4-2-17]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Dupadās

My Blissful[2] Mind seeks the Love of the Lord.
But, by mere talk, how can my Love be Realised ? *[Pause]*
To seek His Vision, I search from street to street[3],
But on Meeting with the Guru, I cast off my Doubt. *[1]*
Through[4] the Saint is imparted this Wisdom to me, (though) eternal was its Writ on my Forehead,
That thiswise, my Eyes will See[5] the Lord, yea, thiswise alone. *[2-1-18]*

---

1. ਕੁਸਲ ਸਭਿ ਖੇਮਾ (कुसल सभि खेमा) : (Sans. कुशल), health, well-being, safety, prosperity, happiness. (Sans. क्षेम), happiness, well-being, safety, prosperity, fortune, wealth, happiness, etc.
2. ਰੂੜੇ (रूड़ो) : (Sindhi), *lit.* beautiful.
3. ਬੀਥੀ (बीथी) : (Sans. वीथि), a road, way.
4. ਕੰਨਹੁ (कंनहु) : (Lehndi), from, through.
5. ਅਲੋਇ (अलोइ) : (Sans. अवलोकनम्), looking at, seeing.

Todi M. 5

My Ignorant mind is in the grip of Ego :
Such is the Will of my God that my mind is in the grip of Māyā.
And, like a witch[1], she haunts[2] my mind, and lures it away. *[Pause]*
Now, my mind craves for more and more, but how can I attain unto what is not in my Destiny ?
I, the Unfortunate one, have burnt myself in the fire of Desire, clinging not to God, but to His gifts. *[1]*
O mind, listen thou to the Wisdom of the Saints, that all thy Sins are washed away.
Says Nānak "He, who is Destined to ingather the Lord in his Skirt, he is cast not into the womb again." *[2-2-19]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5. Dupadās

Such has been the Beneficence of my Lord, **P. 716**
That He has Rid me of the five Passions and the Ailment of Ego. *[Pause]*
Loosed are my Bonds, Released am I from the Māyā's grip, and the Guru's Word is Enshrined in my Mind.
Of my 'beauty' or 'deformity', He took no account ; and, attached to His Name, I was Imbued with His Love. *[1]*
The Curtain between us being torn off, I See my Lord's Presence and am in Bliss and Satiated.
His is the Home ; He is the Master, and Nānak submits[3] ever to His Will. *[2-1-20]*

Todi M. 5

O mother, I am in Love with my Lord.
This for me is the Way of works, this the way of Righteousness, this the (object of) Meditation ; (Practising) the Lord's Name is for me the Pure conduct. *[Pause]*
This for me is the life-breath, the life's treasure, that I See ever the Presence of my Lord all over.
On the highway, at the river-bank, this alone is my Sustenance, that my Mind keeps ever the Company of my Lord. *[1]*
By the Grace of the Saint, my Mind has become Pure, and, in His Mercy, the Lord has Made me His Own.
And Contemplating Him, Nānak has found Peace, for He, the Lord, since beginningless time, has been the Lover of His Devotees. *[2-2-21]*

Todi M. 5

O Master, Meet me Thou, O my Life-breath.
Let me forget not Thee even for a moment ; pray, Bless Thy Devotee with Thy Perfect Beneficence. *[Pause]*
Rid me of my Doubt, and Save me, my Love, O Thou Inner-knower of hearts, O Thou Wisest of the Wise !
The Treasure of Thy Name is for me like myriads of dominions ; O my Pride, Bless me with Thy Eye of Grace. *[1]*
My tongue utters Thy Praise eight watches (of the night and day), O Thou Powerful One, Thy Praise fills my ears.
Nānak seeks Thy Refuge, O Thou Life-giving Lord, and he is forever a Sacrifice unto Thee. *[2-3-22]*

Todi M. 5

O Master, I am as the Dust of Thy Feet.
O Thou Beneficent to the meek, O Thou Loved Bewitching Man,
Fulfil me in Thy Mercy. *[Pause]*
Thy Praise Permeates all the ten directions, O Thou Inner-knower, O Thou Ever-living Presence.
They, who Sing Thy Praise, O Creator Lord, they Die not ever, nor Grieve. *[1]*

---

1. ਡੀਹਰ (डीहर) : (Sans. डाकिनी), an evil spirit, witch.
2. ਫਾਕਿਓ (फाकिओ)=ਫਾਕਿਆ : *lit.* swallowed.
3. ਧੀਨ (धीन)=ਅਧੀਨ : Submissive, obedient, humble, dependent, subordinate.

Māyā's Bonds are loosed in the Society of the Holy, and Sorrow touches us not.
All pleasures, all treasures, all experience of the senses, O Nānak, know thou as vain, if thou Lovest not the Lord. *[2-4-23]*

Todi M. 5

O mother, I Thirst for my Love !
I can Live not without Seeing the Vision of my Love, and my Mind is filled with its Hope. *[Pause]*
Contemplate I the Name of the Immacudate Creator, and the Sins of my body and mind depart.
Of incomparable Beauty, the Transcendent, Blissful Lord is He, the Eternal God, Immaculate is whose Praise. *[1]*
By the Saint's Grace, I am Fulfilled, and in his Mercy, I Meet my Lord, the God, the Treasure of Virtue.
And in my Mind are Peace and Poise and Joy, as if a myriad suns with all their splendour have burst into me. *[2-5-24]* **P. 717**

Todi M. 5

The Lord is the Purifier of the Sinners.
He is my Life-breath, my Soul, my Pride, the Blesser of Bliss, the Inner-knower who Pleases my Mind. *[Pause]*
Beauteous is He and Wise and Clever, the Know-all, whose Praise abides ever in the Devotees' hearts :
Of Immaculate Form, of Incomparable Purity, is He the Master, and whosoever sows His Seed in the field of *Karma*, reaps also its Fruit. *[1]*
I am struck by His Wonder, so, I know not any who may equal His Glory.
And with my tongue I utter His Praise, and so I live ; and I, His Slave, am ever a Sacrifice unto Him. *[2-6-25]*

Todi M. 5

O mother, Māyā is a delusion.
It is like the straw catching fire or like the shadow of a cloud ; without Devotion to the Lord, it is like the passing fury of a sea-storm. *[Pause]*
Give up then thy extra cleverness, and, joining thy palms, go thou the Way of the Saints.
And Contemplate the Master, the Inner-knower : this is the sublime Fruit of the human birth. *[1]*
The learned discourse on the Vedas, but Know not the Essence, the fools.
Nānak is Imbued with the Loving Adoration of the Lord, and, through His Contemplation, all his Sins are burnt off. *[1-7-26]*

Todi M. 5

O mother, Sweet to me are the Guru's Feet.
By Good Fortune, the Lord has Blest me with them : in their Vision are myriads of Rewards. *[Pause]*
Singing the Praise of the Eternal, Indestructible Lord, the stubborn intoxication of Lust and Wrath cools off.
And, Imbued with Truth, one becomes Eternal, and one is ground not down again by births and deaths. *[1]*
Without Contemplating the Lord, the compassionate Saint considers all flavours and pleasures as vain.
Nānak, the Lord's Slave, has Received the Jewel of the Lord's Name ; (for), without the Name all are cheated of Life. *[2-8-27]*

Todi M. 5

In the Society of the Saints, I Contemplate the Lord's Name ;
And, night and day, I am in the Bliss of Equipoise ; and, the Seed of my Destiny has burst into a flower. *[Pause]*
I Meet with the Guru by Good Fortune ; yea, He, who is Unfathomable and Infinite.
And He, holding me by the Hand, has Pulled me out of the world's Sea of Poison. *[1]*
Through the Guru's Word, I am rid of the recurring births and deaths : not again will I pass through the Gate of Pain.
Nānak has sought the Refuge of the Lord, and greets he Him ever and forever more. *[2-9-28]*

Todi M. 5

O mother, how Grace-ful is my Mind !
I Enjoy the Pleasure of a myriad dominions, and Contemplating the Lord, my Sorrows have hastened away. *[1-Pause]*

Eradicated are the Sins of myriads of births, and, becoming Pure, my Mind and body are at Peace.
On Seeing His Vision, I am Fulfilled, and with it my eternal Hunger is Satiated. *[1]*
The four life-objects, the eight extra-psychic Powers, the (wish-fulfilling) Kāmadhenu and the Pārijāt Tree : all these are in Loving one's Lord.
O Nānak, when one seeks the Refuge of the Ocean of Peace, one is baked not again in the fire of the womb. *[2-10-29]*

Todi M. 5

I Cherished the Lord's Feet in my heart, **P. 718**
And, Contemplating my Master, the True Guru, I am Fulfilled. *[1-Pause]*
All Piety, all Charity, all Worship, are in the Praise of the Lord : this is the Essence of Wisdom.
So Singing His Praise, I attained to immense Gladness (for), He, my Master, is Infinite and Unfathomable. *[1]*

He, whom the Lord Owns, his deeds He takes not into Account.
So Hearing and Contemplating the Jewel of the Name I Live, and I Wear Him ever in the heart[1]. *[2-11-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 9

How shall I describe my Low nature ?
I was involved with the flavours of gold and women, and recited not ever the Lord's Praise. *[1-Pause]*
I considered the False world to be True, and was lured away.

And He, the Lord, who is Beneficent to the meek, on Him I Dwelt not ; yea, He, who Keeps ever our company. *[1]*

Night and day, I was enveloped by Māyā, and my mind was Cleansed not of its scum[2].
Says Nānak, "I am Saved not, if I seek not the Refuge of the Lord". *[2-1-31]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi : The Word of the Bhaktas

Some say the Lord is near, others that He is far.
But how can a fish of the waters upclimb a tree ? *[1]*

O men, why you shout so much (about your Loved Lord) ?
For, he who Attains to His Love, confides not the secret of his Love to another. *[1-Pause]*

Becoming a Pandit, one discourses on the Vedas :
But I, Nāmdeva, the 'Ignorant' one, know naught else but my Lord, the God. *[2-1]*

Whose Sin, pray, is washed not off, if he utters the Lord's Name ?
For, every Sinner is Purified by the mere Utterance of the Name of my God. *[Pause]*
In the Company of the Lord, Nāmdeva has reinforced his Faith,
And no more does he consider fasting, or the pilgrimages, to be of any avail. *[1]*

Prays Nāmdeva, "By Good Deeds, I have become wise in this :
"That whosoever has Uttered the Lord's Name, has entered His Haven of Bliss". *[2-2]*
This my verse reveals the three-fold play. *[1-Pause]*

In a potter's home there are pitchers.
In a king's home there are camels.
In a Brahmin's home there are widows[3].
(Only) the widows, the camels, the pitchers have[4] they. *[1]*

The grocer's home has asafoetida.
The he-buffalow has horns on the forehead.
The Shiva's temple houses a *lingam*.
So (only) the *lingam*, the horns, and asafoetida have they. *[2]*

---

1. *Lit.* neck.
2. ਕਾਈ (काई) : *lit.* the green scum on the surface of stagnant pools.
3. ਰਾਂਡੀ (रांडी)=ਰਾਂਡ, ਰੰਡੀ : widow (as a keep ?)
4. ਗੋ (गो) : (Persian, ਗੁਫ਼ਤਨ), *lit.* say thou ! Kahan Singh translates it as 'is'.

The oilman in his home has oil.
The forests are full of creepers,
The gardener has planted the banana in his garden.
So (only) bananas, the creepers, and oil have they. *[3]*
The Saints treasure within themselves no one but the Lord,
As is Krishna cherished by the city of Gokal,
So, in the heart of Nāmdeva is Rām :
And utters he the Name of Rām, Shyām and Govind. *[4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Bairāri M. 4 : Dupadās

O mind, hearken to the Indescribable Gospel of the Lord's Name : **P. 719**
For, Contemplating the Lord, one gathers (the Lord's) Wisdom and all His Treasures, all extra-psychic powers, and all Peace. *[1-Pause]*
Myriads of legends and Purānas, and six Shāstras but sing the Sublime Praise of the Lord,
And Dwell upon Him millions[1] of Shivas, but know not the Mystery[2] of God. *[1]*
And Sing of Him godly men, and heavenly singers, and attendants of gods ; and all His Creatures.
(But), Says Nānak : "On whomsoever is the Lord's Grace, he (alone) is the Sublime Saint of the Lord." *[2-1]*

Bairāri M. 4

O mind, they, who have uttered the Lord's Praise, joining the Society of the Holy,
They are Blest with the Precious Jewel of the Lord's Name, by the Guru's Grace. *[1-Pause]*
I offer my body and mind to the one who makes me Wise in the Lord's Name :
And, I surrender my riches and possessions to him who Unites me with my Friend, my God. *[1]*
The Lord of the universe when He Blesses me even for a moment, I Dwell upon His Praise.
Yea, when I Meet my Lord, the God, my Ailment of Ego departs. *[2-2]*

Bairāri M. 4

The Lord's Servant ever Sings the Praise of the Lord's Name. **P. 720**
And if one slanders him, he forsakes not his Merit. *[1-Pause]*
Whatever happens happens, through the Master for, He is the only Doer and the Cause.
(For), the Lord Himself Makes us Wise in Himself, and Causes us to utter what we utter. *[1]*
He Himself Causes the evolution of the (world of) five elements, and Himself Fills 'the five' with His Essence.
And He Himself Unites us with the Guru, and Himself He stills the Pulls (of our mind). *[2-3]*

Bairāri M. 4

O mind, Contemplate the Lord's Name that you are Emancipated,
That you are rid of the Sins of a myriad births, and Swim across the Sea of Existence. *[1-Pause]*
Our Lord, the Absolute, without fear, without hate, Lives in the city of our body.
He Lives so near, yet we See Him not, (for), He is Revealed only through the Wisdom of the Guru. *[1]*
The Lord Himself is the Great Merchant, the Jeweller and the Jewel : the entire Expanse is His.
And on whomsoever is His Grace, Nānak, he Deals in His Name and he alone is the True Dealer. *[2-4]*

Bairāri M. 4

O mind, Dwell on the Immaculate, Formless Lord :
Yea, Dwell ever on Him, the Peace-Giver, the Infinite He, *[1-Pause]*
Who kept thee whole in the fiery womb when, downwards bent, you were Attuned to Him.
Contemplate such a One who is thy Deliverer in the end, *[1]*
And, pay Obeisance to him in whose heart Dwells thy Lord :
(For), by the Lord's Grace are we Blest with His Name, which is our Eternal Support. *[2-5]*

Bairāri M. 4

O mind, Contemplate ever thy Lord's Name,
And, in-gather the fruit of thy heart's Desire ; and Pain thereafter touches thee not. *[1-Pause]*
This is the (true) Contemplation, this the (true) Austerity, this alone (true) Worship and Fasting, which Attunes thee to the Lord.
For, without the Lord's Love, every other love is false, for, it forsakes us in a moment. *[1]*
Thou art Infinite, All-powerful, O God, Thy Value one cannot utter.
Nānak seeks Thy Refuge, O Lord : Emancipate him the way Thou Choosest. *[2-6]*

---

1. *Lit.* thirty-three crores. A Crore is equal to ten milion.
2. ਮਰਮਾਮ (मरमाम)=ਮਰਮ : mystery.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bairāri M. 5

Utter the Lord's Praise, associating with the Saints ;
(For) thus you are cleansed of the Sins of the myriads of (past) births. *[1-Pause]*
And you receive what is thy heart's Desire :
And, in His Grace, the Lord Blesses thee with His Name. *[1]*
Great is the Glory of the Lord's Name ; it yields all-Peace ;
And, by the Guru's Grace, O Nānak, one is made Wise (in God). *[2—1-7]*

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rag Tilang M. 1

My Prayer is to Thee alone, O Lord, hear me Thou. **P. 721**
For, Thou art True and Great and Beneficent and Spotless, the Sustenance of all. *[1]*
The world is a passing vanity, enshrine thou this Truth, O my mind.
But, though my forelocks are in the *Yama's* grip, my mind knows not the Truth. *[1–Pause]*
My wife, son, father, brothers—not one will hold my hand ;
And when I fall in the grave, not one will come to my rescue, when the last prayer is read. *[2]*
Night and day, I was lured away by Greed, and in my thought ever was Evil,
And, I did not do a Pious Deed ; such, indeed, is my state. *[3]*
Of Low destiny am I, a back-biter, Ignorant, shameless and without Fear.
"But," says Nānak, I am Thy Slave, O Lord ; nay, the Dust of Thy Slaves' Feet," (So Save me Thou). *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Tilang M. 1

Thy Fear, O Lord, is my hemp ; my Mind the purse which holds it.
And I have become intoxicated thus with Thy Love, Detached and Alone.
My hands are the begging bowl, and I crave for nothing but Thy Vision :
And, for this I beg at Thy Door, day after day, ever and forever more. *[1]*
I practise the Way that Illumines me with Thy Vision.
O Lord, I beg at Thy Door ; Bless me Thou with Thy Grace. *[1–Pause]*
As saffron, flowers, musk[1] and gold embellish the bodies of all, (without distinction),
And as also does the scented *Chandan*, of the Saints too, this, indeed, is the merit that they make Fragrant all who come unto them. *[2]*
Does anyone ever curse[2] or slander butter or silk ?
So does Lord love His Devotees of whatever caste they be.
They, who surrender themselves to Thy Name and are Attuned to Thee,
Nanak but begs at their door (for the Glory of Thy Name). *[3–1–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 1

My body's (cloth) is Mercerized by Māyā, and is Dyed in the colour of Greed.
Then how can my Lord like this my Skirt, and accept me as His Bride on His Joyous Bed ? *[1]*
I am a Sacrifice unto the Beneficent ones, who utter Thy Name, O Lord :
Yea, they who utter Thy Name, unto them I am a Sacrifice a myriad times. *[1–Pause]*
If the body becomes the Dye-stuff and is Imbued with the fast colour of the Madder, (Thy Name). **P. 722**
And if Thou, the Master, be the Dyer, then wondrous is the Glory of the Colour it takes on. *[2]*
They, whose Skirts are dyed Red thiswise, the Lord is ever with them.
Nānak seeks but the Dust of their Feet ; and, for this alone he prays. *[3]*
He, the Lord Himself imparts us His Colour, in His Grace.
Nānak : if the Bride be Pleasing to the Lord, then He, of Himself, Enjoys her in His Pleasure. *[4–1–3]*

Tilang M. 1

O thou Ignorant Bride, why pridest thou,
And Enjoyest not the Love of thy Spouse in thy own Home ?
For, all-too-near is thy Lord, whom thou seekest out and afar.
Apply the Collyrium of His Fear to thy Eyes, and Deck thyself with His Love ;
For, then alone art thou the True Bride, when thou Lovest thy Lord. *[1]*

---

1. ਮਿਰਗਮੈ (मिरगमै) : (Sans. मृगमदः), which intoxicates the deer, *i.e.*, musk.
2. ਭਾਂਡਾ (भांडा) : (from ਭੰਡਣਾ), to slander, blame.

O Ignorant one, what use is thy beauty when thy Lord **likes** it not.
Thou criest out for Him in vain, but Mountest not to thy Lord's Mansion.
Without True Deeds, what, indeed, can one find, run about though one may as one wills ?
Intoxicated with Ego, Greed and Selfness, the Bride is immersed in Illusion :
But, thiswise, the Ignorant Bride finds not her Spouse. *[2]*
Go, and ask the True Brides, how did they Attain unto their Lord,
And they say that whatever the Lord Does they submit to His Will, and neither argue with Him, nor force their will.
Through whose Love one finds the (life's) Object, they cherish His Feet in the Mind,
And do as He Commands and Surrender their body and mind to Him : this is the Fragrance they apply to their bodies.
Says the True Brides "O sister, thus is our Lord Attained " *[3]*
If we lose our selves, we Attain to our Lord : by no other clever device is He Attained :
And the day the Lord Looks with Grace upon the Bride, she gathers the Nine Treasures (of Bliss).
Says Nānak : "She, who is the Beloved of the Lord, alone is the True Bride, she alone is the True Sister of Brothers.
Imbued thus with the Lord's Colour and Equipoise, and Merged, night and day, in His Love,
She is Beauteous, Glorious, Brilliant, Wise and Awake." *[4-2-4]*

Tilang M. 1

O Lālo, as I receive the Word of God, so do I utter its content.
(Bābur, the Moghal) has come from Kābul with Sin as his Wedding Party, and bids us by force to gift away (our Motherland).
Righteousness and the sense of shame have hid themselves and falsehood walks abroad.
The days of the Qāzis and the Brahmins are over, and, the Devil himself plays the priest[1].
The Muslim women read the Qurān, and, in misery, pray to their God :
And also pray (in distress) to Him the Hindu women of all castes.
Yea, the Wedding Song reeks with Blood,
And (not with saffron, but) with blood, are the Wedded ones anointed ! *[1]* **P. 723**
Nānak utters the Lord's Praise in this land, littered with the dead, and says this thought[2] :
"He, who Creates all and Yokes all to His Love, He oversees this all, sitting Detached and Alone.
(But, as) He the Master, is True, His Justice[3] will be upon Truth, and True also will be His Command.
But only when our body's garment is torn into shreds, will Hindustān give thought to my Word.
Coming in seventy-eight, they'll quit in ninety-seven, for, another Son of Man[4] will then arise (to uproot them)."
Nānak utters the speech of Truth, for, now is the time to utter the Truth. *[2-3-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 4

All Creation was Created in the Lord's Will ; and all work within His Will.
True is the Lord, True, True is His Play, and the Master of all is He alone. *[1]*
Praise ye all the Truth, for over and above all is the True Lord of all.
No one is His rival : of what account am I ? *[1-Pause]*
The air, the water, the earth and the sky, are but the homes, the temples, of God.
Says Nānak : Within them Plays He His True Play, and falsehood before Him is of no avail. *[2-1]*

Tilang M. 4

Each day, man does vain works, and is puffed up he, the man of Evil mind.
And when he brings home the spoils of Deceit, he thinks he has won victory over the world. *[1]*
Vain is the play of the world, if one Dwells not on the Lord :
For, all this vanity-show disappears in a moment : so Contemplate thou thy God. *[Pause]*
One remembers not the time when the thorn of Death will pierce one through.
Nānak : him the Lord Saves, in whose heart, by His Grace, He Himself Dwells. *[2-2-7]*

---

1. ਅਗਦੁ (अगदु) : (Arabic, ਅਕਦ) pledge (of marriage).
2. ਮਸੋਲਾ (मसोला)=ਮਸਲਾ : proposition.
3. ਤਪਾਵਸੁ (तपावसु) : (Arabic, ਤਫ਼ਤੀਸ਼), searching inquiry ; analysis ; hence, justice.
4. *Lit.* 'the disciple of man'. The reference here is believed to be the coming of Babur, the Moghal, in 1578 Vikrami (1521 A.D.) and his son's exit in 1597 Vikrami (1540 A.D.) when Sher Shah, 'the disciple of man', took over. Sher Shah Suri was the first Muslim king in India to make common laws for Hindus & Muslims & who tried to weld them into one nation—an example later followed by Akbar. Others think, the second reference is to the rise of Guru Gobind Singh, the last Sikh Guru, who refers to himself in his "Bachittar Nātak" as the "Son of Man".

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 5

My God has breathed His Light into the dust and so brought the world into being.
It is He who Created the sky, the earth, the waters, and all vegetation. *[1]*
O man, whatever one sees passes away ;
But, the world usurps another's due[1] and is forgetful of God. *[Pause]*
It is the world of the animal, nay of the ghosts and goblins and it eats the Forbidden fruit, usurping what belongs to another.
Hold thy mind, O man : or, God will burn thee in the Fire of Hell. *[2]*
Thy benefactors, thy brothers, thy courts and kingdoms and thy homes,
Of what avail to thee are these, when the Angel of Death holds thee in his grip ? *[3]*
My Lord, Purest of the pure, Knows all that is within thee.
Nānak : Pray thou to His Saints (that they lead thee on to the True Path). *[4–1]*

Tilang M. 5

Without Thee, there is not another :
And, that alone happens what Thou Willest, O Creator-Lord !
Thine is the Power, Thou art our Mainstay :
And Nānak Dwells upon Thee, ever and forever more. *[1]*
Over all art Thou the Transcendent, the Beneficent Lord,
And Thine is the Support for all : Thou alone Sustainest us all. *[Pause]*
Thou alone art ; Thou alone will be, **P. 724**
The Unknowable, Incomprehensible, the Supreme, the Infinite.
For those, who Serve Thee, there is no Fear, no Sorrow.
Sing therefore, O Nānak, the Lord's Praise, by the Guru's Grece. *[2]*
That which seems is but Thy Manifestation,
O Thou, the Treasure of Merit, Govind, of Infinite Beauty.
Contemplating Thee, one becomes like unto Thee.
And, by Thy Grace, Thou Enterest our Hearts. *[3]*
He, who Contemplates the Lord, unto Him I am a Sacrifice ;
For, in his Company the world Swims Across.
Says Nānak : "The Lord is the Fulfiller of us all :
"And, I seek but the Dust of His Saints' Feet". *[4–2]*

Tilang M. 5

Beneficent is my Lord,
Yea, Beneficent is He, the All-merciful.
He Blesses all with His Grace. *[Pause]*
Why waver, O man, when thy Creator forsure will Sustain thee.
For He, who Brings all into being, He Supports also whom He Creates. *[1]*
He, who Creates the earth, He takes care of it too.
He is the Master of all hearts, the True Sustainer of us all. *[2]*
His Power we cannot evaluate, He is the Self-dependent[2] Lord of us all.
(So) Meditate on thy Lord till thou hast breath in thee. *[3]*
O Lord, Thou art the All-powerfnl, Unreachable and Unutterable Master, and my body and Soul are Thine :
In Thy Mercy, O Lord, I Attain Peace, and Nānak Prays ever for Thy Grace. *[4–3]*

Tilang M. 5

O Creator-Lord, seeing Thy Creation, I have become Thy Lover,
For, in matter as in spirit is thy Light, and yet Thou art Detached from all. *[Pause]*
In a moment, Thou Createst and then Destroyest ; how wonderful are **thy** Manifestations.
To whom can all Thy Mysteries be revealed, O Thou, who art the (only) Light in abysmal Darkness ? *[1]*
Thou art the Master of all, the Allāh of the whole universe, the Beneficent, our only God.
And he, who Dwells on Thee, night and day, why shall he be thrown into Hell ? *[2]*

---

1. *lit.* eatscarcase.
2. ਵੇਪਰਵਾਹੁ (वेपरवाहु) : *lit.* care-free, *i.e.* one who leans not on another.

He, who seeks Thy Support, of him the Angel of Death is a friend ;
And all his Sins are forgiven, and he, Thy Servant, Sees Thy Vision. *[3]*
The world's phenomenon is but for the present, the Now ; the Eternal Bliss is in Thy Name.
Meeting with the Guru, I have known Thee, my only Lord, and I Sing of Thee alone. *[4-4]*

Tilang M. 5

O Wise friend[1], give thought to thy Lord in thy Mind,
And Cherish with thy body and Mind the Love of the True Emancipator of all. *[1-Pause]*
The Joy of His Vision one cannot evaluate :
He is the Purest of the pure, the Sustainer of all, Incomparable, the Man. *[1]*
O Chivalrous One, my Master, Hold my Hand, for Thou alone art,
And Thine is all the Power, O Creator : I lean on no one but Thee. *[2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 1

He who has Created the whole Creation , also Looks after it ; what else can one say ?
He alone Does and Knows all, who has Planted the Garden of the whole universe. *[1]* **P.725**
Dance then, (O Bride) to the Gospel[2] of the Lord, that you gather Gladness. *[Pause]*
For, she who Enjoys not her Spouse in Love, Regrets in the end.
She writhes her hands, with remorse in the head, when the Night (of life) is past. *[2]*
Nay, when the game is up[3], one gets not a chance to Regret ;
And one attains the Love of the Lord only when one's Turn comes again. *[3]*
They who were superior to me, received the Spouse in their Homes.
(But), I possess not their Merits, then, whom shall I blame ? *[4]*
The friends who have Enjoyed the Spouse, to them I shall go to ask,
And pray to them, clinging to their Feet, and Know from them the Lord's Path. *[5]*
One should know **the Lord's** Will, and apply to one's Mind the *Chandan*-scent of Fear,
And charm one's Love with the charm of Merit, and Attain (thus) to one's Love. *[6]*
He who Meets his Lord the heart's way, he alone Meets with Him.
Crave how we will, we meet not Him, through mere words. *[7]*
The metal blends with the metal, Love mingles with Love,
And when one Knows the Lord through the Guru's Grace, one is intuitively[4] Awakened. *[8]*
Even if one has the betel-leaf growing in one's garden, the ass knows not its worth.
Unless one knows the nature of fragrance, how shall one know the flower ? *[9]*
Nānak : he who Drinks the Nectar (of the Lord's Name) his Wanderings cease,
And, in spontaneous ease, he Mounts to the state of Eternal Bliss[5]. *[10-1]*

Tilang M. 4

The Gospel of the Lord is uttered to me by the Guru-friend.
Sacrifice am I unto the Guru : unto the Guru I am a Sacrifice, a myriad times. *[1]*
O disciple of the Guru, meet me thou, O my Guru's Lover ; *[Pause]*
For, thou hast in-gathered from the Guru the Attributes of the Lord that our Lord Loves.
They, who Submitted to the Guru's Will, unto them I am a Sacrifice a myriad times. *[2]*
The Seers who Saw the Guru's Vision, unto them I offer my head.
They who Served the Guru, **to them I am a Sacrifice a myriad times. [3,**
Thy Name, O Lord, is the Destroyer of all Sorrow :
One receives it through the Guru : through the Guru is one Emancipated. *[4]*
Approved are they who Dwell on the Lord's Name :
Unto them Nānak is a Sacrifice a myriad times. *[5]*
O Lord, that alone is Thy Praise that Thou Lovest.
The God-men, who Love Thee, their God, reap also Thy Fruit. *[6]*

---

1. ਮੀਰਾਂ ਦਾਨਾ (मीरां दाना) : *lit.* O wise (ਦਾਨਾ) king or chief (ਮੀਰਾਂ from Persian ਮੀਰ).
2. ਰਾਇਸਾ (राइसा) : (Dingal dialect, रासो), *lit.* story, history, the mystery of the story, etc.
   (Sans. रास:), a kind of dance practised by Krishna and the cowherds, but particularly by the *Gopis* or cowherdesses of Vrindāvana.
3. ਚੁਕੇਗੀ ਸਾਰੀ (चुकैगी सारी) : *lit.* when finished (ਚੁਕੇਗੀ) is the game (ਸਾਰੀ, also chess-figure).
4. ਅਨਭਉ (अनभउ) : it does not here mean "ਅਨਭੈ" (fear-free) God.
5. ਅਮਰਾ ਪਦੁ (अमरा पदु) : the status of an immor· !, immortality.

They who Cherish their Lord's Love they are Attuned to their Master.
And they Dwell ever upon their Love, and assemble the Lord's Name in their hearts. *[7]*

They, the God-men, who Served the Guru, unto them I am a Sacrifice.
They themselves are Emancipated along with their 'kindreds', nay, through them the whole world is Redeemed. *[8]*

My loved Guru has Served the Supreme Lord : Blessed, Blessed is the Guru :
For, he shows me the Path to my Love, to me the Guru is the highest Boon. *[9]*

The men of God, who Contemplate the Guru, Blessed , Blessed are they.
And, Nānak is forever a Sacrifice unto them : yea, unto them he is a Sacrifice a myriad times. *[10]*

P. 726

The God-men, my life-mates, are the Beloved of the Lord,
They are Robed by the Lord Himself : the Lord takes them into his living Embrace. *[11]*

O God, Bless me with the vision of the God-men who Contemplate Thy Name,
I'll wash their Feet and drink the Wash of their Feet. *[12]*

They who wasted away their life (in pleasures), chewing the betel-leaf and biting the nuts,
But Cherished not the Lord, were driven off by the *Yama* in the end. *[13]*

They who Cherish the Lord's Name and treasure it in the heart,
Them the *Yama* touches not. They, the Guru's disciples, are the Lovers of the Guru. *[14]*

The Lord's Name is the Treasure of Peace, but rare is the one who Knows it through the Guru's Word.
Nānak : he who Meets with the True Guru, Enjoys the Love of the Lord. *[15]*

The True Guru is Bountiful, and, in His Mercy, Blesses us with His Grace.
I am a Sacrifice unto the Guru, who has Blest me with the Lord's Name. *[16]*

Blessed, Blessed is the Guru who brings to me the Message of the Lord :
Seeing the Vision of the Guru, I am ever in Bloom. *[17]*

The Guru's tongue utters the Nectar-Word, and is Beauteous, being Imbued with the Lord's Name.
And, they who hearken to the Guru's Instruction, all their Craving departs. *[18]*
There is the Lord's Path, they say, but how is one to treadupon it ?
The Lord's Name is the Destroyer of Fear : it is the Lord's Name that Sustains us all (on His Path). *[19]*

The God-men, who Dwell upon the Lord, are Truly Wise, they are the Kings (of their minds).
I am ever a Sacrifice unto the True Guru, and to them too who have Merged in the Guru's Word. *[20]*

Thou art the Master, my Lord, my King,
(And), one is Devoted to Thee if such be Thy Pleasure. Thou art the Treasure of Merit. *[21]*

Says Nānak : "He, the Lord, is Manifested as many, and He also is the One alone.
And, that what Pleases Him is the Deed of deeds." *[22-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 9 : Kāfi

Contemplate thy Lord now, O man, night and day,
For, with every breath wears away thy life, like the broken pitcher that is emptied soon of its water. *[1-Pause]*

Why, Sing not, O unwise fool, the Lord's Praise,
And remember not death, lured by false Craving ? *[1]*

There is time still for thee to Sing thy Lord's Praise ;
For, Contemplating Him, one Mouns to the state of Fearlessness. *[2-1]*

Tilang M. 9

Awake, Arise, O mind, why sleep thus, lured by Ignorance ?
For, the body that came with thee, that too keeps not thy company in the end. *[Pause]*

Father, mother, sons and the kindreds, whom one loves,
Cast one into the flames, when the Soul separates from the body. *[1]*

P. 727

The whole world deals with thee whilst thou art alive.
Nānak : Praise the Lord, for the rest is but a dream. *[2-2]*

Tilang M. 9

O mind, Sing the Lord's Praise that keeps ever thy company.
Thy time is wearing itself away : So hearken to what I say. *[1-Pause]*
The riches, the chariots, the possessions and the dominions which thou cherishest,
All become strangers to thee when the Noose of Death grips thy neck. *[1]*
Knowingly, O mad one, thou hast spoiled thy Game :
For, in Sinning, thou tarried not, nor slayed thy Ego. *[2]*
The way the Guru Instructs thee, Hearken thou to it, O brother,
Nānak cries out to thee, "O man, Arise, Awake, and repair to thy Lord". *[3-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Tilang : The Word of the Bhaktas : Kabirji

Thy Vedas and the Semitic Texts are a make-believe[1], O dear, (if) cease not the outgoings of the heart.
But if one keeps one's heart whole, even for a moment, lo, there is before him the Presence of the Lord. *[1]*

O man, search thy heart, each day, and Live not, torn by Doubt :
This world is a magic-show ; within it there is no one to hold thy Soul's hand. *[1-Pause]*

Reading Falsehood, men are pleased ; and, in Ignorance, talk like mad.
(But), the Lord of Truth, the Creator, is within His Creation, and is not incarnated as the dark-hued Krishna. *[1]*

In thy (Mind's) sky flows the River (cf Peace) ; bathe thou in it thy Self.
And be like a Mendicant ever, and See with thine Eyes, and there is thy Lord, here, there and everywhere. *[3]*

The Lord is the Purest of the pure : I would doubt if there be another.
Kabir : all is due to the Lord's Grace, and He alone Knows who Does it all. *[4-1]*

Nāmdevji

For me, the Blind one, Thy Name, O Creator, is the only Support :
I am a poor, meek soul, O Lord, and my Mainstay is Thy Name. *[1-Pause]*

Thou art the Beneficent Lord, the Allāh, the Contented One[2],
The Living Presence, here before me. *[1]*

Thou art the Giver (of all), the River (of Life) and Limitless is Thy Treasure.
Thou alone Givest and Takest, for, there is not another but Thee. *[2]*

Thou art the Wise One, the Seer ; how can I make Thee an object of thought ?
O Lord, Thou art the Master of Nāmdeva, the Beneficent One, the Destroyer of Fear. *[3-1-2]*

Greetings, O friend, O mate, how goes the world with thee?
Sacrifice, O Sacrifice am I unto thee.
Blessed is thy forced labour, great is thy name. *[1-Pause]*

Whence comest thou, whereto art thou bound ?
Pray, tell me the truth in the city of my Lord[3]. *[1]*

How beauteous is thy turban, how sweet thy tongue !
O, wherefrom have come the Moghals in the city of my Lord ? *[2]*

Myriads are the worlds, but the Master[4] is the One alone,
And thou lookest like my Lord, the dark-hued Krishna. *[3]*

O Thou Master of Nāmdeva, my Sun, my Indra and my Brahmā,
Thou, my Lord, art the Emancipator of all. *[4-2-3]*

---

1. ਇਫਤਰਾ (इफतरा) : (Arabic), *lit.* make-believe.
2. ਗਨੀ (गनी) : (Arabic), a wealthy person, *lit.* rich, wealthy, opulent ; independent.
3. ਦੁਾਰਿਕਾ (द्वारिका) : a city in the province of **Gujarat, sacred** to the Hindus (one out of the seven most holy places.)
4. ਖਾਨਾਂ (खानां)=ਖਾਨ : (Persian), *lit.* chief. It is said, a Moghal caught hold of Nāmdeva in the sacred city of Dwārkā and exacted forced labour from him. Nāmdeva saw in him too the vision of God.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Suhi M. 1 : Chaupadās

One washes the vessel and disinfects it with incense before one gathers milk in it. **P. 728**
Yea, the milk is of the Deeds ; our conscious Mind thc ferment[1], and the Milk is curdled through Disinterestedness (in the result). *[1]*
Dwell thou on the One Name (of the Lord):
For, all other works are fruitless and vain. *[1–Pause]*
Let this Mind be the holding-ends of the cord, and the churning-stick be of being ever-Awake.
And let the churning be the uttering of the Lord's Name with the tongue ; thus wilt thou gather the Butter, yea, the Nectar of the Lord. *[2]*
Let thy Mind be the Abode[2] (of God), washed in the pool of Truth, and make leaf-offerings of Devotion to please (thy God) ;
And Dedicate to Him even thy life : thus wilt thou enjoy thy Union[3] with thy Lord. *[3]*
Many but say Thy Praise, O Lord, and many more will say and leave off, but there is no one to equal Thee.
Nānak is devoid of Thy Devotion but prays he to Thee : "O God, I Praise but Thee, the True One alone". *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

The Lord Abides within Thee, (O mind), so why wander in search of Him, out and afar,
And forsake the Lord's Nectar and lick the Poison? *[1]*
Reflect on such a Wisdom, O my mind,
That you become the Devotee of the True One alone. *[1–Pause]*
Everyone talks of Wisdom and Cogitation.
But bound to the Bonds (of Desire), everyone beats his wings in vain. *[2]*
He who Serves the Lord alone is His Servant.
The Lord (alone) Pervades the waters, the earth and the interspace. *[3]*
(Then), how can I call myself good and another bad ?
Prays Nānak : "Hearken ye, O men, the Emancipation is through the Lord alone". *[4–1–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

Bright sparkles the bronze, but rub it and its soil comes off : **P. 729**
Wash it as well as one may, but its inner impurity goes not. *[1]*
He alone, O dear, is our Friend who goes along with us in the Yond,
And wherever is the Account (of deeds) asked from us, there he stands (as our Pledge). *[1–Pause]*
Our houses and mansions, may they be painted from without,
But if they crash but once, they are of on avail, for they are a yawning emptiness from within. *[2]*
The heron is robed in white feathers and abides he on a pilgirim-station,
But he devours life like a devil ; how can his whiteness proclaim his purity ? *[3]*
My body is like the *Simmal*-tree, and men are taken in by my vain majesty.
But as are its fruits fruitless, so are my 'virtues' without virtue. *[4]*
The Blind one is carrying a load uphill on a long, winding Road,
But his Eyes see not the Way : O, how shall he then reach his destined End ? *[5]*
Of what avail is any other service or goodness or wisdom
Save the Lord's Name ? So Cherish thou it, O Nānak, that thy Bonds are snapped. *[6–1–3]*

---

1. ਸਮਾਇਣੁ (समाइणु) : ferment ; sour milk used for coagulating fresh milk, rennet.
2. *Lit.* a box with its lid shut.
3. ਰਵਤੁ ਰਹੇ (रवतु रहे) : (Sans. रम्), to enjoy.

Suhi M. 1

Build thou the Boat of Contemplation and Self-control that thou goest Across unobstructed[1],
As if there were no Sea to cross, nor Tides to contend with : such then will be thy easy Path. *[1]*
O Love, Thy Name, like madder, dyes the Skirt (of my body) in Thy Eternal Colour. *[1–Pause]*
Friends have gone out in search of their Love : but, how shall they meet with their Love ?
Only if they have gathered Merit, the Lord will Unite them with Himself. *[2]*
One is Separated not, if one is United in spirit.
And then cease one's comings and goings : such is the Truth of our Lord. *[3]*
He who overcomes his Ego, he stitches up for himself a (Pious) Robe ;
And he, through the Guru's Word, gathers (in it) the Nectar-Word of the Lord. *[4]*
Says Nānak ; "O my mates, our Lord is lovable forsooth,
And, we are like His maid-servants, and Eternally True is our Spouse". *[5–2–4]*

Suhi M. 1

They, within whose Mind is the Love of the Lord, them the Lord Blesses[2]
With Bliss and Dispels their Woes.
No doubt in it there is that He'll Redeem them forsure. *[1]*
Them the Guru Meets in whose Lot it is so Writ (by God) ;
And them the Guru Blesses with the Nectar-Name of the Lord :
And, they walk in the Guru's Will, and Wander no more for the Alms (of Beatitude). *[2]*
He, who lives in the Lord's Presence, why shall he bow down to another ?
At the Lord's Gate, he is prevented not from being ushered into His Court.
One is Redeemed through the Word of such a one, on whom is the Grace of God. *[3]*
He, the Lord it is who Sends us out into the world and, so doing, takes no counsel with another .
He it is who Demolishes and Reconstructs all, and Knows the inner state of all.
And He it is who Blesses us with His Name ; yea, it is through His Grace that we are all Blest. *[4–3–5]*

Suhi M. 1

That Vessel[3] alone is good which the Lord Loves.
But if the Vessel be utterly Soiled, it is Cleansed not even if it be Washed.
It is through the Guru's Door that one is Blest with the Inner Eye. **P. 733**
And (only) if one Washes one's Vessel with the Guru's Wisdom, it sparkles clean.
Even the distinction between the Pious and Impious is for the Lord to make.
So let not one delude oneself that one forsure will be Approved :
As are one's deeds, so will one become.
The Lord's Name is the Nectar, and the Lord alone Blesses one with it.
Such a one then passes out of life Redeeming himself, and his Glory rings through the ages,
Not only through the world of man, but through all the three worlds.
He is himself Blest, O Nānak, and will Save all who belong to him. *[1–4–6]*

Suhi M. 1

A Yogi practises Yoga ; a reveller revels in sense-pleasures ;
The man of austerity practises austerities, and washes his body clean at the pilgrim-stations. *[1]*
I but seek to hear Thy Call, O Love, only if someone were to utter it for me. *[1–Pause]*
Yea, whatever one sows that one reaps ; whatever one earns, that one eats.
And, Hereafter, of him no Account is asked, who goes Thither with the Password (of the Lord's Name). *[2]*
One is known, as are one's Deeds;
And, the moment one Cherishes not the Lord, that moment is of no avail. *[3]*
I'll be a sell-off to the Lord, if He were only to Buy me over.
Says Nānak : "Of no avail is the body which Enshrines not the Lord's True Name". *[4–5–7]*

---

1. ਵਹੇਲਾ (वहेला)=ਵਹਿਲਾ : (Pothohāri), *lit.* soon.
2. ਪਸਾਉ (पसाउ) : (Sans. प्रसाद:), blessing.
3. *i.e.* the body.

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Suhi M. 1

Yoga is neither in the patched coat, nor in the Yogi's staff, nor in smearing oneself with ashes,
Nor in wearing the ear-rings, nor close-cropping the head, nor in blowing the horn ;
Only if one remains Detached[1] in the midst of attachments[2], one attains to the (True) state of Yoga. *[1]*

One becomes not a Yogi by mere talk.
If one looks upon all the creation alike, he is acclaimed as a true Yogi. *[1–Pause]*
Yoga is not in abiding at the tombs or the crematoriums, nor in entering into a pseudo-trance.
Yoga consists not in roaming the world, nor in bathing at the pilgrim-stations.
Only if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. *[2*
If one meets with the Perfect Guru, one's Doubt is dispelled, and cease the outgoings of one's mind ;
And then oozes (Nectar) out of the (Mind's) Spring[3], and one is Attuned to the Music of Bliss, and one Sees one's Lord in one's very home.
Yea, if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. *[3]*
Says Nānak : "Die thou to thy self while yet alive ; practise thou such a Yoga:
That without being blown, the Horn rings (within thee) and thou Attainest to the state of Fearlessness.
For, if one remains Detached in the midst of attachments, then alone one attains to the (True) state of Yoga. *[1–4–8]*

Suhi M. 1

Is there a Balance, or a Weight, O Lord, (to Weigh up Thy Glory) : is there a Tester (to test Thy Magnificence) ?
Pray, which teacher shall I go to, to get instructed in Thy Wisdom? Whom shall I ask to evaluate Thy Majesty ? *[1]*
O my Loved One, I know not Thy End.
Thou who Pervadest the earth, the waters and the interspace, and who Fillest all. *[1–Pause]*
My Mind is the Balance, the Consciousness the Weights : Thy Service is the Tester. **P. 371**
If I Weigh Thee up thiswise, within my heart, I can hold my wandering mind. *[2]*
Thou Thyself art the Balance, Thou Thyself the Weights, Thou Thyself the Weigher,
Of Thyself Thou See-est, of Thyself Thou Knowest : Thou Thyself art the Pedlar (of Thy Virtues) *[3]*
My mind is Blind, of low caste and a stranger unto me : it is now here, now there.
Nānak lives with such a mind ; then, how shall he, the Ignorant one, Attain (to his Lord) ? *[4–2–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

My Mind Dwells on the Lord's Name through the Word of the Guru[4].
And all my Mind's Desires are fulfilled, and the fear of the *Yama* is dispelled. *[1]*
O my mind, Praise the Lord and the Lord's Name,
And thy Guru, in his Mercy, will Instruct thee in the Lord's Wisdom, and thou wilt Drink the Essence of the Lord in Joy. *[1–Pause*
Blessed is the Society of the Guru-Saint which makes one Sing the Praises of the Lord.
O God, by Merciful and lead me on to the Society of the Holy : I'll Wash the Feet of Thy Saints. *[2]*
All throngh (the universe) Rings the Lord's Name : through the Guru's Wisdom. I Relish its Taste :
Yea, I'm Blest with the Nectar of the Lord, which has quenched all my Thirst (of Desire). *[3*
The Guru is my Caste, my Honour ; I'm a sell-off to the Guru.
Nānak is called the Devotee of Thee, O Guru-God, pray, Save Thou his Honour. *[4–1–10]*

---

1. ਨਿਰੰਜਨਿ (निरंजनि) : ਨਿਰ+ਅੰਜਨ, without collyrium ; *i.e.*, detached from Māyā.
2. ਅੰਜਨ (अजन) : (Sans. अञ्जनम्), *lit.* collyrium or black pigment used to paint the eye-lashes ; hence, Māyā (for it staineth whatever it toucheth).
3. ਨਿਝਰੁ (निझरु) : (Sans. निर्झरः), a spring, waterfall.
4. *i.e.* God.

Suhi M. 4

I Contmplate the Name of the Lord, the Sublime *Purusha*, and am rid of all[1] the poverty (of my mind).
And my fear of birth-and-death is dispelled through the Guru's Word : Contemplating the Eternal Lord, I have Merged in Peace. *[1]*
My Mind Contemplates the Lord's Loved Name.
I'm Dedicated to my Guru, body and soul ; Selling my head off to him, I've bought Him dearly. *[1–Pause]*
The kings indulge in revelries, but without the Lord's Name, they are seized upon by the ***Yama***[2] ;
And the *Dharmarājā* strikes them on the head, and then they Regret and Grieve over what they earned. *[2]*
Save us, O God, Save us, we are Thy humble Slaves[3], we are in Thy Refuge, O our Sustainer.
And Bless me with the Vision of the Saint that I attain Peace : Fulfil me,O Lord, for I belong to Thee. *[3]*
Thou art our All-powerful Sublime Lord, the *Purusha* ; Bless me Thou with humility[4],
And Bless me with Thy Name that I Attain Peace ; O Lord, I'm a Sacrifice unto Thy Name. *[4–2–11]*

Suhi M. 4

The Lord's Name one finds in the Love of the Lord : the Lord's Love, like madder, is of fast Colour.
Yea, the Guru in His Mercy Dyes us in the Lord's Colour and then that Colour **fades not.** *[1]*
O my **mind**, Revel in the Lord's Love :
The Guru in His Mercy, has Blest thee with **his** Wisdom, and you'll meet forsure with thy Lord. *[1–Pause]* **P. 732**
The Ignorant Bride abides in Ego and, so, comes and goes :
She Chrishes not her Lord, the God, for, she is attached[5] to the Other. *[2]*
We are the Soiled Sinners, of low culture, O God, Merge us in Thy Being.
Lo, The Guru Bathed me in the Pool of Nectar and all the Scum of my Sins was Washed off. *[2]*
Thou art the Support of the meek : pray, **lead** me on to the Society of the Saints.
For, thiswise, I am Attached to Thee, **my** God, and my body and Mind are Imbued with Thy Love.

Suhi M. 4

Man utters the Lord's Name, but practises Evil ever, and so his mind is never Pure.
One does all kinds of deeds but gets not Peace even in a dream. *[1]*
O wise one, one can worship not one's Lord, without the Guru's Grace :
For, the Uncultured Cloth sucks in not the Lord's Colour, even if one wishes for it. *[1–Pause]*
Contemplation, austerities, self-discipline, fasting and worship of the Egocentric rid him not of his **Malady :**
For, within him is the Disease of Ego, and he is wasted away by the sense of the Other. *[2]*
From without, he seems clever, decked in (saintly) garbs, but his mind wanders in all directions.
And, engrossed in I-amness, he reflects not on the Word, and so is cast into the womb over and over again. *[3]*
Says Nānak : "On whomsoever is the Lord's Grace, he knows it all, and Contemplates he (only) the Lord's Name :
"And, by the Guru's Grace, he Knows the One Suprme Being, and Merges in the One alone" *[4–4–13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Instructed by the Guru, I searched the Township (of my body).
And found therein the Treasure of the Lord's Name. *[1]*

---

1. ਦਲਘਾ (दलघा)=ਦਲ : *lit.* armies, hosts.
2. ਕਲਘਾ (कलघा)=ਕਾਲ ਨੇ : Yama, the god of death.
3. *Lit.* worms.
4. ਨਿਮਖਾ (निमखा) ; ਨਿਮਖ-ਮਾਤਰ, for an instant.
5. ਸਹਲੰਞੁ (सहलंञु)=ਸਹ+ਲਗਨ : (Sans. संलग्न) : closely attached, stuck together, united with.

The Lord brought Peace to my Mind :
And, the Fire of Desire was quenched in an instant, and, Meeting with the Guru, all my Hunger was satiated. *[1-Pause]*
O my mother, I live only if I Praise my Lord !
When the Guru, in His Mercy, Blesses me with His Name, I become Awake to the Merits of my God. *[2]*
I search my Loved Lord ever,
And, Meeting with the Saints, I'm Blest with the Essence of the Lord. *[3]*
Such is the Writ of my Destiny that I will Mount to my Lord.
Yea, when the Guru is compassionate, He leads us on to our God. *[4-1-5]*

Suhi M. 4

The Lord, in His Mercy, Fills one with His Love ;
And then one turns Godwards and Merges in the Lord's Name. *[1]*
Imbued with the Lord's Love, the Mind Revels in Joy ;
And, night and day, one is in Bliss, and one Merges in the Guru's Word. *[1-Pause]*
Everyone craves for the Love of God ;
But he alone who turns Godwards is Dyed in the colour of God, which, like the red of the Lāllā-flower, fades not.
The Egocentric in his stony Ignorance has a Vacant mind ;
And, even if he wishes, he is Blest not with the Love of the Lord. *[3]*
When the Lord is Merciful, one is led to the True Guru,
And, Tasting the Lord's Essence, one Merges in the Love of God. *[4-2-6]* **P. 733**

Suhi M. 4

My tongue is Satiated, Tasting the Essence of the Lord :
He who turns Godwards partakes of it, and he Merges in Equipoise. *[1]*
O brother-devotee, if one were to Taste the Essence of the Lord,
Then, one would Love not another taste. *[1-Pause]*
Cherish thou the Lord's Love in thy heart,
For, they who are Imbued with His Love, remain ever in Bliss. *[2]*
The Egocentric loves not the Taste of the Lord,
For, he acts in Ego, and (so) comes to Grief. *[3]*
It is by His Grace that one is Blest with the Essence of the Lord ;
And then, O Nānak, one Sings the Lord's Praise, Imbued with His Love. *[4-3-7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Contemplating the Lord, men of low caste attained a High Station :
Pray, ask thou Vidura[1], the son of the slave-girl, with whom Krishna chose to abide. *[1]*
O brother ! Hear thou the Unutterable Gospel of the Lord, which rids thee of thy Doubt and Woes and Hunger. *[1-Pause]*
Ravidās, the tanner, praised his Lord for a brief time.
And he from a low-caste Wretch was Purified, and all the four castes repaired to his feet. *[2]*
Namdeva Loved his Lord, though people called him a calico-printer.
Yet, the Lord turned his back upon the high castes, and Hugged him, His Devotee, to His Bosom. *[3]*
Even the sixty-eight pilgrim-stations Anoint the Foreheads of the Devotees of the Lord..
Nānak seeks to See their Vision every moment, only if the Lord Blesses him so. *[4-1-8]*

Suhi M. 4

They alone Contemplated the Lord in whose Lot it was so Writ.
Who, pray, can slander him on whose side is my Lord, the God ? *[1]*

---

1. बिदर (विदर) : Name of the younger brother of Pāndu and Dhritrāshtra. When Satyāvati found that both the sons begotten by Vyāsa upon her two daughters-in-law, were physically incapaciated for the throne—Dhritrāshtra being blind and Pāndu pale and sickly—she asked them to seek the assistance of Vyāsa once more. But being frightened by the austere look of the sage, the elder widow sent one of her slave-girls dressed in her own clothes, and this girl became the mother of Vidura. He is remarkable for his great wisdom, righteousness and strict impartiality. He particularly loved Pāndavas, and saved them from several critical dangers.

Contemplate thy Lord, O my **mind** ; and, He would rid thee of thy Afflictions of ages. *[1-Pause]*
They whom the Lord Blesses with His Devotion, they partake of the Treasures of the Lord's Nectar (Name).
He who tries to rival them is an Ignorant Wretch ; his Face is Blackened both here and Hereafter. *[2]*
And, he alone is the Devotee of the Lord who Loves the Lord's Name.
Through his Service, one Attains to one's Lord, and his slanderer is humbled and shamed. *[3]*
That what has happened in the House of Nānak, the Enlightener of the world, reflect ye on it :
And know ye that despair awaited the slanderers of His House, and only those with a sense of Devotion were Emancipated. *[4-2-9]*

Suhi M. 4

Wherever is the Lord Dwelt upon, there is He, thy Protector and Friend :
And it is by the Guru's Grace that the Lord Abides in thy Mind : in no wise else is He Attained. *[1]*
Gather thou the Riches of the Lord,
That thy God **befriends** thee both here and Hereafter. *[1-Pause]* **P. 734**
It is in the Society of the Saints that one earns **the** Lord's Riches, and in no other wise.
He, who Deals in the Lord's Jewel, Buys only it ; but they, who Trade in Falsehood, Attain not the Lord through vain prattle. *[2]*
The Lord's Name is the Jewel, the Pearl, the Ruby, and it is Attained when the morn is young and one is Attuned to God, in utter Devotion.
Sowing at this time[1] the Lord's Name, the Devotee reaps an **inexhaustible** Harvest.
Both here and Hereafter, the Devotees are Blest with the Glory of the Lord's Riches. *[3]*
Our Fear-free and Eternal Lord Blesses us with His Riches, which no waters can drown, nor fire burn, nor thieves steal, nor death destroy.
No robber can rob it, nor the *Yama*, the Tax-gatherer, can Tax it (in the Yond).
The Evil ones[2] gather the riches of Poison by Sinning, and these go not along with them even a step (into the Yond).
The Evil-doers come to Grief in this world, for, they lose their possessions ; while Hereafter too, they get no Refuge. *[5]*
The Lord alone is the Blesser of His Riches, O Saints ! he whom He Blesses with these, alone Attains to them.
And these Riches are exhausted not : this is the Wisdom that Nānak has learnt from the Guru. *[6-3-10]*

Suhi M. 4

He to whom the Lord is Merciful, he Sings His Praise : he alone is Approved as the Devotee of the Lord.
His Glory is indescribable in whose heart Abides my Lord, the God. *[1]*
Sing thou the Lord's Praise with all thy heart, Attuning thyself to thy True Guru. *[1-Pause]*
And, he alone is the True Guru, and that alone is His fruitful Service through which one Attains the Sublime Treasure (of the Lord's Name).
The Evil-doers who, goaded by Desire, cultivate Evil : fruitless is their effort, born of Ignorance. *[2]*
He who has Faith, Approved is his Singing of the Lord's Praise : he alone is Honoured at the Lord's Court.
But they, who close their eyes (to contemplate), without Faith, their false sense of Ego will wear them out. *[3]*
All life that one sees is Thine, O Lord, the Inner-knower, the *Purusha*, the Man of Destiny :
Says Nānak, the Slave of the Lord's Slaves : O God, I utter only what Thou makest me utter". *[4-4-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Which of Thy Merits shall I Sing, O Lord, Thou art the Treasure of Virtues.
I cannot say Thy whole Praise : for, Thou art my Master, the Highest of the high, the God of great Destiny. *[1]* **P. 735**

---

1. वते (वतै) = वतर : the condition of the earth at the time of sowing when it is neither too dry, nor too wet ; the right opportunity.

2. *Lit.* worshippers of Power.

Thy Name is my only Mainstay.
Keep me in Thy Will, O God, for, I have no one else to go to. [1-Pause]
Thou art my Power, my only Court, my Master : I pray to Thee alone.
There is no other place for me to pray to ; my joys and sorrows I can say only to Thee. [2]
The earth is girdled by the waters, the fire is locked in the wood,
(And) the Sheep and the Lion abide in the same abode : so still thy Doubts, O mind, and Contemplate thy Lord. [3]
O Saints, Reflect on the Lord's Glory : the Lord Blesses the powerless with Power.
As the (meek) earth treaded over by our feet gives us cover[1], so are the (meek) Saints Honoured and the world falls at their feet. [4-1-12]

Suhi M. 4

O Thou Creator-Lord, Thou Knowest everything : then, what shall we say unto Thee ?
Thou Knowest the Good and Bad in us ; and as one soweth, so doth one reap. [1]
O my Master, thou Knowest my inner State :
Thou Knowest the Good and Bad in me ; and, as is Thy Will, so **callest Thou** the Tune. [1-Pause]
It is Thou who Created the body and then enveloped it in Māyā and Attachment, and in human form Thou (also) made me Worship Thee.
Some Thou **leadest** on to the True Guru to gather Bliss ; others, the Egocentrics, are lost in the tumult (of the world). [2]
But, all belong to Thee and Thou belongest to all, O Creator-Lord : Thy Writ is over the head of all ;
And as Thou Blessest one, so becometh one ; without Thy Motive-force, one can play no role. [3]
Thy Glory Thou alone Knowest ; so all Contemplate Thee ever :
And he whom Thou Blessest, O God, he is United with Thee, and he is Approved (by Thee). [4-2-13]

Suhi M. 4

They within whom Abides the Lord, all their Woes are dispelled.
And they are Emancipated, Contemplating the Lord's Name : and, becoming Pure, they Attain to the Supreme Bliss. [1]
Thy Devotees, O Lord, are ever Healthful :
They who Dwelt on Thee through the Guru's Word, they were rid of the Malady of Ego. [1-Pause]
Brahmā, Vishnu and Shiva too are in the grip of the three Modes, and act with a sense of I-amness.
For, the poor ones Cherish not the One who Created them : and, the Lord's Wisdom is Revealed through the Guru. [2]
The whole world is engrossed in the Malady of Ego, and men suffer the pangs of birth and death.
Rare is the one who is Emancipated by the Guru's Grace ; I'm a Sacrifice unto him. [3]
Infinite is the Form of one who Created the universe, and He alone Knows its State,
And Seeing it, He is in Joy ; (but) this Lord is attained through the Guru. [4-3-14]

Suhi M. 4

All that happens is in the Lord's Will : we would do (a thing) only if we could. **P. 736**
All that one wants to do, one cannot ; so, O Lord, keep me in Thy Will. [1]
O my God, all Thy Beings are under Thy Sway.
We, Thy Creatures, are powerless : so Bless us Thou as Thou Willest. [1-Pause]
Thou it is who Gave us our body and Yoked us to Thy purpose :
As is Thy Command so does one act, and, as is Thy Own Writ. [2]
Of the five elements, Thou Created the world of form ; let anyone try his hand with the sixth if he may.
Some Thou Unitest with Thyself and so they know Thy Mystery ; others, turned self-wards but Grieve and Wail. [3]
Thy Glory I cannot describe, for I'm Ignorant, Unwise and Low.
Bless Thou Nānak with Forgiveness, O Master, for, he, the Ignorant one, hath sought Thy Refuge. [4-4-15-24]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

The Juggler Performs His many Feats,
And Exhibits Himself in many Roles,
But when He **lays** aside the Mask, and **ends** His Play,
Then the One alone Remains, yea, the One alone. [1]

1. In the form of clothes, shelter etc.

How many forms became manifest and then disappeared :
Pray, where did they come from and whither did they go ? *[1–Pause]*
Many are the waves that arise in the sea ;
The gold is beaten into a myriad patterns ;
The seed spreads out in a myriad branches,
But when it fruitions, the fruit yields but the same seed ! *[2]*
In a thousand pitchers is reflected the same sky,
But, when the pitchers break, they break into the same light.
And lo, Delusion and Greed, and Attachment and Māyā and Sin,
All dissolve in the end into the One Lord, when one's Doubt is shattered. *[3]*
The Lord is Eternal ; He Goes not :
He is born not, nor does He die.
The Perfect Guru has washed the Dirt of my I-amness,
"And so," says Nānak, "I've attained Emancipation". *[4–1]*

Suhi M. 5

O Lord, whatever Thou seekest to do, that alone happens,
For, there is not another without Thee.
He, who Serves thee, is Fulfilled.
O Lord, Save Thou the Honour of Thy Slave. *[1]*
I seek but Thy Refuge, O Perfectly Compassionate One ;
O God, who is going to Sustain me without Thee ? *[1–Pause]*
The Lord Pervades all waters, the earth and the interspace :
He Lives so near and is never far.
Of what avail is our pleasing the world ?
But, if one is Attuned to (God's) Truth, one's Ego is eradicated. *[2]*
He, whom the Lord Yokes to His Service, he alone is so Dedicated,
And his Mind is Illumined with the Light of Wisdom.
His Evil is dispelled, and he attains the Sublime State (of Bliss) ;
And he, by the Guru's Grace, Dwells on the Lord's Name. *[3]*
I pray to Thee, with joined palms,
Pray, Fulfil me, my God, if Thou so Willest. **P. 737**
Bless me, in Thy Mercy, with Thy Devotion, O my Lord,
That Nānak ever Dwells on Thee alone. *[4–2]*

Suhi M. 5

Blessed is the Bride who Knows her True Lord,
And submits to the Command of her Master and sheds her Ego :
And Imbued with her Lord Revels in his Love. *[1]*
O my loved Mate, know thou the signs of the Union with the Lord :
That, she alone is United who Dedicates her body and soul to her Lord, and cares not for what the world says. *[1–Pause]*
And she Instructs others too like herself in the Lord's Wisdom ;
And Practises she what the Lord Wills ;
That Bride Merges in the Being of the Lord. *[2]*
The Egocentric Mounts not to the Castle of the Lord,
And Grieves when the Night (of life) is past :
Yea, she the Unfortunate one, who turns selfwards, suffers Pain. *[3]*
I would pray to my Lord if I would consider Him far.
(But), our Eternal Lord Fills all, all over :
And Seeing His Presence before him, Nānak ever Sings His Praise. *[4–3]*

Suhi M. 5

I, the Lord's Bride, have now assumed full control of my (Mind's) Household, by the Guru's Grace,
And, through my Lord's Mercy, my ten sense-organs slave for me.
I've assembled all the faculties of myself (on a single point),
And crave only to See my Loved Lord. *[1]*
What Merits of my Lord shall I utter, pray,
Who is Wise and Beauteous and Compassionate and the Destroyer of Evil ? *[1–Pause]*

I've Embellished myself with (the Lord's) Truth, and applied the Collyrium of (the Lord's) Fear (to my Eyes) ;
And His Nectar-Name is the betel-leaf in my mouth.
I am decked with the Bracelets and Raiments and Ornaments (of Virtue) :
And, I, the Lord's Bride, attain all the Happiness when the Loved Lord Comes into my Home. *[2]*
Through the charms of Virtue, I bewitched my Lord,
And, dispelling my Doubt through the Guru, I've captivated His heart.
Now Highest of the High is my Abode.
And forsaking all others, the Lord has Owned me as His very Own. *[3]*
The Sun has burst in its full Splendour,
And in immense Faith have I spread out the Bridal Bed for my Lord.
My Ever-new Lord then Comes to Enjoy me :
And I, the Lord's Bride, Attain All-Peace from the Spouse. *[4-4]*

Suhi M. 5

Desire has welled up in my mind to Meet with my Lord.
And, I go out to search my God.
Hearing His Word, I've spread out the Couch (of my Heart) to Receive Him,
But, though I searched for Him far and beyond, I saw Him not. *[1]*
Now, how shall my poor heart be Content without Him ?
O God, my Friend, Meet with me, pray, for, I'm a Sacrifice unto Thee. *[1-Pause]*
The same is the Bed for the Bride and her Lord,
And while the Bride is in Slumber, the Lord is Ever-awake.
The Bride is intoxicated as if with the wine (of Desire),
But she is shaken out of her Slumber if the Lord **gives** her the Call. *[2]*
The Bride loses Hope, if she Meets not the Lord for long,
And goes out to find Him out, in far, far lands.
She can hold not her mind, if she is Inebriated not with[1] the Lord's Feet.
But lo, the Lord, in His Compassion, Meets with her, and her Destiny is Awakened. *[3]*
The Lord, in His Mercy, Leads her on to the Society of the Holy,
And her Fire is quenched and she Attains to the Lord within her Home,
And all her Embellishments now seem auspicious and becoming.
So doth the Lord Dispel our Doubt ; *[4]* **P. 738**
And then wherever we See, we See the Lord alone,
And He opens unto us our inner Door, and our Mind is held. *[1-Second Pause-5]*

Suhi M. 5

Which of Thy Merits shall I Cherish, O Lord ? Thou art the Bountiful Lord of me, the Meritless one.
I'm a sell-off to Thee, O Lord, so how can I play clever with Thee ; all this body and Soul are Thine. *[1]*
O Thou Loved Lord, the Great Reveller, the Enticer of my Mind, I'm a Sacrifice unto Thy Vision. *[1-Pause]*
Thou art my Compassionate Lord ; I am a Poor Beggar at Thy Door : Thou art ever Merciful to me.
I can, on my own, do not a thing, O my Infinite, Unfathomable Lord ! *[2]*
What Service shall I render Thee : how shall I please Thee, O Lord ; in what way shall I See Thy Vision ?
Says Nānak : "We can find not Thy Limits, nor Thy Extent, so my **Mind** craves to fall at Thy Feet. *[3]*
I persist in my Prayer and lo, I'm Blest with the Dust of the Saints' Feet.
"The Guru is Merciful to me, and my Lord, the God, has lent His Hand to Emancipate me". *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

One Serves one's God but little, and asks for more and more :
He Attains not to His Castle and says : "I've reached (my Destined End)". *[1]*
He who rivals the one who is Approved by God,
Is Unwise in his stubbornness. *[1-Pause]*

1. पाग़े (पागे) : *lit.* to be in love.

He who practises not Truth, but wears a (Saintly) garb,
Remains far from the Lord's Castle, though proclaims he, "I've Arrived, I've Arrived."
He is enveloped by Māyā and calls himself the Detached one.
He loves not with the heart and says : "I'm Imbued with the Lord". *[3]*
Says Nānak : "O Lord, hearken to my Prayer,
"And Emancipate me, the Sinner, the Hard-hearted one, the man of Lust". *[4]*
Such is the Glory of Seeing Thy Vision.
O Lord, Thou art my Ever-compassionate God who Blesses me with Bliss. *[1-Second Pause-1-7]*

Suhi M. 5

Man is ever ready to commit Sin,
But when it comes to Contemplating the Lord's Name, he falls Asleep. *[1]*
He, the Ignorant one, realises not his (only) opportunity (to Meet his God),
And is ever engrossed in the love of Māyā. *[1-Pause]*
He rides the waves of Greed with joy,
But Sees not the Vision of the Saints. *[2]*
He, the Unwise one, Knows not ever (the Wisdom of the Lord),
And is involved over and over again with the world. *[1-Pause]*
Soothing seems to his ears the music of Sin,
But his mind lazes to hear the Lord's Praise. *[3]*
O thou Blind one, see-est thou not,
That thou leavest off all thy false involvements (in the end) ? *[1-Pauses]*
Says Nānak : "O Lord, by Merciful,
And **lead** me on to the Society of the Saints". *[4]*
We attain something only if we become (humble like) the Dust.
And, he alone Utters the Lord's Name, whom the Lord Awakens to its Glory. *[1-Pause 2-8]*

Suhi M. 5

Man Sees not the Lord within his Self,
And displays the stone-god upon his neck. *[1]*　　**P. 739**
The worshipper of Māyā wanders about, deluded by Doubt,
And churns water (for butter), and so wastes his life away. *[1-Pause]*
The stone that he calls his god,
Drowns him in the end along with itself. *[2]*
O Lord, I am a great Sinner, who has betrayed Thy salt.
I ride the Boat of Stone, and seek to reach the far-end ! *[3]*
Meeting the Guru, I Knew my Lord,
And Saw the Perfect Builder of our Destiny, Pervading the earth, the waters and the interspace. *[4-3-9]*

Suhi M. 5

Pray tell me, how did you Enjoy your Spouse ?
Show me, too, O my Mate, the Way to my Lord. *[1]*
You are Aglow and Agog, and Beauteous are you,
So well are you Imbued with your Lord ! *[1-Pause]*
I'd wipe your Feet with my eye-lashes,
And wherever you send me, thither I'd go. *[2]*
If you make me See my Love even for a moment,
I'll give away (in return) all my contemplation, austerities and self-control. *[3]*
She alone, Nānak, is the True Bride of the Lord of Life,
Who subdues all her power and the sense of Ego. *[4-4-10]*

Suhi M. 5

Thou art my life, O God, the Mainstay of my vital-breath.
Seeing Thee alone is my Mind comforted. *[1]*
Thou alone art my Friend, my Love,
Let me forsake Thee not even for an instant. *[1-Pause]*
I am a sell-off to Thee, Thy very Slave,
For, Thou art my All-powerful Lord, the Treasure of Virtue *[2]*

He, to whose Court repair myriads of Devotees,
And who Abides ever with them and Leaves them not, [3]
To Him all belong ; I am nothing before Him ;
And that Lord is woven into the heart of Nānak, warp and woof. [4-5-11]

Suhi M. 5

He, whose Mansion is on high, and who Abides in Bliss,
In His Abode Abide the loved Devotees of the Lord. [1]
Nectar-sweet is the Lord's Gospel of Equipoise :
But, rare is the one who has Witnessed it with his (Mind's) Eyes. [1-Pause]
There rings the Subtle Music of the Soul to which the men of Spirit Attune :
And, there the Saints Abide, wrapt in the Love of their Loved Lord. [2]
There is neither birth there nor death, neither pain nor pleasure :
And there rains ever the Nectar-Name of the Lord. [3]
This Mysterious Gospel I've heard from the Guru :
So, Nānak utters ever the Lord's Word. [4-6-12]

Suhi M. 5

He, whose Vision dispels myriads of Sins,
Through whose Society one Crosses the Sea of Material Existence: [1]
He alone is our Friend, he alone is our Mate,
Who makes us Enshrine the Lord's Name in our Mind. [1-Pause]
He, whose Word brings all Joy,
He, through whose Service one overwhelms the *Yama*, [2]
He whose Support brings Comfort to the mind,
And, Contemplating whom one's Countenance Sparkles,
(He alone is our Friend, our God). [3]
The Devotees of the Lord, the Lord Himself Bedecks,
So Nānak seeks their Refuge and is ever a Sacrifice unto them. [4-7-13]

Suhi M. 5

Neither angelic men, nor gods abide forever,
Nor those who served the sages. [1]
Abide for ever only those who Cherish their Lord in the Mind,
For, they, Associating with the Saints, have Seen the Vision of the Lord. [1-Pause] P. 740
The days of the kings and the merchants too will come to an end :
For, whomsoever one sees will be consumed by Death. [2]
One clings to False values and attachments,
And when one has to abandon them, one Grieves and Wails. [3]
O Thou Lord of Mercy, Bless Nānak with this Boon,
That he Dwells on Thy Name, night and day. [4-8-14]

Suhi M. 5

Thou, O Lord, Abidest in all hearts :
And the entire universe is strung upon the Thread (of Thy Law). [1]
Thou art our Loved Lord ; Thou art the Mainstay of our vital-breath,
And, Seeing Thee, my Mind is ever in Bloom. [1-Pause]
I've wandered through myriads of wombs,
And have now sought the Refuge of Thy Saints. [2]
Thou art our Unknowable, Unperceivable, Infinite Lord,
And so Nānak Contemplates Thee ever and forever more. [3-9-15]

Suhi M. 5

Of what avail is the Glory of the worldly riches,
Which one can lose in a moment ? [1]
The world is but a dream but the one in Sleep knows not,
And so clings to it he with his unconscious self. [1-Pause]

The Ignorant one is infatuated with Attachment.
And he knows not when he is to pass away. *[2]*
Highest of the High is that Lord's Court,
Who Creates the beings of a myriad kinds and then Destroys them He. *[3]*
There is not another, nor will there ever be,
So Dwell thou, O Nānak, on the One Lord alone. *[4-10-16]*

Suhi M. 5

I Live, Contemplating my Lord,
I Drink ever the Wash of His Lotus Feet. *[1]*
He, my Lord, is the Inner-knower of my heart :
Yea, He, the God, Abides ever with His Devotees. *[1-Pause]*
O Lord, Hearing Thy Nectar-Name, I Dwell upon it,
And I Sing night and day the Praises of Thee. *[2]*
Seeing Thy Sport, my Mind is in immense Joy :
(For), Infinite are Thy Virtues, O Thou Lord of Supreme Bliss ! *[3]*
Contemplating whom one is rid of all fear :
Him Nānak Dwells upon, ever and forever more. *[4-11-17]*

Suhi M. 5

I Enshrine the Guru's Word in my Mind,
And with my tongue utter the Name of my Lord. *[1]*
Fruitful is His Vision : I am a Sacrifice unto it.
His Lotus-Feet are the Mainstay of my vital-breath. *[1-Pause]*
I have overcome the cycle of births and deaths through the Society of the Saints :
And my ears hear nothing but the Nectar-Word of the Lord. *[2]*
I have shed my Lust and Wrath and Greed and Infatuation,
And stuck to the Lord's Name, Self-sacrifice, and Purity (of the mind). *[3]*
Says Nānak : "This is the Quintessence (of Wisdom)
That whosoever Dwells on the Lord's Name is Emancipated". *[4-12-18]*

Suhi M. 5

I am a Sinner, O Lord, for I cling to Greed and Attachment :
And Thou, who Created me, Thee I Serve not. *[1]*
O Lord, 'Purifier of the Sinners' is Thy Name.
Now Save Thou me, the Meritless one, O my Compassionate God ! *[1-Pause]*
Thou art my Beneficent Lord, the Inner-knower of our hearts. **P. 741**
Man's body is transient and yet he is inflated with Ego. *[2]*
He clings to pleasures, strife and jealousy, intoxicated with Māyā ;
And, involved in these, he wastes his precious life away. *[3]*
O Thou, Life of all life, our King, the Dispeller of Sorrow,
I have forsaken all else, and sought only Thy Refuge. *[4-13-19]*

Suhi M. 5

Seeing, one Sees not ; hearing, one Hears not ;
That what is near one thinks to be far, and thus this Sinner commits Sin upon Sin. *[1]*
O man, do the Deeds that may Emancipate thee :
And Dwell on the Lord's Name through the Lord's Nectar-Word. *[1-Pause]*
One is attached ever to his horses[1] and his mansions,
But one knows not that nothing goes along with him (in the end). *[2]*
One keeps clean one's body of dust,
But it is badly Stained from within, and so one is Punished by the *Yama*. *[3]*
One is overpowered by Lust, Wrath, Greed and Infatuation,
And, one is Sinking in the Marshy Pit[2] (of the world). *[4]*

---

1. ਘੋਰ (घोर)=ਘੋੜੇ : horses.
2. ਗਰਤ (गरत) : (Sans. गर्त), a hollow, hole, cave.

Hear thou the Prayer of Nānak, O Lord,
And, Save Thou him, the Sinking Stone. *[5-14-20]*

Suhi M. 5

He who Dies to his self, while yet alive, alone knows his Lord.
And him the Lord Meets, by His Grace. *[1]*
Hear, O friend, this is how one Crosses the Impassable (Sea of Material Existence)
That one Meets with the Saints and Sings the Lord's Name. *[1-Pause]*
One should know not any but the One God,
And See the Transcendent Lord in every heart, *[2]*
And be pleased with what the Lord Does,
And know the meaning of the Beginning and the End. *[3]*
Says Nānak : "I am a Sacrifice unto him
In whose heart is Enshrined his Lord, the God". *[4-15-21]*

Suhi M. 5

The Guru-God is the All-powerful Doer :
He is the Mainstay of the whole Creation. *[1]*
Cherish thou the Lotus Feet of the Guru in thy Mind,
That thy body is rid of all the Pain and all the Woes. *[1-Pause]*
The True Guru Saves the Drowning creatures from the Sea of Material Existence,
And Unites those Separated from God for myriads of **births.** *[2]*
He who Serves the Guru ever and forever more,
Earns Poise and Bliss, and his mind is Calmed. *[3]*
By Good Fortune, one attains the Dust of the Guru's Feet.
Nānak is a Sacrifice unto the Guru. *[4-16-22]*

Suhi M. 5

I am a Sacrifice unto my Guru :
I Sing ever the Lord's Praise. *[1]*
Dwell ye on your only Lord :
Who's the Inner-Knower of all hearts. *[1-Pause]*
When one Loves the Lotus-Feet of the Lord,
One's Ways become Pure and True and Perfect. *[2]*
Through the Saints' Grace the Lord Abides in our Mind,
And **then** our Sins, accumulated birth after birth, are eradicated. *[3]*
O Thou Compassionate Lord of the meek, be Merciful to me,
And Bless me with the Dust treaded over by Thy Saints. *[4-17-23]*

Suhi M. 5

I Live, Seeing Thy Vision, O Lord,
And my Destiny is Fulfilled. ***[1]***
Hearken to this my Prayer, O God,
Make me Thy Slave and Bless me with Thy Name. *[1-Pause]* **P. 742**
Keep me in Thy Refuge, O Compassionate Lord :
O God, rare is the one who has Realised Thee by the Guru's Grace. *[2]*
Hear Thou my Prayer, O my Friend,
That Thy Lotus-Feet are Enshrined in my Mind. *[3]*
Nānak's Prayer to Thee is but this :
"O Thou Treasure of Virtue, Forsake me not". *[4-18-24]*

Suhi M. 5

My Lord is my friend, kinsman, brother and son :
And, wherever I See, I See Him keep my company ever. *[1]*
The Lord's Name is my Caste, my Honour, my Riches,
And my Happiness and Poise and Peace. *[1-Pause]*

The Contemplation of the Lord is my coat of mail[1],
For, even myriads of weapons[2] can pierce it not. *[2]*
The Lord's Feet are my Refuge and my Fortress.
Which neither the thorn of Death can pierce, nor the *Yama* overwhelm. *[3]*
Nānak, the Lord's Servant, is ever a Sacrifice unto Him,
And unto those who are the Lord's Saints, yea, His Slaves. *[4-19-25]*

Suhi M. 5

Where are uttered ever the Praises of the Lord,
There is ever Peace and Bliss and Happiness and Joy. *[1]*
Come, O my Mate, let us go to Enjoy the Union of our Lord,
And repair to the Feet of the Holy Saints : *[1-Pause]*
And pray for the Dust treaded over by the Lord's Devotees,
And dispel our Sins, accumulated birth after birth. *[2]*
And dedicate our mind and body and our vital-breath to Him ;
And, Dwelling upon Him, dispel our Ego and Infatuation. *[3]*
O Compassionate Lord of the meek, Bless me with Faith,
That Thy Slave finds Peace in Thy Refuge. *[4-20-26]*

Suhi M. 5

Heaven is where Abide the Lord's Saints :
And, where the Lord's Lotus-Feet one Enshrines in the Mind. *[1]*
Hearken, O my body and mind, let me show you the Way to Peace,
And feed you on the 'Delicacies' of the Lord. *[1-Pause]*
O man, partake of the Nectar-Name with thy whole Mind,
And See how Wondrous, Unutterable, is its Flavour. *[2]*
Thy Greed will die and thy Desire will be quenched,
And thou wilt seek, O Devotee, the Refuge of thy Transcendent God. *[3]*
The Fears and Infatuation of myriads of births are then dispelled,
And on Nānak, the Lord's Slave, is the Mercy of the Lord. *[4-21-27]*

Suhi M. 5

The Lord Dispels myriads of His Devotee's shortcomings[3].
And, in His Mercy, the Lord Owns him as His very Own. *[1]*
O Lord, Thou Emancipatest Thy Devotee,
Who is involved with the dreamland of the world. *[1-Pause]*
The Sins which appeared dreadful like a yond mountain peak,
Those Thou Destroyest in a moment. *[2]*
The Immense Sorrows and Maladies and Calamities that infect the man
Are dispelled, Dwelling upon Thy Name. *[3]*
By Thy Grace, Thou Gatherest Thy Devotees in Thy Skirt,
And they hold on to Thy Feet and enter Thy Refuge. *[4-22-28]*

Suhi M. 5

P. 743

They whom the Lord yokes to the world in preference to their Faith,
They are termed Sinners[4], both here and Hereafter. *[1]*
That alone is Approved which the Lord Likes,
For, He alone Knows His Own Mystery[5]. *[1-Pause]*
But he, whom the Lord enables to practise Righteousness, Piety and True Religion,
He earns the Merit of this world too, being equipped with the wherewithal of Faith. *[2]*

---

1. ਸਨਾਹ (सनाह) : (Sans. सनाह:) : armour, mail.
2. ਆਵਧਿ (आवध) : (Sans. आयुध:), a weapon.
3. ਬੀਂਗ (बींग)=ਵਿੰਗ : *lit.* crookedness.
4. ਖੁਨਾਮੀ (खुनामी)=ਕੁਨਾਮੀ : *lit.* that which brings bad name ; (2) the evil-doer.
5. ਕੁਦਰਤਿ (कुदरति) : *lit.* nature or power ; hence, mystery.

Deep within all, the One alone lies Awake.
And to whatsoever is the man Yoked by God, that alone he does. *[3]*
Unfathomable and Unperceivable art Thou. O my True Lord,
And Nānak but utters what Thou makest him utter. *[4–23–29]*

Suhi M. 5

I utter the Lord's Name in the early morn,
And so have Attained my Refuge, both here and Hereafter. *[1]*
Let us Contemplate ever the Lord's Name,
That our Mind's Desires are fulfilled. *(1–Pause]*
He who Sings ever the Praises of my Eternal Lord,
In life, as in the Yond, he Attains an Eternal Abode. *[2]*
He who Serves the True King falls short of nothing;
And, while Expending (the Lord's) Riches, he passes his life in Peace and Bliss. *[3]*
The Life of all life, the Sublime *Purusha* one Attains in the Society of the Saints,
And it is by the Guru's Grace that one Contemplates the Lord's Name. *[4–24–30]*

Suhi M. 5

When the Perfect Guru is Compassionate to me,
My Woes are dispelled and my Effort is rewarded. *[1]*
O Lord, I Live only if I See Thy Vision :
O God, I am ever a Sacrifice unto Thy Lotus-Feet.
(For), who is there that is mine, O Master, without Thee ? *[1–Pause]*
I am now in Love with the Society of the Saints.
Such was the Writ of my Lord, in accordance with my past Deeds. *[2]*
Wondrous is the Glory of the Lord's Name,
Contemplating which the three Maladies can overpower me not. *[3]*
O Lord, Bless me that I forsake not Thy Feet even for a moment.
Such is the Bounty that I seek from Thee, O my Loved God ! *[4–25–31]*

Suhi M. 5

Let that Auspicious moment dawn upon me, O Loved Lord,
When my tongue utters nothing but Thy Name. *[1]*
Hear Thou my Prayer, O Compassionate Lord of the meek,
That Thy Saints Sing ever Thy Blissfull Praise. *[1–Pause]*
Thy Contemplation is Life-giving, O Lord,
But, he whom Thou Blessest, Abideth in Thy Presence. *[2]*
Thy Devotee's Hunger is Satiated only with Thy Name:
Thou art the only Giver, our Beneficant God. *[3]*
Contemplating Thee, Thy Saints Enjoy Peace and Bliss :
(For), Thou, the All-wise God, art our only Giver. *[4–26–32]*

Suhi M. 5

Life flows (into death), but one sees not,
And is ever busy gathering the load[1] of Evil and the love of goods. *[1]*
Contemplate thou ever thy only Lord,
And, Abiding in God's Refuge, attain the True Object of thy life. *[1–Pause]*
One commits Sin with all one's heart[2],
But Cherishes not the Jewel of the Lord's Name in the heart, even for a moment. *[2]*
One's life passes providing for its little needs,
But one proclaims not ever the Victory of thy Lord. *[3]*
Seek thou the Refuge of thy All-powerful, Unperceivable God ;
And so, O Nānak, Emancipate thyself : for, thy Lord is the Inner-knower of all hearts. *[4–27–33]*

P. 744

---

1. ਪਾਰਚ (पारच) : (Persian, ਪਾਰਚਾ), clothes, bundles of clothes.
2. ਦੋਊ ਕਰ ਝਾਰਤ (दोऊ कर झारत) : *lit.* shaking both hands, *i.e.* with full force.

Suhi M. 5

Contemplating the Name of the Lord, the Mine of Jewels, in the Society of the Saints,
One Crosses the Sea of Fear. *[1]*
I Live only if I Dwell upon the Name of Lord, the God,
And then all my Maladies and Woes and Sorrows are dispelled, by the Grace of the Perfect Guru. *[1-Pause]*
Through the Lord's Name, one attains Eternal Life,
And one's body and Mind become Pure, which is the True Object (of life). *[2]*
Let us Contemplate ever our Transcendent Lord:
But, one Attains to Him only if it is so Writ by God. *[3]*
I have Surrendered to the Lord's Refuge and Contemplate Him, the Compassionate Lord of the meek,
And, now, I crave for the Dust treaded over by the Lord's Saints. *[4-28-34]*

Suhi M. 5

This 'beauteous' one knows not the Work that lies within him[1],
And, in Ignorance, he is involved with False engagements. *[1]*
O Lord, as is Thy Will, so do men do deeds,
And when Thou Blessest them so, they Contemplate Thy Name. *[1-Pause]*
The Lord's Devotees are Imbued **with** their Lord :
And, they are Inebriated ever with the Wine of their God. *[2]*
The Lord Holds them by the Hand, and Pulls them out (of the Quagmire of the world),
And Unites those Separated from Him, birth after birth. *[3]*
O Lord, be Merciful and Save me,
For, I, Thy Slave, have sought the Refuge of Thy Door. *[4-29-35]*

Suhi M. 5

By the Saint's Grace, I have Attained to an Eternal Abode ;
And now I Wobble not (in Faith), and abide wholly in Bliss. *[1]*
I Contemplate my Guru; I Cherish the Lord's Feet in the Mind :
And so my Creator-Lord has Blest me with Eternal Life. *[1-Pause]*
Now, I Sing the Praises of my Eternal, Moveless Lord,
And thus is snapped the *Yama's* Noose for me. *[2]*
The Lord, in His Mercy, makes me Hold on to His Skirt :
And I Sing the Lord's Praise, being ever in Bliss. *[3-30-36]*

Suhi M. 5

Nectar-sweet is the Word of the Saints :
Whosoever Dwells on it is Emancipated, and utters he ever the Lord's Name with his tongue. *[1-Pause]*
(This wise) all the Woes[2] that the Kali age afflicts one with, are dispelled :
And, the One Name comes to Abide in one's Mind. *[1]*
And, one applies the Dust of the Saint's Feet to one's Face and Forehead ;
And, one is Emancipated in the Refuge of the Guru-God. *[2-31-37]*

Suhi M. 5

I Sing the Praises of the Beneficent Lord.
O, Perfect God of Compassion, Bless me with Thy Vision. *[Pause]*
Pray, Sustain me in Thy Mercy, O Thou,
For, this body and Soul belong only to Thee. *[1]*
Contemplate, O Nānak, the Lord's Nectar-Name, for, it goes along with thee (in the Yond).
And crave only for the Dust of the Saint's Feet. *[2-32-38]*

Suhi M. 5

Without Him, thy God, there is not another.
He the True One alone is our Support. *[1]*

1. *Lit.* the work of the household.
2. ਕਲੀ ਕਾਲ ਕੇ ਕਲੇਸ਼ (कली काल के कलेशा) : special maladies born of the vicious atmosphere of the Kali age.

The Lord's Name is our only Mainstay :
For, the Lord is All-powerful and Infinite, the Creator and the Cause. *[1–Pause]*
The Lord Dispels all our Sorrows and makes us Healthful :
Yea, He alone is our Protection and Refuge. *[2–33–39]*

Suhi M. 5

P 745

All but seek to See the Lord's Vision :
But, it is by Perfect Destiny that one Attains to it. *[Pause]*
Forsaking one's Lord, how can one rest in Peace ?
For, one is enticed away by Māyā, the great Enticer, and one follows the path of Sin. *[1]*
This Tyrant Separates us from our Love,
For, she is heartless and has no compassion in the heart. *[2]*
Through myriads of births one wanders about, deluded (by Doubt).
But she, the Treacherous one, permits not our coming to ourselves. *[3]*
True it is that we reap ever but what we sow,
So why blame another when the Writ of our past deeds leads us astray. *[4]*
Hear thou, O friend, O Saint, O Devotee of God,
That one is Emancipated only when one finds the Refuge of the Lord's Feet. *[5–34–40]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5

Blessed is the tenement where one Sings the Lord's Praise :
But, of no avail are the mansions if one forsakes one's Lord. *[1–Pause]*
Blessed is proverty if one Cherishes one's Lord in the Society of the Holy :
But, cursed is the worldly glory which involves us with the Illusion. *[1]*
Blessed is the grinding of corn and wearing of a coarse blanket, if the mind be Content and in Peace.
But, cursed is the kingdom which satiates not our desire for more. *[2]*
If in the Love of the One God, one wanders about naked, one is glorious,
But vain is the wearing of silks whose pleasure fires us with Greed. *[3]*
Everything is in Thy Hands, O Lord ; Thou alone art the Doer and the Cause :
I Contemplate Thee with my every breath : so Bless me thiswise Thou, O my God. *[4–1–41]*

Suhi M. 5

The Lord's Saint is my life-breath and my Riches : I am but a Slave[1] unto him.
He is dearer to me than my brothers, my friends, my sons and my life. *[1–Pause]*
I'll fan[2] him with my hair : this indeed, is the fly-brush I'll wave over his head,
I'll bend[3] low to touch his Feet, and apply the Dust of his Feet to my Face. *[1]*
I'll speak sweetly to him and pray meekly to him,
And, shedding my Ego, will enter his Refuge, and Attain to the Meritorious Treasure of the Lord. *[2]*
With my eyes I'll see the Vision of the Saint again and over again ;
And saturate my Mind with his Nectar-Word, and pay my obeisance to him, again and for ever. *[3]*
I seek ever and pray for the Society of the Saint :
O God, be Merciful to me that I repair to his Feet. *[4–2–42]*

Suhi M. 5

(Māyā, the great Enticer), that has enticed the whole universe, to her I cling.
O God, Save me, the Sinner, from her clutches, and Bless me with Thy Name. *[1–Pause]*
I pursue what has made no one happy :
But, she who forsakes all, to her I cling with all my heart. *[1]*
O Thou Compassionate Lord, Bless me that I Sing Thy Praise.
This is my only prayer, "O Lord, Bless me with the Society of Thy Saint". *[2–3–43]*

---

1. *Lit.* water-carrier.
2. ਬੀਜਨਾ (बीजना) : (Sans. व्यजनम्), a fan.
3. ਨਿਹਾਰਉ (निहारउ)=ਨਿਹੜਾਵਉ : *i.e.* to bend low.

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi M. 5 : Partāla

The most Sublime[1] of all loves is that of our Bewitching Lord, **P. 746**
So Dwell thou on Him, for, naught else is of any account ; and repair to the Saints, shedding from thy mind the path[2] of Duality. *[1-Pause]*
Thy Absolute Lord has Manifested Himself in a myriad ways, seemingly so distinct,
But within the Mind of all sits He as the Watchman[3].
In the temple of my Self Abides my Love :
And, there He Revels ever in Bliss.
And, lo, He neither Dies, nor does He Age. *[1]*
One is engrossed in one's affairs and Wanders about in a myriad ways, usurping what belongs to others,
And is thus surrounded on all sides by Evil.
But when one repairs to the Society of the Saints,
And stands before the Lord's Gate,
He Meets with the Guru.
And is cast not into the womb again. *[2-1-44]*

Suhi M. 5

The world is but a stage
On which the entire creation plays, each his own part. *[1-Pause]*
Myriads are the forms and infinite the colours ;
The Lord Sees the Play and is tired not of Enjoying its Revelries.
But while He Enjoys it all, He Remains Detached. *[1]*
He has no colour, no sign, nor a bearded[4] chin.
O Lord, I can describe not Thy Wonder.
So I seek to be but the Dust treaded over by Thy Saints. *[2-2-45]*

Suhi M. 5

O God, I have sought Thy Refuge,
Having faith in Thee and Thy Compassion.
O Lord, keep me as is Thy Will,
Now that the Guru has put me on Thy Path. *[1-Pause]*
Impassable is the (Sea of) Māyā,
And the Winds (of Desire) drift us where they will. *[1]*
I am terrified even as I hear
That the Lord-Justiciar is severe and stern[5]. *[2]*
The world is like the blind well :
It is all fire. *[3]*
I've now sought the Refuge of the Saints,
And Dwelt upon my Lord,
And (thus) Attained to my Perfect God. *[4-3-46]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

My prayer to the True Guru is that I be Blest with the Sustenance of the Lord's Name.
For, our True Lord is Compassionate to us and He rids the whole world of its Afflictions. *[1]*

---

1. ਗੁਰੀਆ (गुरीआ) : that which is full of ਗੌਰਵ or glory.
2. ਕੁਰੀਆ (कुरीआ) : a by-path.
3. ਕੋਟਵਰੀਆ (कोटवरीआ)=ਕੋਤਵਾਲ : keeper of the city's peace.
4. ਮਾਸਾਰਾ (मासारा) : (Sans. श्मश्रु:) the beard.
5. ਕਰਰੋ (कररो)=ਕਰੜਾ : stern.

O Thou True Ceator- Lord, Thou art the Refuge of Thy Devotees. *[1-Pause]*
True is Thy Court, True the ingredients (of Thy Nature)
True are Thy Treasures, True is Thy Expanse. *[2]*
Infinite is Thy Form : Bewitching is Thy Vision.
O God, Sacrifice am I unto Thy Devotees who Love Thy Name. *[3]*
All one's wishes are fulfilled when one Attains to one's Unfathomable and Infinite Lord.
Nānak has Met with his Transcendent Lord : O, Sacrifice is he unto his Lord's Feet. *[4-1-47]*
P. 747

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5

He alone acts in Thy Will, O Lord, on whom is Thy Mercy :
That alone is Thy Devotion which pleases Thee : Thou art the Sustainer of all life. *[1]*
O my God, my King, Thy Saints lean only on Thee.
And whatever Thou Likest that they accept ; (for), Thou art the Mainstay of their body and mind. *[1-Pause]*
Thou art our Compassionate and Beneficent Lord, the Fulfiller of our Hopes.
O Thou Life of all life, Thy Devotees belong but to Thee and Thou art the Beloved of Thy Devotees. *[2]*
Thou art Unfathomable and Infinite, Highest of the high ; there is no one else like Thee[1].
This to Thee is our Prayer : "O Bliss-giving Lord, Forsake us not". *[3]*
I'll Sing Thy praises ever, O God, if Thou art Pleased with me :
O Master, Bless me in Thy Mercy with the Peace of Thy Name". *[4-1-48]*

Suhi M. 5

What kind is that sacred place where one Cherishes Thee ever, O Lord,
Where one Dwells on Thee night and day, and one's body becomes Immaculate. *[1]*
O God, I am out to search that Place,
And after a long search, I found it to be the Society of Thy Saints to whose Refuge I've now repaired. *[1-Pause]*
Of no avail to Brahma was the study of the Vedas, for he found not the True Worth of the Lord.
The seekers and the *Siddhas* wandered about Wailing, for, they too were enticed away by Māyā. *[2]*
The ten incarnations played but the kingly role : and Shiva, the god of renunciation, too,
Found not the limits of his Lord, though he smeared his body with the ashes. *[3]*
The Peace of Poise and Bliss are in the Joy of the Lord's Name, and so the Saints Sing the Lord's Praise,
And are Blest with the Bliss-giving Vision of their Lord, and they Dwell on Him, body and soul. *[4-24-49]*

Suhi M. 5

The display of god deeds and a show of piety are subject to being Taxed by the *Yama*.
So Sing ye the disinterested[2] Praise of the Lord, Dwelling on which, even for an instant, one is Emancipated. *[1]*
O Saints, this is how one Crosses the Sea (of Material Existence) ; (for), he who Practises the Word of the Saints, is Ferried Across by the Guru's Grace. *[1-Pause]*
Myriads of baths in the holy waters pollute one with Sin all the more in the Kali age :
But he, who Sings the Lord's Praise in the Society of the Saints, his Soul becomes Immaculate and Pure. *[2]*
Neither the Vedas, nor the Shāstras, nor the Smiritis, nor the Semitic texts, lead to one's Emancipation,
But he, who Knows the One Word (of the Lord) through the Guru, gathers True Glory. *[3]*
Wisdom is that which is imparted to the four castes alike :
Nānak : he who Dwells on the Name of the All-pervading Lord, alone is Emancipated in the Kaliage. *[4-3-50]*
P. 748

---

1. ਤੇਰੀ ਭਾਤੇ (तेरी भाते)= ਤੇਰੀ ਭਾਂਤ ਦਾ : like Thee.
2- ਨਿਰਬਾਣ (निरबाण) ; also rendered as pure, immaculate, detached from Māyā, etc.

Suhi M. 5

They, who are Imbued with the Love of the Lord's Name, accept whatever comes from their God[1].
They who have lovingly repaired to the Lord's Feet, they are Acclaimed all over. *[1]*
O God, there is no one to equal Thy Saints :
Thy Devotees are pleased with Thee and See Thee in waters as upon land and in the interspace. *[1-Pause]*
In the Society of the Saints, myriads of Sinners are Saved, and the *Yama* touches them not.
And, he, who is Separated from his God, birth after birth, him the Saint Unites with his Lord. *[2]*
He who enters the Refuge of the Saints, dispelled are his Doubt and Fear and Delusion and Infatuation.
And with whatever desire he Contemplates, that he receives from the Saints. *[3]*
How may I praise the Lord's Devotee with whom the Lord is Pleased.
Says Nānak : "He, who has Met with the True Guru, he leans[2] on no one (but his God). *[4-4-51]*

Snhi M. 5

Thou, O God, hast Saved me from the great Fire, now that I've Sought Thy Refuge.
In my heart, I lean only on Thee : for I have no one else to sustain my Hope. *[1]*
O my Lord, my King, when Thou Comest into my mind, I am Emancipated.
Thou art my only Mainstay : and I am Saved only if I Contemplate Thy Name. *[1-Pause]*
Thou hast Pulled me out of the Blind Well ; for, Thou art Compassionate to me.
Thou took Care of me and Blest me with all the joys, and brought Sustenance to me. *[2]*
When the Lord is Merciful, He Delivers us, snapping our Bonds.
And Himself Yokes us to His Service and to His Worship. *[3]*
My Doubt is dispelled, and also my Fear and Infatuation, and all my Woes are past.
My Beneficent Lord is Merciful to me and I've met with the Perfect Guru. *[4-5-52]*

Suhi M. 5

When there was no Creation, what deeds did the man do which led to his rebirth ?
Yea, the Master Himself Stages His Play and then Oversees it too : it is He who Creates all Creation. *[1]*
O my Master, my King, I can do not a thing :
Thou art the One who **makest** me do things, Thou, who Abidest in all hearts. *[1-Pause]*
If I am to account for my deeds, I am Saved not : for, my body is transitory and Ignorant.
O my Creator-Lord, have Thy Mercy upon me : (for), Woundrous are Thy Boons ! *[2]*
All Creation is Thy Creation, O Lord, so all hearts Dwell upon Thee.
Thou alone Knowest Thy State, and no one knows the extent[3] of Thy Power. *[3]*
I am Meritless, O Lord, and Ignorant and Unwise, and know not Righteousness, nor the Way of *Dharma*.
O Lord, be Merciful to me that I Sing Thy Praise and Thy Will seems sweet to me. *[4-6-53]*

Suhi M. 5

Blessed are Thy Saints who treasure the Riches of Thy Name, O Lord !
Approved is their coming into the world : Fulfilled are all their Works. *[1]*
O Lord, I am a Sacrifice unto Thy Devotees, **P. 749**
And wave the fly-brush of my Hair over their sacred Heads, and apply to my Face the Dust of their Feet. *[1-Pause]*
Above birth and death are Thy Saints for, they come into the world to do good to others,
And they Bless all with the Life of the Soul and lead all to Thy Worship and Unite all with Thee. *[2]*
True is the Lord's Command, True His Regime : the Saints are Imbued with the Love of the True One.
And so they are Blest with True Happiness and Glory : and to whom they belong He Owns them as His very Own. *[3]*

---

1. ਪ੍ਰਭ ਮਾਨਹਿ (प्रभ मानहि) : also rendered as, "What is Created by God, they accept as the Manifestation of God".
2. ਨਿਕਾਣੇ (मिकाणे) ; they, who do not seek the support (ਕਾਣ) of anything else.
3. *Lit.* value.

I wave the fan over their heads, fetch water for them, and grind the corn for them.
Nānak's Prayer to his Lord is : "O God, Bless me with the Vision of Thy Saints". *[4-7-54]*

Suhi M. 5

Transcendent art Thou, O my Lord, the God of gods, the True Guru, the Creator.
I seek but the Dust of Thy Feet ; O God, I am a Sacrifice unto Thy Vision. *[1]*
O Lord, my King, keep me in Thy Will.
When Thou so Willest, I Contemplate Thy Name, and it is Thou alone who Blessest me with Bliss. *[1-Pause]*
Emancipation, the joys of the world and the Way of Detachedness, all are through Thy-given Service.
And, Heaven is where one Praises Thee. But, Thou alone bringest Faith to the man. *[2]*
I live only if I Meditate on Thy Name : thiswise, my body and Mind become Sanctified.
I seek to Drink the Wash of Thy Lotus-Feet, O Compassionate Lord of the meek, my True Guru. *[3]*
Blessed was the auspicious time when I came to Thy Door,
And Thou wert Merciful to me and I Attained to Thee, my Perfect Guru. *[4-8-55]*

Suhi M. 5

Cherishing Thee, O Lord, one is ever in Bliss : forsaking Thee, one Dies.
O my Creator-Lord, he on whom is Thy Mercy, he Contemplates Thee ever. *[1]*
O my Master, Thou art the only Support of the supportless :
And I pray to Thee ever and live only if I hear Thy Word. *[1-Pause]*
Let me be (like) the Dust before Thy Saints, let me be a Sacrifice unto Thy Vision,
And Enshrine Thy Nectar-Word in the Mind : it is through Thy Grace that I am Blest with Thy Company. *[2]*
I place[1] the inner state of my mind before Thee, for, there is no one greater than Thee.
But he, whom Thou **yokest** to Thy Service, he alone is so dedicated : he alone is Thy Devotee. *[3]*
With joined palms, I pray to Thee : "O God, Bless me with Thy Mercy,
That I Dwell upon Thee ever and for ever more, and Praise Thee night and day". *[4-9-56]*

Suhi M. 5

O Lord, he who is Protected by Thee, how can he suffer Pain ?
But the one intoxicated by Māyā knows not how to Utter (Thy Word), and remembers not death. *[1]*
O my Lord, my King, Thou belongest to the Saints who belong to Thee.
And, Thy Devotee is afraid of nothing, and the *Yama* touches him not. *[1-Pause]*
They, who are Imbued with Thy Love, O Master, overcome the pain of birth and death.
The Writ of Thy Beneficence no one can erase : it is the Guru who blesses us with this Faith. *[2]* **P. 750**
They, who Dwell on Thy Name, are Blest with the Fruit of Bliss and Contemplate Thee ever.
And, seeking Thy Refuge and, leaning on Thee, they overwhelm the Five Passions. *[3]*
I know not Wisdom, nor Contemplation, nor what Good Deeds are : not do I know Thee.
But great is the Glory of Nānak, the Guru, who has kept my Honour[2], whole and safe. *[4-10-57]*

Suhi M. 5

I have forsaken all and repaired to the Guru's Refuge : now Save me, O Thou, my Saviour,
For, I am dedicated to whatever Thou Willest ; else, what am I, a mere man ? *[1]*
Thou art my Inner-Knower, O Lord :
Be Merciful to me, O Thou Compassionate God of gods, that I ever Sing Thy Praise. *[1-Pause]*
Let me Contemplate my Lord ever that, by the Guru's Grace, I Swim across the Sea of Existence,
And, dispelling my Ego, I become the Dust for all to tread upon ; and Die to myself thus in life. *[2]*
Fruitful is the life of one who Dwells on the Lord's Name in the Society of the Saints.
Yea, he is ever Fulfilled to whom God is Merciful. *[3]*

---

1. ਸਾਰੀ (सारी) : *lit.* presented, *i.e.*, made known.
2. ਕਲ (कल) = ਕਲਾ : power, prestige, honour, etc.

O Thou Compassionate One. O Thou Lord of the meek, I seek Thy Refuge.
Bless me, in Thy Mercy, with Thy Name, for, I have become the Dust treaded over by Thy Saints. [4-11-58]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Ashtapadis : M 1

I am shorn of all Merit, O Lord,
Then, how shall I Attain unto Thee? *[1]*
Neither I have Beauty, nor lustrous Eyes,
Neither Family, nor Culture, nor sweet Speech. *[1-Pause]*
Let the Bride deck herself with Equipoise :
But, she is Approved only if the Lord Loves her. *[2]*
God has neither Form, nor Sign,
And one can Contemplate Him not when one's days are over. *[3]*
I have neither Intuition, nor Intellect : I am Ignorant and Unwise,
Bless me Thou, O my Lord, that I repair to Thy Feet. *[4]*
Of what avail is my cleverness if the Lord Loves me not,
And, clinging to the Illusion, I am strayed by Doubt. *[5]*
When I lose my Ego, I Merge in my Lord ;
And I become the Lord's Bride, Blest with the Nine Treasures of (His Name). *[6]*
Birth after birth, I was Separated from Thee and I Grieved :
Now Hold me by Thy Hand, O my Love, my God, my King. *[7]*
Prays Nānak : "The Lord forever is and also will be :
But, whomsoever He Loves, she alone Enjoys (His Unitive Experience). *[8-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

P. 751

False is the colour of safflower : it lasts but for a few days.
Without the Lord's Name, one is strayed by Doubt : thus is the False one beguiled.
But, he who is Imbued with the Love of the True One, is cast not again into the womb. *[1]*
How can the love of the world allure one who is in Love with the Lord ?
Serve thou the One who **instils** His Love in thee : Attune thyself to the True One. *[1-Pause]*
Even if one wanders about in all directions, without True Destiny, the Lord's Name[1] is Attained not.
If one is lured away by Evil, how can one be Approved, while in Bondage[2] ?
He alone is Saved whom the Guru Saves ; yea, he whose Mind is Imbued with the Word. *[2]*
They, who are robed in white but are hard of heart,
In their minds[3] wells up not the Lord's Name, for they are attached to the Other, and are thus Thieved.
Yea, they who know not their Source are like quadrupeds. *[3]*
Each day, the mind revels in joy, and craves for happiness more and more,
But Cherishes not its Creator-Lord, and so it comes ever to Pain.
He who Cherishes the Name of the Lord, the Dispenser of Pleasure and Pain, he is stung not by Hunger. *[4]*
When the one who strikes the balance[4] (of our deeds), calls us to Account, (then) the *Yama* strikes us in the 'head' :
And then we have to render the Account, when he asks for it, giving thought (to our Past).
It is by Attuning ourself to the True One that we are Saved, and then our Forgiving Lord Forgives us. *[5]*
Whosoever other (than God) one lean upon as a Friend, he forsure Dies, and is reduced to the dust.
One is strayed away by a myriad false shows, and, thus beguiled, one comes and goes.
It is by God's Grace that we are Emancipated : it is thus alone that we Unite with our Lord. *[6]*

---

1. ਧਨੁ (धनु)=ਧਨ : *lit.* wealth.
2. ਬਧਿਕ (बधिक)=ਬੱਧੇ ਹੋਏ : *i.e.* in bondage.
3. ਮੁਖਿ (मुखि) : *lit.* in their mouths.
4. *i.e.* Dharmarājā.

O careless one, shorn of Wisdom, one Attains not Light, save through the Guru ;
And one is Wasted away by the inner strife between Good and Bad.
Without being Imbued with the Lord's Fear, through the Guru's Word, all are in the eye of the *Yama*. *[7]*
He, who has Created and Upheld His Creation, He Gives Sustenance to all.
Why forsake him from the mind, therefore, for, He is thy Ever-beneficent Lord.
Nānak : forsake not the Lord's Name ; for, it is the only Support of the supportless. *[8-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5 : Kāfi

Precious is the human birth : only those turned Godwards attain to it.
If the True Guru so Wills, one's body and mind are cooled[1] with the Lord's Love. *[1]*
Then one's life is Approved, and one gathers the Merchandise of Truth.
And one is Blest with Honour at the (Lord's) Court, through the Lord's Fear inculcated by the Guru's Word. *[1-Pause]*
So Praise thou the Truth, body and soul, that thy Lord is Pleased with thee.
Being Imbued with thy Lord, thy Mind accepts His validity, and thou attainest to the Perfect Guru. *[2]*
I Live if I Cherish Thy Merits, O Lord, and Thou Abidest within me : **P. 752**
If Thou Comest into my mind, it Revels in Joy, all-too-spontaneously. *[3]*
O my Ignorant mind, how shall I instruct thee ?
Sing thou the Lord's Praise and be Imbued with it. *[4]*
Cherish thou ever thy Lord in thy heart :
For, then thou keepest company with Good, and Pain hurts thee not. *[5]*
The Egocentric is strayed by Doubt, for, he loves not (his Lord).
So his body and mind are scattered and he dies an utter stranger (to his Soul). *[6]*
Yoked to the Guru's Task, one brings the Profit home :
Through the Guru's Word, one Realises the state of **Detachment**. *[7]*
Nānak prays, "O Lord, if such be Thy Will,
Bless me that I am Attuned to Thy Name and Sing ever Thy Praise". *[8-1-3]*

Suhi M. 1

As the iron is melted in the furnace, and then recast,
So is the Evil-doer[2] cast into the womb again and again. *[1]*
Without Realising one's Lord, one earns nothing but Pain,
And, lost in Ego, one comes and goes, and is **ever** strayed by Doubt. *[1-Pause]*
Thou, O Lord, ever Savest us through the Guru, when we Dwell upon Thy Name.
And if such be Thy Will, Thou Unitest us with Thyself, and we Practise the Guru's Word. *[2]*
Thou Doest and See-est all, and we gather that alone with which Thou Blessest us.
For, Thou alone Createst and Destroyest and Keepest all in Thy Eye[3]. *[3]*
When the body is reduced to the dust and scattered by the winds,
Then one loses here one's homes and resting places[4], and attains not either to the Lord. *[4]*
The lamp of the Sun burns and yet one sees not, and loses all one has[5].
It is Ego, the Thief within, that steals away (our Peace) : now, who's there to listen to our cry of Pain ? *[5]*
By the Guru's Grace, the Thief breaks not into our Home, for, one is ever Awake to the Lord Name.
And, through the Guru's Word, one quenches one's Fire and one's Mind is Illumined. *[6]*
The Lord's Name is the Jewel which one Realises in the Mind through the Guru :
If one is Instructed in the Guru's Wisdom, one remains in the state of **Detachment**. *[7]*
And one Enshrines the Lord's Name in the Mind, night and day,
And then one is United with one's God, if such be His Will. *[8-2-4]*

---

1. ਚੁਲੰਭੁ (चुलुंमु) : *lit.* cool like the moon. Also deep-red, Like the Lāllā-flower.
2. *Lit.* worshipper of Māyā.
3. ਦਰਿ ਬੀਨਾਈਐ (दरि बीनाईऐ) : (Persian), *lit.* Thou Keepest all in Thy Eye (ਬੀਨਾਈ) at Thy Door (ਦਰਿ).
4. ਅਉਤਾਕੁ (अउताकु) : (Persian, ਓਤਾਕ) : sitting room.
5. ਘਬੁ (घबु) = ਗ੍ਰਿਹ-ਦਰੱਬ : possesssions of the household.

Suhi M. 1

Forsake not the Lord from thy mind and Dwell ever upon Him :
And, howsoever the Lord of Mercy Keeps thee, be thou content with it. *[1]*

For me, the Blind one, the Lord's Name is the only prop :
For, he who leans always on God, him the Illusion entices not away. *[1–Pause]*

Wherever I See now, I See the Lord alone, by the Guru's Grace.
Yea, through the Guru's Word, I See Him both within and without. *[2]*

And, I Serve the True Guru with Devotion through the Immaculate Name :
Thus, O Thou Destroyer of Doubt and Fear, do I submit to Thy Will. *[3]*

On our very birth, comes to us the pain of death,
But if one Dwells on the Lord's Praise, both his birth and death are Approved. *[4]*

I am not, only Thou art; Thou, who Createst the universe,
And Establishest and Disestablishest, and Embellishest everyone with the Word. *[5]*

The body is mixed with the dust and one knows not whither one goes.
But, the Lord Himself Pervades all and, seeing this, I am lost in the ecstasy of Wonder. *[6]* **P. 753**

O Lord, Thou are not far and Thou Knowest the inmost state of all.
By the Guru's Grace, one Sees Thy Presence, within as well as without. *[7]*

Bless me with the sanctuary of Thy Name that my mind is comforted :
And I, Thy Slave, Sing Thy Praise : Instruct me thus, O my True Guru. *[8–3–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 3 : Ashtapadis

The Lord's Name is the Creator of everything : but without the True Guru, one Realises not the Name.
The Guru's Word is sweeter than sweet, but how can one know its Taste save by Tasting it.
One loses one's life for a trite, and Realises not one's Self.
But if one turns Godwards, one knows the One alone, and then the Malady of Ego pains one not. *[1]*

Sacrifice am I unto my Guru who Attuned me to the True One ;
And Knowing the Essence of the Word, my Soul was Illumined, and I Merged in Equipoise. *[1–Pause]*
He who turns Godwards Sings and Reflects on the Word ;
And his body and Soul are in Bloom, and he is wholly Fulfilled.
The Blind Egocentric commits Evil and reaps Evil too in the world :
For, without one's loved Guru, one is in the grip of Māyā, and writhes ever in Pain. *[2]*

He alone is the Guru's Devotee who Serves him and walks in His Will :
And Enshrines the True Word and the Lord's True Praise and the True Lord in his Mind.
He rids himself of Ego, and utters the True Word :
The Lord is truly Beneficent to him and He Proclaims to him the True Word. *[3]*

The God-men make the Holy Effort and reap the Fruit thereof; and make others too Dwell upon the Lord's Name ;
Remaining Detached, they are **Imbued** with the Love of the True One, equipped with the Poised Mind of the Guru's.
The Egocentric utters Falsehood ever : and as he sows the Poison, so reaps he.
He is Shackled by the *Yama* ; and is Burnt by Desire : now, who can Emancipate him without the Guru ? *[4]*

The Lord is the only True Place of Pilgrimage, where one bathes in the Pool of Truth : the Lord Himself makes His Devotees Realise this.
In the Guru's Word is contained the Merit of visiting the Pilgrim-Stations bathing at which one's Dirt is washed off.
The True Word is Immaculate : to it Impurities cling not, nor does it make one Impure.
Yea, the Lord's True Praise one gathers from the Perfect Guru. *[5]*

Our body and mind belong to the Lord but, being instructed in Evil, one says it not.
If such be the Lord's Will, one becomes Immaculate, and one is rid of one's Ego ;
And then one Tastes the Guru's Instruction in a state of Poise, and the Fire of Desire within is quenched.
He who is Imbued with the Guru's Word, he is Inebriated with Equipoise and Merges in it. *[6]*

He Believes in the Truth of the Lord's Name, in the Love of the Guru : **P. 754**
And is Blest by the Guru with True Glory and Loves he the True Name.
The True One alone Pevades all : but rare is the one who gives thought to it.
But, if the Lord Unites one with Himself, He Blesses him and Embellishes him with True Devotion. *[7]*
All is Truth, Truth Pervades all : but rare is the God-awakened Soul who knows this ;
And knowing that birth and death are in the Lord's Will, he Realises his Self ;
And he Dwells on the Lord's Name ; and the Guru, being Pleased with him, Fulfils him.
Nānak : he who drives his self out of himself, to him belongs everything. *[8-1]*

Suhi M. 3

The body is the Beauteous Bride with whom Abides the True Lord :
Eternally and forever she Enjoys the Love of her Spouse, Cherishing ever the Guru's Word ;
And, being Imbued with the Lord's Worship, she drives out her sense of Ego. *[1]*
O Glory be to the Word of the Guru ;
For, it **springs** from the Perfect Guru and Merges in the True Lord. *[1-Pause]*
Within the body Abide all the worlds and the underworlds :
Within the body, Abides the Beneficent Life who Sustains all.
Blessed is the body, the Lord's Bride, which Cherishes the Lord's Name, by the Guru's Grace. *[2]*
Within the body Abides the Unknowable He ;
But, the Unwise Egocentrics know not the Truth and go to search for Him without.
He who Serves the True Guru attains Peace, forever, and Knows he the Unknowable He. *[3]*
Within the body are all the Treasures, and the springs of Devotion :
Within the body is the nine-portioned Earth, and all its Townships and Shops and Streets.
Within the body, one Realises the nine Treasures of the Lord's Name, by Reflecting on the Guru's Word. *[4]*
Within the body, the Lord Weighs up our Merits : Himself is He the Weigher.
Within this Mind are the Jewels and the Rubies, whose Worth is infinite.
One Attains not the Lord's Name at any price, save by Reflecting on the Guru's Word. *[5]*
He, who turns Godwards, Searches his body : the others are but strayed by Doubt.
For, he alone is Blest whom the Lord Blesses : how can one's own cleverness be of any avail ?
Within the body abide the Lord's Love and Fear, and one gathers both, by the Guru's Grace. *[6]*
Within the body are Brahma, Vishnu and Shiva, who claim to be the creators of the world.
All is the Play of the True Lord, and all this manifestation of coming and going.
The Perfect Guru has shown this that one's Emancipation is (only) through the Lord's Name. *[7]*
The body that Serves the True Guru, that the True Lord Himself Embellishes.
Without the Lord's Name, one gets no Refuge, and one is wasted away by the *Yama.*
Nānak : he, on whom is God's Mercy, he is Blest with the Glory of God's Truth. *[8-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 3

Praise not the world which will pass away, **P. 755**
Nor praise the people who are reduced to the dust. *[1]*
Glory be to my Eternal Lord :
Yea, Praise thou Him, the True, Self-dependent Being. *[1-Pause]*
The Egocentrics who love the world are burnt by their Craving :
They are Punished at the *Yama's* Abode, and get not the opportunity again. *[2]*
Fruitful is the life of the God-conscious being who is Attuned to the True Word.
And his Within is Illumined by the All-pervading Lord, and he abides in the Peace of Poise. *[3]*
They, who forsake the Guru's Word and love the Other,
Their Craving is stilled not, and they are burnt by the Fire (of Desire). *[4]*
They love the Evil-doers, and feel jealous of the Saints.
They themselves lose the Merit of life, and cause their whole generation to be Wasted away. *[5]*
It is not good to slander anyone ; it is only the Unwise Egocentrics who indulge in it :
Blackened are their Faces and they are thrown into the deeps of Hell. *[6]*
This mind becomes as it thinks and so does it act :
For, whatsoever one sows, one reaps oneself : what else can one say about this ? *[7]*
The great men speak ever for the good of others :
They are the pools of Nectar and Greed lures tnem not. *[8]*

The man of merit gathers Virtue and Instructs others too likewise.
Fortunate are they who are at one with such a one, and Dwell ever on the Lord's Name. *[9]*
He, who Created the earth, also brings Sustenance to it :
(For), the One alone is the Giver, our God, the True Master. *[10]*
That True One is within thee : See thou by the Guru's Grace.
He, who Blesses thee with Forgiveness and has United thee with Himself, Cherish thou that Lord. *[11]*
The mind is Impure ; how can it Unite with the (Lord's) Immaculate Truth :
If the Lord Himself Unites one (with Himself) one is United : and, through the Word, one burns off one's Ego. *[12]*
Cursed be one's life in the world if one forsakes the True One :
But if the Lord be Merciful, one Cherishes Him, and Reflects on the Guru's Word. *[13]*
If the True Guru Unites us with the Lord, we Cherish the True One in the Mind.
And, United thus, we are Separated not, Blest by the Love of the Guru. *[4]*
And then we Praise the Loved Lord, by Reflecting on the Guru's Word.
And, Attainidg unto the Beloved, we, His Brides, attain Happiness and gather Glory. *[15]*
The mind of the Egocentric is swayed not (by the Word), for, his mind is Hard and Impious :
It is like the serpent being fed on milk, who loses not his sting[2] thereby. *[16]*
When the Lord Himseif Does everything and Himself Forgives all, who else then shall one go to ask ?
It is through the Guru's Word that one's Evil is washed off, and one is Embellished with Truth. *[17]*
True is the Merchant-king, True are His Pedlars ; but the False ones are Approved not at the Lord's Court ;
For, they love not the (Lord's) Truth and are consumed by the Pain (of Evil): *[18]*
Soiled by Ego, the man of the world wanders about, and is born to die again and again. **P. 756**
He practises the Writ of his nature[3], which no one can erase. *[19]*
If one joins the Society of the Holy, one Loves the (Lord's) Truth,
And one Praises the True One and Cherishes Him in the Mind, and is Acclaimed True at the Lord's Court. *[20]*
Perfect is the Wisdom of the Perfect Guru which leads us to the Contemplation of the Lord's Name.
But infected by the great Malady of Ego, we are prevented from within (from going the Lord's Way). *[21]*
I Praise ever my Guru ; in all humility, I repair to His Feet,
And, Surrendering my body and mind to Him, I still my Ego within me. *[22]*
Torn by inner Strife, one is wasted away, so Attune thyself to the One Lord,
And dispel thy 'I-amness' that thou Mergest in (the Lord's) Truth. *[23]*
They, who Meet with the True Guru, are like Brothers[4] to each other, being Attuned to the True Word.
They who cling to the (Lord's) Truth are Separated not from the Lord, and at the True Court they ring True. *[24]*
They alone are our Brothers, our Friends, who Dwell upon the True One :
They burn[5] their Sins like straw, and keep company always with Virtue. *[25]*
And so Joy wells up in their Minds, and they are Dedicated to the True Worship (of the Lord),
And, through the Guru's Word, they Deal in Truth alone, and reap the Profit of the (Lord's) Name. *[26]*
We gather silver and gold through Sinful conduct, but these go not along with us in the Yond :
Without the Lord's Name, nothing avails us, and we are beguiled by the *Yama*. *[27]*
The feed of the Mind is the Lord's Name, Cherish thou it in thy Mind.
This Treasure is inexhaustible, but it lasts with those who are turned towards God. *[28]*
This Mind is led astray by God and it quits the world, shorn of all Honour.
This world is lured away by the love of the Other : so Dwell thou on the True Lord through the Guru's Word. *[29]*
One can value not one's Lord ; one can write not (the whole) Praise of the Lord.
If one's body and Mind are Imbued with the Guru's Word,one is Merged in one's Lord. *[30]*
Wondrous is our Lord ; He Fulfils us in His Love, all-too-spontaneously :
Yea, the Bride is Imbued with the Lord's Love if she Merges in His very Being. *[31]*

---

1. ਸੰਬਾਹਿ (संबाहि)=ਸੰਭਾਲ ਕੇ : *lit.* with care.
2. ਨਿਕੋਰ (निकोर)=ਕੋਰਾ. *i.e.* ਖਾਲਸ : pure.
3. ਪਇਐ ਕਿਰਤਿ (पइऐ किरति) : force of habit by repeating particular kinds of deeds or ideas.
4. ਭਾਇਰਾ (भाइरा) : (Dingal ਭਾਇਰ, ਭਾਈ), brother.
5. *Lit.* sell-off.

They, who Serve their True Guru, are United with their God, howsoever long their Separation may have been.
Within them they Cherish the Inexhaustible Treasure of the Lord's Blissful Name, and all-too spontaneously Dwell on their Lord's Praise. *[32]*
They are neither Born, nor do they Die, nor do they suffer Pain.
Yea, whomsoever the Guru Saves, he alone is Saved, and he Revels with his Lord. *[33]*
They alone are our eternal Mates who are United with us to Separate not:
But rare are they, O Nānak, who gather thus the Truth of God. *[34-1-3]*

Suhi M. 3

The Lord is Subtle and Unfathomable; so, how is one to Attain to Him?
It is through the Guru's Word that our Doubt is dispelled and the Self-dependent Being comes into our Minds. *[1]*
Those turned God-wards Dwell ever upon the Lord's Name.
I am a Sacrifice unto those who Contemplate ever the Good of the Lord in the Mind. *[1-Pause]*
The Guru is like the Pool of *Mānsarovara*: to Him Attain the men of Good Fortune. **P. 757**
The Holy Seekers search him out; and they, swan-like, pick upon the Lord's Name. *[2]*
They Contemplate the Lord's Name with Love and are ever Attuned to the Name.
If such be the Writ of the Eternal Lord, they accept His Will. *[3]*
The men of Destiny Search their (inner) Home and Attain to the Treasure of the Lord's Name.
The Perfect Guru makes them See; and so they Realise their All-pervading Lord. *[4]*
The Lord of all is the One alone: nay, there is not another:
If, by the Guru's Grace, the Lord is Enshrined in one's Mind, the Lord becomes Manifest to such a Mind. *[5]*
Within us, and all over, Abides our Lord, the Inner-knower.
So how can one call anyone evil? Attune thyself to the Word, and See. *[6]*
So long as we are torn by the sense of Duality, we call some good, some evil,
But when one turns God-wards, one is Merged in the One Lord and Sees the One alone, all over. *[7]*
Approved is the Service which the Lord Approves of.
So Nānak Dwells on the Lord, his Mind Attuned to the Guru's Feet. *[8-2-4-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi Ashtapadis: M. 4

I'm a sell-off to the one who leads me on to my Love. *[1]*
I crave to See His Vision.
If the Lord be Merciful to me, He **leads** me on to the Guru, and I Dwell on the Lord's Name. *[1-Pause]*
If He Blesses me with Pleasure, I Call on Him; I Dwell upon Him even in pain. *[2]*
If He Blesses me with hunger, with that too I am sated: and take sorrow for joy. *[3]*
I make an offering of my body and mind, limb by limb, to the Fire of the Lord. *[4]*
I wave the fan over the Guru, bring water for him, and eat whatever he Blesses me with. *[5]*
Nānak, the poor one, prostrates at the Lord's Door and prays: "O Lord, Unite me with Thee, in Thy Glory". *[6]*
Lo, I give Eyes to my Feet, and roam the Earth that I See my God. *[7]*
O Lord, if Thou Keepest me close to Thee, I Dwell upon Thee; even if Thou Drivest me out, I Call on Thee. *[8]*
If the people laud me, it is Thy Glory; but even if they slander me, I leave Thee not. *[9]*
If Thou art on my side, let anyone say what he wills; but if Thou Forsakest me, I Die. *[10]*
I am ever a Sacrifice unto my Guru; and I fall at His Feet to reconcile Him to me. *[11]*
In Nānak's Mind is only the craze to See Thy Vision, O Lord! *[12]*
If the skies open out with a thunder-storm, I'll still go to See my Guru. *[13]*
Even if the stormy sea be in the way, I, His seeker, will cross it over to go to His Shore. *[14]*
For, as man dies without water, so does the Seeker without the Guru. *[15]*
As the earth looks beauteous when it rains, so does the Seeker Bloom, Meeting with the Guru. *[16]*
I seek to be the Slave of Thy Slaves, O Guru, and call on Thee in the mood of Prayer. *[17]* **P. 758**
Nānak's only prayer is: "O Lord, Lead me on to the Guru that I attain to the Guru's Peace". *[18]*
Thou Thyself art the Guru, Thou Thyself the Seeker; so, Dwelling on the Guru, I Dwell on Thee. *[19]*
For, they, who Serve Thee, become like Thee and Thou Protectest the Honour of Thy Devotees. *[20]*

O Lord, Inexhaustible is the Treasure of Thy Devotion: but he alone Attains to it whom Thou Blessest. [21]
He, whom Thou Blessest, alone is Blest, for, fruitless is all one's cleverness. [22]
O man, Contemplate thy Lord ever and Awaken thy mind out of its Slumber. [23]
Nānak, the poor one, Prays but for this Boon: "O Lord, make me thy Slave of Thy Slaves". [24]
If the Guru reprimands, it seems sweet to me; if he Blesses me, that too seems glorious to me. [25]
What the God-man utters is Approved (by God); What the Egocentric utters is vain prattle. [26]
Come wind, come weather, the Seeker will still go out to See the Guru. [27]
Night and day, I seek to See my own Guru: I Enshrine His Feet in my Eyes. [28]
I make many efforts to See the Guru, but when the Guru Blesses me, then alone does the efforts Fruition. [29]
I Dwell on the Guru's Feet, night and day, and Pray: "O Lord, be Merciful to me". [30]
The Guru is Nānak's body and soul: and, Meeting with the Guru, his Mind is satiated. [31]
Nānak's Lord Pervades all and he Sees his Master here, there and everywhere. [32-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 4 : Ashtapadis

My Loved Lord has Blest me with His True Love.
Blessed becomes my body and mind when I See the Guru's Presence. [1]
I have brought Home[1] the Name of the Lord;
I have Attained, through the Guru, the Nectar-Word which is Unfathomable and Infinite. [1-Pause]
Seeing the True Guru, I am in Bloom and get Attuned to the Lord's Name;
And, by His Grace, the Lord Unites me with Himself and I am Emancipated. [2]
The True Guru is the Lover of the Lord's Name: if I am Blest with it, I'll surrender my body and mind to him.
If such be the Writ of the past (Deeds), I suck-in the Lord's Nectar, all-too-spontaneously. [3]
Rest thou in sleep on the Guru's Praise, O my Mind, and so also while awake.
If I Meet with such a Holy Guru, I'll Wash His Feet. [4]
Search thou, O my mind, for a Friend who leads thee on to thy Love.
For, Meeting the Guru, one Attains to the Lord all-too-spontaneously. [5]
The True Guru is the Ocean of Virtue, yea, of the Lord's Name: so I crave to See my Guru.
I Live not without Seeing him; I Die if I See him not. [6]
As the fish lives not without water, do what one may,
So the Lord's Saint lives not without the Lord: and, without the Lord's Name, he Dies. [7]
I am in Love with my True Guru: how may I live without him, O mother?
I lean on the Guru's Word: Attuned to the Word, I abide. [8]
The Lord's Name is the Jewel: when the Guru is in Mercy, he Blesses me with it.
My only Support is the True Name; I wish to be Attuned ever to the Lord's Name. [9]
In the Lord's Name is contained the Guru's Wisdom; it is through the Name that one attains to it;
But, he alone attains to it who is Blest with it (by the Lord), and who repairs to the Guru's Feet. [10]
Unutterable is the Story of the Lord's Love, If a loved Friend recites it to me.
I'll Surrender my mind to him, and fall at his feet, in utter Humility. [11]
Thou art my only Friend, the Wise Creator-Lord.
Thou hast led me to the True Guru, my Friend; Thou art ever my only Support. [12]
My True Guru is Eternal and Forever: He neither Comes nor Goes.
He is the Everlasting Purusha, Pervading all. [13]
I've ingathered the Riches of the Lord's Name, and kept my Capital-stock whole;
And I'm Approved at the Lord's Court, and the Lord has Blest me in His Mercy. [14-1-2-11]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi M. 5 : Ashtapadis

I am involved in Evil:
And, my mind is swayed by a myriad waves (of Desire). [1]
O my mind, how is one to Attain the Unfathomable, Unperceivable, the Perfect, God of gods, [1-Pause]
When you are intoxicated by the wine of Passion[2],
And are swayed by Desire that is never satiated? [2]

1. ਵਿਸਾਹੁ (बिसाहु) : *lit.* purchased.
2. ਮੋਹ (मोह) : *lit.* attachment, infatuation; desire, passion.

Anger, the *Chandāl*, abides within you.
And, being in Ignorance, you are enveloped by Darkness. *[3]*
Distraction of the mind and involvement with Māyā—these are the two Doors
That shut you out of thy God's Court. *[4]*
Hope and Fear have bound you down to the life of senses,
And you Attain not the Lord's Castle and Wander about, like a Stranger (to thy Self). *[5]*
You are swayed by manifold Maladies,
And Wander about Thirsty, as a fish out of water. *[6]*
I have no Wisdom, nor a Discerning Mind[1] ;
Now Thou, O Lord, art my only Hope. *[7]*
I Pray now to the Saints :
"Unite me, O men of God, with my Lord". *[8]*
The Lord is Merciful to me and I attain to the Society of the Saints.
And I am wholly Satiated, for, I have Attained to my Perfect God. *[1–Second Pause–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi M. 5

The world is the Sea of sorrow, of False attachments, and of the Fire (of Desire). **P. 760**
O my Wise[2] Lord, Emancipate me in Thy Mercy. *[1]*
I've sought the Refuge of Thy Lotus-Feet, O God of man !
O Support of the supportless, O Mainstay of Thy Devotees ! *[1–Pause]*
O Thou Shelter of the shelterless, O Thou Destroyer of the Devotees' Fears !
Abiding in the Society of Thy Saints, the *Yama* touches one not. *[2]*
O Thou Compassionate, Beauteons One, O Thou Embodiment of Life,
Contemplating Thy Virtues, the Noose of the *Yama* is snapped. *[3]*
When my tongue Utters Thy Nectar-Name ceaselessly,
Then Māyā's Malady infects me not. *[4]*
Dwelling on Govind, even all my associates are Emancipated,
And the five Passions[3] then overwhelm me not. *[5]*
He who Meditates upon the One Lord with word, thought and deed,
Gathers all the Fruits of his heart's Desire. *[6]*
The Lord, in His Mercy, has made me His Own,
And has Blest me with the Immaculate[4] Name and His Devotion. *[7]*
In the beginning, the middle and the end is He, the Lord ;
Says Nānak "Without Him there is naught, there is naught." *[1–1–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Ashtapadis

The Saints seeing whom one is in Bloom, how is one to attain to their Society ?
The Saints are the Friends of our Souls ; they Attune us to the Love of the Lord.
Let my Love for them snap not ever, nor be interrupted. *[1]*
O my Transcendent Lord, be Merciful to me that I Sing ever Thy Praise.
O Saints, my Friends, Meet with me that I Contemplate the Name of the Friend of my Mind. *[1–Pause]*
Lured by Māyā, the Blind one Sees not, nor, Hears nor Knows
That his transitory body will pass away : and he embroils himself in False Strife.
They who Contemplate the Name, Win the (Battle of Life), and they are United with the Perfect Guru. *[2]*
One comes into the world of Time, and goes out of it as is the Lord's Will.
Through the Lord's Will is the evolvement of the world : through His Will does one enjoy the joys of the earth.
And, he who forsakes the Creator-Lord, him infect Sorrow and Separation. *[3]*

---

1. ਓਕਤਿ (ओकति) : (Sans. युक्ति), *lit.* reasoning ; an argument.
2. ਨਾਗਰ (नागर) : *lit.* citizen ; he who has the attributes of good citizenship.
3. *Lit.* highwaymen
4. ਕੇਵਲ (केवल) ; *lit.* only ; detached ; hence, pure, immaculate.

When the Lord Approves of one, one is Robed at the Lord's Court.
One gathers Peace here and has a Luminous Countenance, for, one Dwells on the Lord's Name alone.
The Transcendent Lord Honours one and one Serves the Guru with Loving Adoration. *[4]*
The Lord Pervades all space and interspace : He Sustains all life.
So, I've gathered the Treasure of Truth ; the One Name is my only Riches.
And, I forsake Him not from the Mind ever, if the Lord is Merciful to me. *[5]*
My comings and goings then cease and within my Mind Abides the Formless Lord.
One can Know not His limits, for, He is Unfathomable, Highest of the high. **P. 761**
He who forsakes his Lord, is born to die again and over again. *[6]*
They alone love truly their Lord, within whose mind Comes He, of Himself.
With them abide those who share their Virtues and they Dwell on their Lord, night and day.
They are Imbued with the Love of their Lord and all their Maladies are dispelled. *[7]*
Thou alone, O Love, art the Creator and the Cause : Thou alone art the One and the **many**.
Thou alone art our All-Powerful, All-pervading Lord : Thou alone art of Discriminating Mind.
Nānak ever Dwells on Thy Name which is the Mainstay of Thy Devotees, O Lord ! *[8-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Ashtapadis : Kāfi

O Lord, even if I err, I am known as Thy Bride.
They who love the Other and are Estranged[1] from Thee, Die in Anguish. *[1]*
I'll be ever on the side of my Lord :
For, He is ever my Lover[2] and my Beloved, and He is my only Hope *[1-Pause]*
Thou art my only Friend and Kinsman, O God, I pride immensely on Thee.
When Thou art within me, I am at Peace : Thou art the only Support of the supportless. *[2]*
If Thou art Merciful to me, O Lord, then, let me not Love another.
Bless me[3] with this Bounty[4], and I'll Cherish it in my Mind. *[3]*
I'll Walk only on Thy Path and See Thee alone with my Eyes :
If the Guru be Merciful to me, I'll hearken only to Thy Gospel. *[4]*
Myriads of glorious men there are, O Love, but they can equal not even Thy little bit[5].
Thou art the King of kings ; I can say not all Thy Merits. *[5]*
Myriads are Thy Devotees, all greater than me.
Bless me with Thy Vision for a little, little while, that I Revel in Thy Love. *[6]*
Seeing whom one's Mind is Comforted and one is rid of all one's Sins,
Why should I, O mother, forsake Him, who Pervades all, all over. *[7]*
In all humility, I surrendered myself to Him, and He Met me all-too-spontaneously,
And I Attained to what was Writ for me by my God, Blest as I was by the Guru-Saint. *[8-1-4]*

Suhi M. 5

Proclaim the Smiritis, the Vedas, the Purānas and other sacred books :
That without the Lord's Name, all else is vain prattle. *[1]*
The Infinite Name of the Lord the Devotees Cherish in their Minds,
And so their Pain of birth and death and Attachment (to the world of senses) is dispelled, Blest by the Saints. *[1-Pause]*
But they whom Infatuation, Strife and Ego infect, come forsure to Grief :
And, they gather no Peace, torn from the stem of the Lord's Name. *[2]*
Lured by the sense of 'mineness', they are bound to their selves,
And so, involved in Māyā's Strife, they are now cast into heaven, now hell. *[3]*
Reflecting and Discriminating, I found this to be the Quintessence of Wisdom,
That, without the Lord's Name, one gathers no Peace and loses (the Game of Life). *[4]* **P. 762**

---

1. ਵਾਢੀਆ (वाढीआ)=ਪਰਦੇਸੀ : estranged.
2. ਰੰਗੀਲਾ (रंगीला)=ਪਿਆਰ ਕਰਨ ਵਾਲਾ : loving, sporting, joyful.
3. ਮੁ (मू)=ਮੈਨੂੰ : (Lehndi dialect), me.
4. ਦਾਤੜੀ (दातड़ी)=ਦਾਤ : gift, bounty.
5. ਰੋਮ (रोम) : *lit.* hair.

Myriads there are who come and go and are born only to die.
But, without Knowing (the Real), all is a vain Strife, and one wanders through myriads of wombs. *[5]*
They, on whom is the Lord's Mercy, attain to the Society of the Saints,
And they Dwell upon the Nectar-Name of their Lord, the God. *[6]*
Myriads of men search for Him ; countless and infinite are they :
But, he alone finds Him near, to whom the Lord Reveals Himself. *[7]*
O Compassionate Lord, forsake me not and Bless me with Thy Name.
That I ever Sing Thy Praises : this, forsooth, is the only Desire in me. *[8-2-5-16]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 1 Kuchajji[1]

I am[2] shorn of Merit and immense[3] are my Sins[4]; then, how shall I go to Enjoy my Love ?
The Spouse is sought after by many more, one better than the other : who is there even to know my name ?
They, who Enjoy their Spouse, they are sheltered by His Mango-shade :
But I have none of their Virtues : whom shall I blame for this ?
O Lord, which of Thy Merits shall I dwell upon, which of Thy Names shall I Utter ?
I can attain not even one of Thy Virtues[5] ; so a myriad times I am a Sacrifie unto Thee.
Gold and silver are enjoyable, so are pearls and rubies :
But these too are Thy-Given ; and yet, I love them, not Thee.
The mansions raised of dust and of decorative stones
Have lured me away by their grandeur and I sat not by the side of my Love.
Over the sky (of my head) the swallows (of age) shriek ; the herons (of white hair) have descended upon me :
I am ready now to leave for my other Home, (but), how shall I face my Spouse now ?
In Sleep, the night (of life) turned into the dawn[6] (of death) ; and, having lost my Way,
I kept Separated from Thee : now Pain is my only refuge.
Thou art the Lord of Merit, I am Meritless, O Lord, this is the only Prayer of Nānak to Thee :
"Thou hast Blest all Thy Brides with Thy Company for all these many Nights : Isn't there a Night also for me ?" *[1]*

Suhi M. 1 : Suchajji[7]

When Thou art with me, I attain everything : Thou, O Lord, art my Master, my Capital-stock.
When Thou Abidest within me, I am at Peace : Blessed am I when Thou Abidest within me.
If such be Thy Will, Thou makest me a king or a beggar, detached from the world.
If such be Thy Will, the Seas will surge in the (heart's) Desert, and the Lotus will bloom in the Sky (of the Mind).
In Thy Will, do we Cross the Sea of Existence, in Thy Will is our Load sunk in the mid-stream.
In Thy Will, do I find Thee a Colourful Person and then I am Imbued with Thy Praise, O Treasure of Virtue !
In Thy Will, Thou seemest Dreadful to me, and I am bound to the cycle of coming and going.
O Lord, Thou art Unfathomable, Unweighable ; saying of Thee, I Surrender to Thee.
What shall I ask, pray, what shall I utter, save that I Hunger and Thirst for Thee.
Through the Guru's Word I Attain unto the Lord, and for this alone do I Pray to my God. *[2]* **P. 763**

Suni M. 5 : Gunavanti

Wherever I see the Devotee of the Guru, to his Feet I repair, in all Humility.
And I unburden to him the Pain of my heart and say : "Pray, lead me on to the Guru, my Friend,
And Instruct me in such a way that my mind is led not astray :
Show me the Path, and I'll Surrender my mind to thee.
I've come from afar and have sought thy Refuge ;
I lean only on thee, O Friend, now rid me of all my Sorrow".

---

1. *Lit.* (the) meritless (bride).
2. ਮੰਞੁ (मंञ)=(Lehndi dialect), ਮੈਂ : I.
3. ਅੰਮਾਵਣਿ (अंमावणि) : (Lehndi dialect) : (ਅ+ਮਾਵਣਿ) : which cannot be contained ; infinite.
4. ਡੋਸੜੇ (डोसड़ी) : (Lehndi dialect) : ਦੋਸ਼, sins
5. ਟੋਲਿ (टोलि) : Embellishment.
6. ਝਾਲੁ (झालु) : (Sindhi), dawn.
7. *Lit.* (the) meritorious (bride).

"O Brother, thou, who walkest on this Path, go thou the Way the Guru instructs the ;
Give up thy self-willedness and the sense of the Other.
Thus wilt thou See the Lord's Vision, and even the hot winds will touch thee not".
I know not what to say : I say what is the Command of my Lord.
I am Blest with the Treasure of the Lord's Devotion : such is the Mercy of Nānak, the Guru, upon me.
Now I Hunger no more, I Thirst no more and I am wholly Satiated.
And, wherever I see the Devotee of the Guru, to his Feet I repair in all Humility. *[3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi : Chhant M. 1

Intoxicated with the wine[1] of youth, I knew not that I was but a guest at my Parents' home ;
Of Soiled mind was I'full of Demerits ; without the Guru, Virtue was imbibed not by me.
I knew not what it was like to be Virtuous and was strayed by Delusion, and thus wasted away my youth.
I knew not my Spouse, nor saw His Home, nor Vision : I liked not the Poise of my Lord.
I asked not the Way from the Guru : and, in Sleep, the Night (of my life) passed away.
Says Nānak : "I was Widowed in youth : and, without my Lord, my youth withered away". *[1]*
O Father, Wed me to my Lord ; I long for and belong to Him.
For, He Pervades all, age after age, and His Command Sways the three worlds.
The Lord of the three worlds Enjoys His Bride, but from the Unvirtuous He Keeps far.
Yea, as is the Desire, so is the Hope fulfilled by the All-filling Lord.
The Lord's Bride remains Eternally[2] His : she is Widowed not, nor wears she the Soiled robes.
Says Nānak : "I Love the True Lord who Abides ever the same, age after age". *[2]*
O Father, find out the Auspicious moment[3] for me to go out to my In-laws :
And let that Auspicious moment[4] be which the Lord, in His Will, Determines, for, all that He Does comes to pass.
And whatever is the Writ of our Deeds Written by the Lord, that no one can erase.
My Spouse[5] is the self-dependent[6] Lord, who Pervades all the three worlds.
Māyā likes not the mutual love of the Bride and the Groom, for it Separates the Bride from her Lord.
But, the Bride lives in Peace in the Lord's Mansion, Contemplating the True Word ; and clinging to the Feet of the Guru, she Cherishes her Lord. *[3]*
The Father has Wedded me in a Land far-removed (from Māyā), and so I go not back to my Parents' world. **P. 764**
Now I am in Bloom, Seeing my Lord's Presence; the Lord Enjoys me, and I look Beauteous in His Home.
The True Lord was in need of me and so my Love United me with Himself and my Wisdom was Perfected.
By Good Fortune I've Met Him : how Blessed is the Place of our Union that I've become Wise in the Guru's Wisdom.
Truth and Contentment I gather in my Skirt, and the Lord Loves me for my True speech.
Says Nānak : "Now I am Separated not from God, nor do I Grieve ; and, through the Guru's Wisdom, I am Merged in His Being". *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 1 : Chhant

My Friends (the Lord's Saints), have come into my Home :
The True Lord has brought about my with them.
Through Love have I Met them and the Lord's Mind is Pleased Meeting with the Elect of God (His Saints), I've found Gladness.
And I've Attained to what my Mind longed for.
Eternal is my Union ; my Mind is Pleased ; Blessed, Blessed are my Mansions.

1. ਮੈਮਤ (भैमत)=ਮੈ ਵਿਚ ਮਸਤ : intoxicated with wine. The imagery of the bride (*i.e.* the seeker) in her Parents' home (*i.e.* the material world) & the Home of the Inlaws (*i.e.* the world of the Spirit) is repeated time & again in the Scriptures.
2. ਸਰਬ (सरब) : *lit.* all, at all times.
3. ਲਗਨੁ (लगनु) : the auspicious moment.
4. ਸਾਹਾ (साहा) : the auspicious day.
5. ਜਾਞੀ (जाञी) : *lit.* a member of the wedding party ; here, the Groom.
6. ਨਰਹ ਨਿਹਕੇਵਲੁ (नरह निहकेवलु) : detached (ਨਿਹਕੇਵਲ) from men (ਨਰਹ).

And the five strains of Music[1] Ring within me Unstruck, now that my loved Friends have come into my Home. [1]
Come, loved Friends,
Come, Sisters & Mates, Sing the Songs of Joy ;
Sing the Wedding Songs of Truth that the Lord is Pleased whose Glory Rings through all the ages :
And the Lord Comes into me, His Home, to Bless it ; and, through His Word, all my Tasks are Fulfilled.
Applying the Collyrium of Wisdom, yea, of the Lord's Quintessence, I See the Lord of the three worlds.
O Friends, Sing the Songs of Joy with Relish, for, into my Home Comes my Lord, [2]
My body and Mind are Imbued with the Nectar (-Word), within me shines the Jewel of Love :
Within me is the Jewel of the Lord's Name, and I Reflect on the Quintessence of Reality.
Thy beings are but beggars at Thy Door, O Beneficent, All-fulfilling Lord : Thou Givest to all who seek.
Thou art the Wise Inner-knower, Thou art the Cause of causes.
Hark, O friend, my Mind is enticed away by the Great Enticer : and my body and Mind are Imbued with the Nectar-Word. [3]
O Lord, Thou Pervadest the entire universe.
True, True, is Thy Play.
True is Thy Play, O Infinite, Unfathomable Lord : who without Thee can Reveal Thee unto me ?
Myriads of adepts and seekers there are, but, shorn of Thy Grace, who else is known as Thy Own ?
(Meeting with Thee), one steps out of the wild, never-ending dance of birth and death, and one's mind is held by the Guru's Grace.
Says Nānak : "Through Thy Word are all our Sins dispelled ; and, becoming Virtuous, we Attain to our Lord." [4-1-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, M. 1

Come, come, O Friend, come into me that I See Thy Vision.
O Friend, I look out of my Home, full of zealous expectancy, to See Thee.
Joy has welled up in my Mind, O Love, hearken to me ; yea, I lean only on Thee.
Seeing Thy Vision, I have become Detached from the world; and my Pain of births and deaths is dispelled,
Thy **Light** Pervades all ; from that Light art Thou known ; and, through Love, **Thou** art Met with all-too-spontaneously. P. 765
Says Nānak : "I am a Sacrifice unto my Friend ; through Truth, He Meets us in our very Home". [1]
When the Friend Comes into her Home, the Bride is immensely Pleased :
She is Bewitched by the Lord's True Word ; and, Seeing the Master, she is in Bloom.
Equipped with Merit, she is Joyed immensely, when the Loved Lord Enjoys her.
And her Demerits are dispelled; the Perfect Creator-Lord **builds** her the Abode of a Virtuous heart.
She destroys her Sins, abides as the master of herself, and, becoming of Discriminating Mind, she adjudges (between Good and Evil).
Says Nānak : "Emancipation is through the Lord's Name : through the Guru's Word does one Meet with one's Love". [2]
The Bride has found her Groom and her Desires and Hopes are Fulfilled.
She is Enjoyed by her Spouse ; through the Word, has she Attained Him who Pervades all and **is** never far.
The Lord is never far and Fills all hearts : all creatures are but His Brides :
He alone is the Enjoyer, the Relisher, as becomes His Glory.
Immortal is He, Ever-in-Poise, Invaluable and Infinite : through the Perfect Guru is the True One Attained.
Nānak : He Himself Unites the Bride with Himself : and, in His Mercy, she is Attuned to Him. [3]
The Lord Abides on high ; He **crowns** the three worlds with His Glory.
I am wonderstruck, Seeing His Merits : and within me **Rings**[2] the Unstruck Melody (of the Word).
I Reflect on the Word and do **Virtuous**[3] deeds, and am Blest with the Password of the Lord's Name.

---

1. *i.e.* the music produced by the stringed instruments & wind-pipes & those made of leather, clay & metal.
2. ਅਗਾਜਾ (अगाजा) : (Persian ਆਗਾਜ਼), *lit.* beginning : to become manifest.
3. ਸਾਰੀ (सारी) : (Sans. सार), most excellent, the best.

Without the Lord's Name, the False ones find no Refuge ; for, the Jewel of the Lord's Name alone is Approved by the Lord.
Perfect is now my Honour, my Intellect; Perfect the Password, Blest with which one neither comes, nor goes.
Nānak : if by the Guru's Grace, one Knows oneself, one becomes like the Eternal Lord. *[4-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 1

He, who Created the world also takes Care of it, and Yokes it to its tasks.
Through His Blessing, the Mind is Illumined, and the Moon (of Wisdom) shines forth within the body.
The Moon (of Wisdom) shines by the Lord's Grace, and the Darkness of Pain is dispelled.
Virtues are the Marriage-party that bedeck our Spouse, whom the Beauteous Bride has chosen after a great care.
The Marriage is performed with Glory : of five strains Rings the Unstruck Melody within her Mind.
Yea, He, who Created the world also takes Care of it, and Yokes it to its tasks. *[1]*
Sacrifice am I unto the Saints, my Stainless[1] friends :
This my body is Attached to them and my Mind Converses with theirs :
They to whom I have given away my Mind[2], how can I forsake them, O God ?
Seeing whom I Revel in Joy, O, why shall I not hug them to my Soul ?
They, who have all the Merits and no Sins, and who Abide Eternally,
Sacrifice am I unto them, my Friends, who are Immaculate and without Stain. *[2]*
If I have a Basketful of Fragrant Virtues, I'll enjoy their Fragrance :
If my Friends are Blest with Merits, let us share some with them :
Share we should the Merits with our Friends and shed our Sins, **P. 766**
And deck ourselves with the Silks (of Virtue) and the Embellishments (of Good), and take the Field of (Duty),
Wherever we go, we should speak nothing but good, and drink-in the Lord's Nectar after cleansing the mind.
Yea, if I have a Basket of Fragrant Virtues, I'll enjoy their Fragrance. *[3]*
When He, the Lord, Does all by Himself, who else then shall I go to complain ?
And one would complain if the Lord were ever to err.
If He would err, we would complain to Him ; but does the Creator-Lord ever err ?
Without seeing or hearing Him, one prays to Him, and He Blesses all without being asked.
The Lord of Destiny Blesses all : He is the only True Lord of all.
Nānak : who is one to complain to, when He, the Lord, Doth all ? *[4-1-4]*

Suhi M. 1

Imbued with the Lord's Love, my Mind Utters the Lord's Praise, and the Lord seems Pleasing to me.
The Truth is the Guru-given ladder to Mount to our God, and then one Enjoys True Gladness.
And one gathers the Peace of Poise and Truth seems sweet to him ; and this Instruction of Truth fails one not.
How can the Undeceived One be deceived by bathing (in the holy waters), (or customary) charity, or (verbal) knowledge or ablutions ?
The vanities[3] of Infatuation, Sin, Falsehood, Deception and the sense of Duality, are stilled,
(If), Imbued with the Lord's Love, my Mind Utters the Lord's Praise, and the Lord seems Pleasing to me. *[1]*
Praise thou the Lord who Created the Creation.
If the mind be Soiled, no one can suck-in the Lord's Nectar.
But when the mind is Surrendered to God and one Churns up the Nectar (of the Word), the Guru prizes it :
And then, seated in Poise, one Knows one's Lord, and one's Mind is Attuned to the True One.
And then one is ever with God and Sings His Praise if such be His Will : (but), how can one Meet Him, being a Stranger to Him ?
Praise thou the Lord Who Created the Creation. *[2]*
When the Lord Comes into the Mind, what else remains ? How can there be coming and going thereafter ?
Then, the Mind is Pleased with the Lord, Imbued with His Love.

---

1. ਅਵਰੀਤਾ (अवरीता) : (from Sans. अ+वृत्त), unspoiled, unvitiated.
2. ਮਾਨੁ (मानु)=ਮਨ : mind.
3. ਪਰਪੰਚ (परपंच) : (Sans. प्रपंच), illusion, fraud.

Imbued with the Lord's Love, one Utters the Truth of the Lord who Built the fortress (of the body) out of the mere bubble (of a sperm).
Yea, the Lord is the Creator-Master of the body of five elements, and Embellishes it He with His Truth.
We are the Sinners ; hearken Thou to us, O Lord ; whatever is Pleasing to Thee, that alone is Truth.
And when one is Instructed in Thy Truth, then cease one's comings and goings. *[3]*
I would apply that Collyrium to the Eyes which is Pleasing to the Lord :
I would Know and intuitively Realise, if the Lord Himself were to Reveal the Truth.
Reveals He Himself (His Truth), and leads us on to His Path ; and Himself lures away our mind to Himself.
And makes us do Good Deeds : O, who can evaluate such a Mysterious[1] Lord ?
I know not the trickeries[2] of *tantra* and *mantra* : I only Cherish my God with whom my Mind is Pleased.
One Knows of the True Collyrium of the Name from the Lord ; through the Guru's Word, one Knows the Truth. *[4]*
If I have Friends at home, why shall I knock at another's Door ?
For, these Friends are Imbued with Truth and the Lord ever Aides with them.
My Friend Revels within my Mind : in the Love of the Lord are contained all works and righteousness,
And pilgrimage to the holy places, piety and worship : so one must Love the (Lord's) True Name.
The Lord Himself Creates and Establishes and Upholds all, when such be His Will.
My Friend and my Loved, Blissful God has Created His Love within me. *[5]* **P. 767**
If the leader be Blind, how will he know the Right Way ?
His mind is shallow, and, being Deceived, he will be misled.
If he walks not on the Way, how will he reach the Lord's Mansion, for he is Blinded in the Mind.
One Sees nothing, unaided by the Lord's Name, and the Blind one is engaged in his fruitless Strife.
When the Guru's Word is Enshrined in the Mind, Light and Joy well up in the Mind.
I pray to my Guru with joined palms : "Pray, show me the Way to my Lord". *[6]*
If the mind becomes stranger to itself, estranged from it, then, is the whole world.
To whom shall I unfold the folds of my Pain, when the whole world is in Pain ?
Writhing itself in Pain, how will the world know my inmost State ?
Dreadful to me is the never-ending cycle of coming and going,
And, devoid of the Lord's Name, I am Vacant and Sad, for, I hearkened not to the Guru's Word.
If the mind becomes stranger to itself, estranged from it, then, is the whole world. *[7]*
He, who, through the Guru's Door, enters into his Self, he Merges in the All-pervading Lord.
He alone will Serve the Guru, whose mind is Pleased with the Word.
Pleased with the Word, his being is Imbued with the Lord's Love, and Finds Him he in his inmost Self.
The Creator-Lord Himself Does everything, and Himself, in the end Stays forever, ever the same[3].
If one is Attuned to the Guru's Word, one is at Peace, and then within him Rings the Unstruck Melody (of the Lord's Name).
Yea, he, who through the Guru's Door, enters into his Self, he Merges in the All-pervading Lord. *[8]*
Why Praise the Creation, when He, the Lord, Creates and Oversees all,
One can evaluate Him not even if one tries one's best.
He alone can evaluate Him to whom He Reveals Himself : for, the never-erring Lord can err not :
And he then shouts His Victory thorugh the invaluable Word of the Guru's, and so is Pleasing to the Lord.
I am Low and Worthless, O Lord, pray, let me not forsake Thy Truth.
Nānak : He, who Creates and Oversees all, also Blesses us with Wisdom He. *[9-2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 3

Sing ye the Lord's Song of Joy :
And gather ye the Lord's Fruit, by the Guru's Grace.
Gather ye the Lord's Fruit and Contemplate the Lord's Name, that your Sins, accumulated birth after birth, are dispelled.

---

1. ਅਭੇਵਏ (अभेवए) : whose Secret (ਭੇਵ, ਭੇਦ) cannot be known.
2. ਪਾਖੰਡੁ (पाखंडु) : religious hypocrisy.
3. ਨਿਰੰਤਰੇ (निरंतरे) : (Sans. निरंतरम्), without interruption, incessantly ; without intervening space or interval ; immediately.

Sacrifice am I unto the Guru who Fulfils all my tasks.
Contemplate the Lord, by the Lord's Grace, and gather ye the Fruit of Bliss, O Saintly beings.
Says Nānak : "Hearken, O friends, Sing ye the Lord's Song of Joy". *[1]*

Hearing of the Lord's Virtues, I am Inebriated with them all-too-spontaneously.
And, through the Guru's Word, I Dwell on the (Lord's) Name in a state of Poise.
They, in whose Lot it was so Writ by God, them the Guru Met, and their fear of birth and death hastened away.
And they lost the sense of the Other, and were Attuned to the Lord.
They, whom the Lord Blest, they Sang ever His Praise. **P. 768**
Hearing the Lord's Virtues, I am Inebriated with them, all-too-spontaneously. *[2]*

In this Kali age, the Lord's Name is the only Emancipator :
Through the Guru, one Reflects on the Word.
Reflecting on the Word, I Loved the Lord's Name ; he, whom the Lord Blesses, he Attains to it.
And he ever Sings the Lord's Praise in Poise, and all his Sins are eradicated.
All belong to Thee, O Lord, Thou belongest to all : I'm Thine and Thou art mine.
In this age, Thy Name is the only Emancipator of men. *[3]*

They, in whose Mind Cometh Lord, the God,
They are Satiated, Singing the Lord's Praise :
Satiated are they, Singing the Lord's Praise, and they Hunger no more.
The Lord's Saint, who Contemplates the Lord's Name is Worshipped in all the ten directions.
Nānak : the Lord Himself Separates and then Unites He, for, without the Lord, there is not another.
Lo, the Lord has Come to Abide into my Home ; and I am in utter Bliss. *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi, M. 3

The Lord Protects the Honour of His Devotees, age after age.
The Devotee is he, who is turned God-wards and, through the Word, dispels his Ego.
Dispels he his Ego through the Word, and is Pleasing to the Lord whose Word is True.
He is Dedicated truly ever to the Lord's Worship which his Guru has enunciated.
True and Pure is the Way of the Devotees, and they Love the (Lord's) True Name.
Nānak : the Lord's Devotees look Beauteous at the Lord's Gate ; yea, they who Practise nothing but the (Lord's) Truth. *[1]*

The Lord is the Glory and the Caste of the Devotees : and the Devotees are Merged in the Lord's Name.
The Devotees are Dedicated to Him, losing their self and Discriminate they between Good and Evil.
Discriminate they between Good and Evil, uttering the (Lord's) Name ; and being in Fear of the Lord, His Worship seems Sweet to them ;
And they Adore their Lord, night and day, and remain Detached in their very homes.
Imbued with His Worship, their Minds are ever Pure, and they See the Lord ever within themselves.
Nānak : they are the True Devotees of the Lord, who Cherish ever the Lord's Name. *[2]*

The Egocentrics too Worship the Lord, but, without the True Guru, how can one Worship one's Lord ?
In Ego, one is infected with the Malady of Māyā, and one is born to die in Pain, again and over again.
Coming and going thus, the world is wasted away by the sense of the Other : without the Guru, one Knows not the Quintessence.
Without the Lord's Worship, the world is led astray, and one leaves the world, regretful in the end.
He is one among millions, who Knows the Essence of the Lord's True Name.
Nānak : one is Blest with Glory through the (Lord's) Name ; and, in Duality, one loses one's Honour. *[3]* **P. 769**

In the homes of the Devotees, there is ever the Joy of True Marriage, for, they Utter ever the Lord's Praise.
The Lord Himself Blesses His Devotees with the Treasure of Devotion : and, overcoming the Pain of Death, they Merge in the Lord.
And so they are Pleasing to their God, Blest with the Treasure of the True Name.
This Treasure is inexhaustible, which the Lord Blesses His Devotees with, all-too-spontaneously.
Nānak : the Lord Himself Blesses and Unites with Himself, and one's Glory is proclaimed through the ages. *[4-1-2]*

Suhi M. 3

Through the True Word is the True Lord's Praise ; (through the Word), One Reflects on the Lord.
All one's Sins, and one's Ego are dispelled ; and one Enshrines the True One in the Mind.
One keeps the Lord in one's Mind and Crosses the impassable Sea of Existence : and then one Crosses it not over again.
True is the Guru, True His Word, through which I See the True One.
If one Sings the True Lord's Praise, one Merges in the True One, and Sees Him, Pervading all.
Says Nānak : "True is the Master, True His Name ; and through the True One is one's Emancipation." *[1]*
The True Guru Reveals the Truth, and he upholds one's Honour.
The True Fare is the Lord's True Love ; for, through the True Name, one gathers Bliss.
And so, being in Bliss, one Lives Eternally and is cast not into the womb again.
And one's Soul Merges in the Over-soul of the True One; yea, through the True Name, one's Mind is Illumined.
They, who Know the Truth, Contemplate the True One, and themselves become True.
Nānak : they, who Enshrine the True Name in the Mind, are Separated not (from the Lord), and are never in Sorrow. *[2]*
Where, through the True Word, is Sung the Praise of the True One, there Rings ever the Song of Joy.
One imbibes the Immaculate Virtues (of the Lord), and becomes Pure, body and soul ; for, the True Purusha Abides within him.
And he acts Truth, speaks Truth (and knows that) what the True Lord Does comes to pass.
Wherever I See, the True One Pervades all ; for, there's not another without Him.
One issues out of the True One and Merges in Him in the end ; there would be birth and death if there were someone other than the Eternal Lord (Playing the Play).
Says Nānak : "The Lord is All-in-all ; and that alone happens which He Causes". *[3]*
The True seekers seem Glorious at the Lord's Door, (for), they speak of nothing but the Truth.
Within their Minds is embedded the True Word, and, through Truth, they Know themselves.
And Knowing themselves, they Know the True One : through Truth is their Intuition Awakened.
True is the Word, True its Glory : through Truth, one gathers Bliss.
Imbued with Truth, the Devotees are Attuned to the True One, and they know not the love of the Other.
Says Nānak . "He, in whose Lot it is so Writ, Attains to the (Lord's) Truth". *[4-2-3]*

Suhi M. 3

Even if the Bride roams the four ages through, she is Wedded not to the Lord, save through the True Guru.
Eternal is the Rule of the Lord ; and, without Him, there is not another.
Not another there is without the Lord, for, Ever-True is He : through the Guru, I Know of the One alone.
I am Wedded to my Lord and, through the Guru's Word, my Mind accepts its Truth. **P. 770**
When one attains to the True Guru, one Mounts to the Lord : without the Lord's Name, one is Emancipated not.
Says Nānak : "The Bride Enjoys her Spouse, if her Mind accepts His Truth and so is in Bliss". *[1]*
Serve the True Guru, O Ignorant Bride, and Attain to the Lord, thy Groom,
And then thou remainest ever the Lord's Bride and wearest[1] not the Soiled Wear again.
Such is the Wisdom that the Bride of God learns ; and, stilling her Ego, the Lord is Revealed to her.
And she does the Righteous Deeds and Merges in the Word, and Knows the One alone, within ;
And she Enjoys her Spouse ever, and her True Glory is Proclaimed all over.
Says Nānak, "The Bride Enjoys her Spouse who Pervades all". *[2]*
If you do the task assigned to you by the Guru, O Ignorant Bride, He unites you with your Lord.
And, being Imbued with the Lord, you abide in Bliss,
And you Merge in the True One and See the True One Pervade all.
And you Deck ever your self with Truth and Merge in the True One.
The Bliss-giving Lord is Revealed through the Word, and Hugs He His Bride to His Bosom.
Says Nānak, "The Bride then finds the Lord's Mansion : yea, through the Guru's Word, she Attains to her Lord". *[3]*

1. Like the widows.

The Bride is United with Himself by her Lord, the God.
And, through the Guru's Word, her Mind is Illumined, and she Sees the All-Pervading Lord, all over.
The All-pervading Lord she Cherishes in the Mind, and Attains to what was Writ for her by God.
And she Mounts to the Lord's Bridal Couch and, Embellished with (the Lord's) Truth, she is Pleasing to the Lord.
Immaculate is the Bride, Purged of her Ego ; and, through the Guru's Word, Merges she in the Truth.
Says Nānak, "The Lord United her with Himself and Blessed her with the Nine Treasures of the (Lord's) Name." *[4-3-4]*

Suhi M. 3

Praise thy Lord : Attain to Him through the Guru :
And Utter ever the Word and within thee then Rings the Unstruck Melody (of the Lord's Name).
And the Lord Comes into thy Home : so Praise thou the Lord, O Lord's Bride !
Be Devoted ever to the Guru, that thy Lord Loves thee.
When the Guru's Word is Enshrined in the Mind, thou art Blest through the Word.
And then in thy Home is Bliss ever, and the Lord, in His Mercy, Comes into thee. *[1]*
In the Devotees' Mind is Bliss, and they are Attuned ever to the Lord.
By the Guru's Grace, the Mind becoms Pure, and one Sings the Immaculate Praise of the Lord.
And so Singing the Lord's Praise, he, who Enshrines the Lord's Name in the Mind, through the Nectar-Word of the Lord, is Emancipated.
Thy Guru's Word Rings in every heart.
They, who Sing Thy Praise, O Lord, Merge in Equipoise, and, through the Word, are United with Thee.
Nānak : Fruitful is the birth of such beings who are led to the Lord's Path by the Guru. *[2]* **P. 771**
When one joins the Fellowship of the Saints, one Merges in the Lord's Name.
And, through the Guru's Word, one lives eternally as an Emancipated Soul, and one is Attuned to the Lord's Name :
One's Mind is Attuned to the Lord's Name, by the Guru's Grace, and one is Imbued with the Love of God.
And, Attaining to the Bliss-giving Lord, one's Infatuation is dispelled, and one Cherishes ever the Lord's Name.
And, Imbued with the Guru's Word, one is shot through and through with Poise, and one Enshrines the Name in the Mind.
Nānak : they who Serve the True Guru are Blest, and in their Mind ever Rings the Song of Joy. *[3]*
Without the True Guru, the world is strayed by Doubt, and one Attains not to the Mansion of the Lord.
Some there are who are United with the Lord, by the Guru's Grace, and their Woes are dispelled :
Their Woes are dispelled when the Lord so Wills ; and, Imbued with His Love, they Sing ever His Praise.
The Lord's Devotees are forever Immaculate, and they are Acclaimed through the ages.
They Worship the Lord Truly, and so are Honoured ; for them the True Home is *His* alone.
Nānak : "True is the Lord's Song of Joy, True is His Word ; through the Word, one attains Peace." *[4-4-5]*

Suhi M. 3

O youthful Bride, if you seek your Eternal Groom, Attune yourself to the Guru's Feet.
And, then, you Enjoy for ever the Joy of the Groom, who neither goes nor dies.
She, who becomes her Lord's own, Blest with the Guru's Poise, the Eternal Lord Loves her.
And, she is Embellished with the Guru's Word, and becomes Pure forever, through the Discipline of Truth.
True, ever-True, is our Lord, who has Himself Created Himself.
Nānak : "She, who is Attuned to the Guru's Feet, Enjoys ever her Eternal Groom." *[1]*
Ever-Imbued with the Lord, you Attain to Him, O Young one,
And, through the Guru's Word, your Mind is in Bliss, and you are Stained not even a bit[1].
And, being Attuned to the Lord, you Attain to Him.
And, you Enjoy ever your Lord, dispelling your Ego from within you.
Through the Guru's Word, you Attain unto Him, with your Mind in Poise, and you are Imbued with the Love of your Lord.
Nānak : "Blest with the Glory of the Name, you Enjoy your Spouse, Imbued with His Love." *[2]*

---

1. ਰਾਤੀ (राती)=ਰਤੀ ਵੀ : even a bit.

You who are Imbued with the Lord's Love, you Mount to the Mansion of the Lord.
He, your Lord, is Immaculate and Beneficent who Rids you of your Ego.
When the Lord so Wills, you are rid of your Ego ; and you, O Bride, are Accepted by the Lord.
And you Sing ever the Lord's Praise, and Realise the Unutterable Gospel.
The True Lord Pervades through the four ages ; (but), without the Guru, not one has Attained to Him.
Nānak : one is Imbued with the Lord's Love, and Revels in His Joy, when one is Attuned to the Lord. *[3]*
In the Mind of the Bride, Rings the Song of Joy, when she Meets with her Friend, her God.
And, through the Guru's Word, her Mind becomes Pure, for she Enshrines the Lord in her heart,

P. 772

And so Fulfils herself and, through the Guru's Wisdom, Knows her Lord.
And the Lord Bewitches her Mind and she Attains to the Lord, who Fulfils her Destiny.
Serving the Guru, she is ever in Bliss, and the Lord Abides in her Mind.
Nānak : she is then United with her Lord, through the Guru, Bedecked with the (Guru's) Word." *[4-5-6]*

Suhi M. 3

The Lord's Name is the Song of Joy ; through the Guru's Word is it Revealed.
Through the Guru's Word, thy Mind and body are Imbued with the Lord, and the Name seems Sweet (to the Mind).
Seems Sweet to thee the Lord's Name and thou Savest all thy kindreds, Uttering ever the Lord's Word.
And cease then thy comings and goings and thou Attainest Bliss, and thy Consciousnsss abides in Bliss.[1]
Thou Attainest to thy only Lord, and the Lord is Merciful to thee.
The Lord's Name is the Song of Joy ; through the Guru's Word it is Revealed. *[1]*
I am Low, while the Lord is the Highest of the high ; how shall I then Attain to my Lord ?
It is by the Guru's Grace that I Attain to Him, through the Lord's Word, all-too-spontaneously.
And losing my self, I Revel in His Love,
And my Bridal Bed seems Cosy, for I Love my Lord and I am Merged in His Name.
Nānak : the True Bride is she, the Fortunate one, who acts in the Lord's will.
I am Low, while the Lord is Highest of the high, how shall I Attain to my Lord ? *[2]*
In every heart is the same God ; the same is the Spouse of every Bride.
For some, the Lord is far : for others, He is the only Mainstay of the Soul.
The Mainstay of our Soul is He, the Creator-Lord, who is Met through the Guru by Good Fortune.
The Lord Pervades every heart ; through the Guru is He, the Unfathomable One, Revealed.
One's Mind is in Bliss all-too-spontaneously and Believes and Reflects on His Wisdom.
In every heart is the same God ; the same is the Spouse of every Bride. *[3]*
(The Seekers) Serve the Beneficent Guru, and Merge in the Lord's Name,
(And Pray) : "O Lord, Bless us with the Dust of the Guru's Feet that we, the Sinners, too are Saved."
Shedding the self, the Sinners too are Emancipated, and Abide in their Self :
Their Intellect is Awakened ; their Night passes in Joy and, through the Guru's Word, the Lord's Name Illumines their Soul.
Their Homes resound ever with the Lord's Joy, and the Lord seems Sweet to them.
Nānak : they who Serve the Beneficent Guru, are Merged in the Lord's Name. *[4-6-7-5-7-12]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M: 4 : Chhant

Sacrifice, O Lord, am I unto Thee : Lead me on to the True Guru that, shedding[2] my Sins, I Cherish Thy Virtues,

P. 773

And Dwell ever on Thy Name, and Utter[3] ever the Guru's Word.
And the Word seems sweet to me and my Sins are dispelled,
And also the Malady of Ego and Fear ; and I enter into the state of Poise, all-too-spontaneously.
Blest with the Guru's Word, the bed of the body becomes cosy ; and, through the Quintessence of Wisdom, I Revel in the Lord's Joy.
Lo, I Enjoy ever the Bliss, for such is the Writ of my God for me. *[1]*

1. ਘਰਿ ਅਨਹਦ ਸੁਰਤਿ ਸਮਾਣੀ (घरि अनहद सुरति समाणी) : *lit.* consciousness merges in the 'house' or state of 'Anhad' (Unstruck Melody).
2. *Lit.* selling off.
3. ਚਵਾ (चवा) : (Sindhi), utter.

I Cherish Truth and Contentment ; the Guru has come to Engage me to my Lord,
And I now keep to the Society of the Saints and Sing the Guru's Word.
Singing the Guru's Word, I am Emancipated and Blest, and Abide with the Saints, the Elect of the Lord.
And, I am rid of my Wrath and the sense of 'mineness' ; and the Doubt and Delusion of the mind are shattered.
The Pain of I-amness is dispelled and I am in Bliss : my body Enjoys the health of the Soul.
And by the Guru's Grace, the Lord is Revealed to me, yea, He of Unfathomable Virtues. *[2]*
The Egocentric (Bride) remains far from God, and Attains not to His Mansion and is burnt (by Desire).
Within her is the love of the self ; and deluded by Illusion, she deals in False Values.
She practises Deceit and Falsehood, and so suffers Sorrow ; and without the True Guru, she finds not the Path ;
And, led Astray, she wanders in Wilderness, and suffers the Blows (of Time) every moment.
When He, our Beneficent Lord, Himself Blesses us with the Society of the True Guru,
We Unite with the Lord, after the Separation of ages, all-too-spontaneously. *[3]*
Finding the Auspicious Moment, He, the Lord, Comes into my Home and I, His Bride, am in Bliss.
And the Pandits too look into their Books (to see how auspicious is the Time of my union).
And within my Mind Rings the Song of Joy when I Hear the Foot-falls of my Friend in my Soul.
And the men of Wisdom resolve that I be Wedded instantaneously to my Lord.
My Lord now is the Unfathomable, Unperceivable cosmic Person, Ever-fresh, my Friend of childhood.
Nānak :by His Grace am I United with Him ; and hereafter I'll be Separated not. *[4-1]*

Suhi M. 4

In the first Round[1], the Lord **instructs** thee to revolve back to the world[2],
And to look upon the Guru's Word as the Veda, to practise Righteousness, and so to dispel thy Sins.
Practise thou Righteousness and Dwell upon the Lord's Name—the Smiritis too inculcate but the Lord's Name
And Dwell upon thy Perfect Guru that all thy Sins are Eradicated.
Thy Fortune will smile, and the Bliss of Poise wilt thou gather, and the Lord will seem Pleasing to thee.
Sayeth Nānak : "In the first Round, the Lord Himself initiates His Marriage with thee". *[1]*
In the second Round, thy Lord Unites thee with thy True Guru, the Cosmic Being,
And, thou becomest Fear-free, save for the Lord's Fear in thy Mind, and thou art rid of the Dirt of I-amness.
Thy Fear, now, is of thy Immaculate Lord, and, Singing the Lord's Praise, thou See-est His Presence.
And thou See-est the All-pervading, All-filling Lord. **P. 774**
Thy only Lord is both within and without ; Meeting with the Saints, Sing thou the Song of Joy.
Sayeth Nānak : "In the second Round, the Unstruck Metody of the Word Ringeth in thy Mind". *[2]*
In the third Round, the Joy of Detachment wells up in thy mind.
Meeting with the Saints, thou Meetest thy Lord and Fortune smiles on thee.
Thou Attainest thy Immaculate God and Singest His Praise and thou utterest the Lord's Word with thy tongue.
Thou Attainest to the Lord, O Saintly being, and Utterest the Truth that is unutterable.
In thy Mind Ringeth the Music of the Lord, and thou Contemplatest Him, for thy Lot now shines forth.
Sayeth Nānak : "In the third Round, Divine Detachedness wells up in thy Mind". *[3]*
In the fourth Round, thy Mind is held in Poise, for thou hast Attained to thy Lord.
All-too-spontaneously hath thy Lord Met thee, by the Guru's Grace, and thy God seemeth Sweet to thee.
Seemeth Sweet to thee thy God, who Loveth thee, and thou art ever Attuned to Him.
And thou Attainest thy heart's Desire, thy Lord, thy God ; and the Glory of the Lord's Name Ringeth in thy Mind.
Thy Master hath brought about thy Wedding with Him and thy heart, O Bride, is in Bloom, being Illumined by the Name.
Sayeth Nānak : "In the fourth Round, thou Attainest to thy Eternal Lord". *[4-2]*

---

1. ਲਾਵ (लाव)=ਫੇਰਾ : round. These four stanzas initially written to describe a seeker's union with God, are now sung as the Sikh bride and the groom circumambulate four times round the Holy Book to solemnise their wedding. The word literally (as in Sanskrit) means 'breaking away' (from Parents' home).

2. ਪਰਵਿਰਤੀ (परविरती) : (Sans. प्रवृत्ति :), active worldly life ; taking an active part in worldly affairs, as opposed to ਨਿਵਰਤਿ: renunciation.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 4

When one Sings the Lord's Praise, by the Guru's Grace,
One Tastes with one's heart, one's tongue, the Lord's Taste.
And the Lord with one is Pleased and Meets one He all-too-spontaneously.
And one Enjoys Bliss night and day, and sleeps in Peace, Attuned to the Word.
By Good Fortune, one Meets with the Perfect Guru, and Contemplates ever the Lord's Name.
And the Life of all life Meets one all-too-spontaneously ; and one Merges in the Absolute God. *[1]*

One is led on to the Society of the Saints.
And one Bathes oneself at the Immaculate Fount of the Lord.
One Bathes in the Immaculate Waters of God, and one's body is Sanctified :
And one is rid of the Dirt of Vice and Doubt and the Pain of Ego is dispelled.
By God's Grace, one Meets with the Saint, and one Abides in one's Self.
And one relishes Singing the Lord's Praise, and the (Lord's) Name Blazes forth in him. *[2]*

He, who Reflects on the Jewel of God,
He Loves the Lord's Name, by the Guru's Grace.
Loves he the Name and is Emancipated through the Word, and his Darkness of Ignorance is dispelled.
Within him burns bright the Light of Wisdom, and his inner Home, yea, the Temple, is Illumined.
And he Bedecks himself by Surrendering his body and mind, and the Lord Loves him.
And then he does what the Lord Bids, and so he Merges in his God. *[3]* **P. 775**

Lo, the Lord has Come to Take me as His Bride,
And I Wed the Lord, through the Guru's Grace.
And so I Attain to my God and the Groom Loves me, His Bride.
And I Sing His Praise in the Society of the Saints and the Lord Himself Embellishes me.
How wondrous is the Wedding Party of the Angelic beings, the Heavenly singers and the Attendants of gods.
And, I've Attained to my True Lord who neither Goes nor Dies. *[4-1-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi, Chhant : M. 4

Come, ye Saints, and Sing the Lord's Praise.
We Meet with our God, by the Guru's Grace, and within our Home Rings the Melody of (five) Sounds[1].
O God, Thou Pervadest all, and when Thou Comest into me, the Melody of (five) Sounds Rings within me,
And I Contemplate and Praise Thee ever, Attuned to the True Word.
And, Imbued ever with Thy Love, in a state of Equipoise, I Worship Thy Name within me.
Nānak : I know Thee alone, by the Guru's Grace : nay, I Know not another. *[1]*

The Lord Pervades all beings : He is the Inner-knower of all hearts.
He, who Contemplates Him, through the Guru's Word, him he seems to Pervade all beings.
My God is my Master, the Inner-knower, who Permeates all.
Through the Guru's Word, we Attain to the Truth and Merge in Equipoise, and know not another without Him.
I'd Praise Him all-too-spontaneously, if the Lord be Pleased with me, and then He, of Himself, Unites me with Himself.
Nānak : The Lord is Known through the Word, and thus one Contemplates ever His Name. *[2]*

The world is an impassable Sea : the Egocentric knows not its limits.
For, within him is Ego and I-amness and Lust and Wrath and Sharp-wittedness.
Through his Sharp wits, he finds not his feet, and so he wastes his life away.
And, on the *Yama's* Path, he suffers Pain, and passes away regretfully in the end.
Without the Lord's Name, there is no one to befriend us—neither sons, nor family, nor brothers.
Nānak : the play of Māyā ends here and goes not along with us in the Yond. *[3]*

---

1. ਸਬਦ ਘਣੇਰੇ (सबद घनेरे) : *lit.* many words or sounds, *i.e. Panch Shabada* or the symphony of five unstruck orchestral sounds.

I ask my compassionate Guru : Pray, how is one to Cross the impassable (Sea of Material Existence).
(And he says) : Walk in the Guru's Way and so Die to thyself.
He who Dies to himself thus Crosses the impassable Sea, and Merges in the Lord's Name, by the Guru's Grace.
And Attains to the Perfect Purusha, by Good Fortune, and Attunes himself to the True Name.
And then his intellect is Illumined and his Mind accepts (the Truth) of the Glory of the Lord's Name.
Nānak : Thus one Attains to one's God through the Word, and Merges one's Light in the All-light. *[4-1-4]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Suhi M. 4

O Saints, I've Met with the Loved Guru and now all my Craving is stilled. **P. 776**
And, I offer my body and mind to my Guru that he leads me on to my God, the Treasure of Virtue.
Blessed is the Guru, the great Purusha, who makes me See the Vision of my Lord.
By Good Fortune I've found my God, and, through the Lord's Name, I've Blossomed forth. *[1]*

I've met with my Loved Friend, the Guru, who has shown me the Lord's Path.
I was Separated from Thee for long, O Loved God[1], Meet with me, through the Guru's Word.
Without Thee, my heart is sad, and writhes like a fish out of water.
It is by Good Fortune that one Contemplates Thee, O God, and Merges in Thy Name. *[2]*

The mind of the Egocentric wanders, strayed by Doubt : and it is fired by Craving and (false) hopes.
Infinite is the Treasure buried (within), but one goes out to search for the Poison.
So Praise thou thy Lord, O Nānak ; for, without the (Lord's) Name, one is wasted away. *[3]*

I've Met[2] with my Beauteous and Loved Guru whose Word has overwhelmed my Mind.
And I have lost all other sense, and stilled all other Cravings and Anxieties of the mind.
Within me is the Pain of Love ; and, seeing the Guru, I've found a new Hope.
O God, Awaken my Destiny and Meet with me : O Lord, I'm a Sacrifice unto Thee, each moment. *[4-1-5]*

Suhi Chhant : M. 4

O Saint, purge thyself of the Poison of Ego which makes thee See not thy Lord.
How beauteous like gold is the body, but it is wasted away by I-ammness.
All attachments are a vain illusion to which the Egocentric is attached.
Nānak : one is Saved through the Guru ; through the Guru's Word is one Released from Ego. *[1]*

O Saints, discipline this mind which wanders like the wild hawk[3],
And the Night (of life) passes in Anguish, hoping and desiring.
O Saints, I've found the Guru and my Desire is Fulfilled, Uttering the Lord's Name.
O God, Bless me with Thy Wisdom, that I abandon my hopes and Sleep in Peace. *[2]*

The Bride longs for the Groom and prays : "O God, come to my Bridal Couch,
For, Thou art infinitely Compassionate : So Meet with me in Thy Mercy.
Within me is the Desire to See Thy Vision[4] and so I have spread out the Mattress of Faith for Thee.
But, only when Thou art Pleased with me, O Loved King, Thou Meetest with me all-too-spontaneously". *[3]*

On the same Bed is my Lord, the God, but I See not ; O Guru, Unite Thou me with Him.
Within me is immense Love for Thee, O God, my King ; it is through the Guru who, in His Mercy, makes me See Thee. **P. 777**
I am a Sacrifice unto the Guru : I Surrender my Soul to Him.
And lo, the Guru is Merciful to me and makes me See my God. *[4-26-5-7-6-18]*

---

1. ਨਾਹਾ (नाहा) : (an old form of ਨਾਥ), master, lord.
2. ਸਾਧਾਰਿਆ (साधारिआ) : (ਸ+ਅਧਾਰਿਆ), *lit.* found its support.
3. ਬਾਸੇ (बासे)=ਬਾਸ਼ਾ : a kind of falcon, hawk.
4. ਗੁਰਮੁਖੇ (गुरमुखे) : *lit.* the Guru's face.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 5

O thou crazy one, why art thou misled by what seems (but is not) ?
Thy love is illusory, like the colour of the safflower.
Thou art attached to the passing shadow of little worth, while the God's Name hath fast colour like madder's.
Dyed in it, thy colour is like *Lāllā* flower's, when thou Reflectest on the Guru's Sweet Word.
Thou art attached to what is not.
Nānak seeks the Refuge of the Lord of Mercy who Saves the Honour of His Devotees. *[1]*

Hear thou, O crazy one, Serve thou the Lord of life.
Hark, O crazy one, whoever came into the world also quitted it.
That what seems eternal will pass away, O thou stranger soul : so join thou the Society of the Saints,
And Attain to thy God, by Good Fortune, and seek the Refuge of His Feet.
Surrender thy mind to thy God, without Doubt, and shed thy inflated Ego, by the Guru's Grace.
Nānak can utter not the Praise of the Lord who Ferries the meek Devotees across the Sea of Material Existence. *[2]*

O thou crazy one, why art thou proud of what is Illusory and False.
O thou crazy one, all thou pridest on, will pass away.
All that seems will pass away ; so be thou the Slave of the Saint and thy God,
And Die to thy self, while yet alive, that thou art Ferried Across, if such be thy Destiny.
He whom God Attunes to Himself all-too-spontaneously, Serves the Guru and Drinks the Lord's Nectar.
Nānak seeks the Refuge of the Lord's Door, and he is ever a sacrifice unto his God. *[3]*

O thou crazy one, sayest thou that thou hast Attained to thy God ?
Nay, say not so, and be thou the Dust for those to tread upon who Contemplate their Lord.
They who've Dwelt on God Attained Bliss ; and it is by Good Fortune, that one sees their vision.
Be thou a Sacifice unto them and obliterate thy selfhood,
Blessed is he who has Attained to his God : I am a sell-off to him.
Says Nānak : "Humbly I seek the Refuge of Thee, O Ocean of Peace, my God ; own me in Thy Mercy, and Save my Honour". *[4-1]*

Suhi M. 5

My True Guru in His Mercy has Blest me with the Refuge of the Lord's Lotus-Feet ; O, I am Sacrifice unto my Lord.
My God, my Father, is All-powerful, the Cause of causes,
(For) the Lord has everything in His Home and His Treasures are full of Nectar,
Contemplating whom I am never in Pain and am Ferried across the Sea of Material Existence.
He is the Support of His Devotees since the beginning of ages ; I live on His Praise.
Nānak : Sweet is the Great Essence of the Lord's Name : so saturate with it thy body and Mind. *[1]*

P. 778

When the Lord of Himself Unites one with Himself, how can one remain Separated from Him ?
He, who leans on Thee, O God, lives eternally and forever.
O Creator-Lord, I gather Thy Support from Thee alone :
So Compassionate art Thou, my Master : without Thee, there is naught else.
Meeting with Thy Saints, I Sing Thy Praise and lean ever on Thee.
How Perfect is my Guru whose very Sight is Fruitful :O, Sacrifice am I unto my Guru. *[2]*

When I Dwelt on the Lord's True Abode, I gathered Honour, Glory and Truth.
And I Met with the Compassionte Guru and I Sang the Praise of my Eternal God.
I Sing the Lord's Praise ever, who is my Master : the Life of my life.
My days have turned, and the Lord has taken me into His Embrace, and I've Met with my God, the Inner-knower.
I am now Blest with Truth and Contentment, and the Unstruck Music Rings within me,
Hearing which all my fears are now dispelled : so Glorious is my Creator-Lord, the Master. *[3]*

Within me has welled up the Quintessence of Wisdom, and I See my only God both here and Hereafter.
And (the Yonder) God has Met with the God (Within me), and no one can Separate my Soul from the Oversoul.
Wondrous is the Lord I See and Hear of : yea, I now See the Lord of Wonder,
Who is on sea as on land and in the interspece, the Perfect Master, who Pervades all hearts.
Now, I have Merged in whereform I issued forth ; Indescribable is the state of this Union.
Nānak : I Contemplate the Lord whose Wonders I cannot describe. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 5

I now Sing ever the Praise of my God,
And am ever Awake to the Love of my Lord.
Awakening to the Lord's Love, my Sins are dispelled and I Meet with the Loved Saint :
And I repair to the Guru's Feet, and my Doubts are stilled and I am wholly Fulfilled.
Hearing the Word, spontaneously, I knew its intent ; and, by Good Fortune, I Dwelt on the Lord's Name.
Prays Nānak : "I seek Thy Refuge, O God, and I Surrender my body and Soul to Thee". *[1]*
Beauteous is the Word whose Unstruck Melody Rings within me,
And I Sing ever the Lord's Glorious Truth.
Now, all my Woes have hastened away, and within me has welled up immense Bliss,
And as I See the Lord's Vision, my body and mind have become Sanctified and I Utter His Name.
I've become the Dust of the Saint's Feet and Contemplated my Lord who is now Pleased with me.
Prays Nānak, "O God, be Merciful, that I Sing ever Thy Praise". *[2]*
Meeting with the Guru, I've Swum across the Sea of (Material Existence) :
I've been Emancipated, Contemplating the Lord's Feet, **P. 779**
And been Fulfilled, and my comings and goings have ceased.
I Dwell upon my God with Loving Adoration, and God is Pleased with me,
Contemplating the One, Infinite, Perfect and Unfathomable God, I am rid of my Doubt,
And I See no one but the One alone in whichever direction I See. *[3]*
Purifier of the Sinners is the Lord's Name.
Yea, all tasks of the Saints are wholly Fulfilled.
Meeting with the Guru-Saint, I Contemplated the Lord and all my Desires were accomplished.
And I was rid of the Ague of Ego and I Flowered, and I Met with my Lord, the God, long Separated from me.
My Mind is at Peace; within me Rings the Wedding Song of the Lord and now I forsake Him not.
Says Nānak : "How well has the Guru Instructed me that now I Contemplate ever my Lord !" *[4-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi Chhant M. 5

Thou, the God of Detachedness, art the Master of us all : there are myriads like me to look upto Thee.
Thou art the Occan of Jewels, but I know not Thy Essence.
Know not I what Thou art. O my immensely Wise God ; be Thou Merciful to me,
And Bless me with that Wisdom wherewith I Dwell ever on Thee.
O man, be not proud : be (like) the Dust for others to tread upon ; only then thou art Redeemed.
For, over the heads of all is the Master of Nānak and there are myriads of others like thee looking up to Him. *[1]*
Thy Deeps are Fathomless, Thy Wisdom Sublime, O God : Thou art the Groom of me.
Thou art the Highest of the high : I am the lowliest of the lowly[1].
I am not ; for Thou alone art : Thou art the Wisest of the wise.
If Thou Castest Thy Eye of Grace on me for a moment, I Live and Enjoy all the many-coloured Joys.
This Slave of Thy Slaves seeks Thy Refuge, that his mind Flowers and his body is in Bloom.
Says Nānak : "Our Master Pervades all, and Does He what He Wills". *[2]*

---

1. ਲਹੁਰੀਆ (लहुरीआ) : (Sans. लघु), small, hence lowly.

I lean only on Thee, O God. Thou art my only Support.
And all my Wisdom is Thy Blesssing : if Thou makest me Wise, I become Wise.
He alone Knows, he alone Realises (Thee), on whom is the Grace of Thee, O my Creator[1]-Lord !
The Egocentric is led astray into many, many by-ways, for he is fettered by Māyā.
He, whom Thou Lovest, alone is Meritorious ; he alone Enjoys all Thy Love.
O God, Nānak leans but on Thee alone : Thou alone art the Support of him. *[3]*
I am a Sacrifice unto Thee, O Lord ; like the mountain, Thou art my Shield,
I am a Sacrifice unto Thee a myriad times, for, **Thou** hast torn the Curtain of Doubt off my mind,
My Darkness is dispelled : I am rid of my Sins, and My mind is Pleased with Thee, O my Master !
When Thou art Pleased with me, I become Care-free, and my birth becomes Fruitful and Approved.
I've become Priceless ; have immense Weight, and the Door of Emancipation and the Way (of Eternal Life) is opened unto me.
Says Nānak : "I have become Fear-free, for Thou, my Lord, art my Shield". *[4-1-4]* **P. 780**

Suhi M. 5

Perfect is my True Guru, my Friend, the Cosmic Person ; I know not another without Him.
He is my Father and Mother, Brother, Son and Kinsman, my Life, my Vital Breath, Pleasing to my Mind.
My body and Soul are His Blessings : He is the **inexhaustible** Treasure of Virtue :
And He is the Inner-knower of all hearts who Permeates all, all over.
In His Refuge, I gather all Gladness and am wholly in Bliss.
I am ever a Sacrifice unto my God : I am forever Dedicated to Him. *[1]*
By Good Fortune, one Meets with the **Guru** who makes us Wise in our God.
And one's Sins of a myriad births are eradicated, and one Bathes ever in the Dust of the Saint's Feet.
Bathing in the Dust of the Lord's Feet, one Contemplates the Lord, and comes not again into the world of form :
And, dedicated to the Guru's Feet, dispelled are one's Fears and Doubts, and one gathers the Fruit of one's heart's Desire.
He, who Sings ever the Lord's Praise and Dwells on the Lord's Name, suffers no Sorrows nor Woes.
That Lord is the Life of thy life, O Nānak, and Perfect is His Glory. *[2]*
Our Lord, the Treasure of Virtue, is under the sway of the Saints.
And he, who is dedicated to the Saint's Feet, yea, the Guru's Service, Attains to the Supreme Bliss.
Blest thus, he is rid of his Ego, and the Lord is wholly Merciful to him,
And he is Fulfilled and his Fears are dispelled and he Meets with his only God.
He, to whom he belongs he Meets, and his Soul Merges in the Oversoul.
Nānak : He, who Contemplates the Lord's Immaculate Name, gathers Bliss, Meeting with the True Guru. *[3]*
O Saints, Sing ye ever the Lord's Praise, and all your Wishes are **Fulfilled**.
And ye are Imbued with the Love of the Master who neither Dies, nor Goes.
Contemplating the Lord's Name, ye Attain to the Eternal Lord, ye Receive what ye long for.
Dedicated to the Guru's Feet, ye are Blest with Contentment, immense Bliss and Poise.
The Eternal Lord Filleth all hearts in space and interspace.
Says Nānak : "O Saints, ye are wholly Fulfilled, dedicated to the Guru's Feet". *[4-2-5]*

Suhi M. 5

O my Loved Master, Bless me with Thy Mercy that I See Thy Vision with my own Eyes.
O Lord, Bless me with a million tongues wherewith I may utter ever Thy Name.
Contemplating Thee, one overcomes Death and one suffers not Sorrow.
Thou, O Lord, Permeatest the land, the waters and the interspace, and I See Thee all over, wherever I See.
Thou art near, so near, and Meeting with Thee, we are rid of our Attachments and Doubt.
O Lord, Bless me with Thy Mercy that I See Thy Vision with my own Eyes. *[1]*
O my Loved Lord, Bless me with a myriad Ears wherewith I Hear Thy Eternal Praise.
For, Hearing Thy Name, the Mind is purged of Evil, and sundered is the Noose of Death. **P. 781**
Contemplating the Eternal Lord, one is Blest with Wisdom and immense Bliss.
And whosoever Dwells ever on God, he is Attuned to the state of Equipoise.
Dispelled are all his Sins and Woes, Cherishing his Lord, and he is rid of the Evil of his mind.
Prays Nanak : "O God, be Merciful that we Hear the Merits of Thee, our Eternal Lord". *[2]*

1. ਸਿਰੰਦੇ (सिरंदे) : of Him who creates.

Bless me with myriads of **hands** to Serve Thee, O Lord : let my **feet** ever Walk on Thy Way.
Thy Service is the Boat wherewith one Crosses the Sea of Existence :
Contemplating the Lord, one Crosses the Sea of Existence, and one is wholly Fulfilled,
And all one's Sins are eradicated, and one is Filled with Joy and the Unstruck Music Rings in one's Mind.
One is Blest with the Fruits of one's heart's Desire ; how Woundrous is Thy Power, O Lord !
Prays Nānak : "O God, be Merciful to me that I walk ever on Thy Way". *[3]*

This is the only Boon I seek, this the only Glory and Riches :
This is the only Joy and Festivity that my Mind is Attuned to Thy Feet.
When the Mind is Attuned to Thy Feet and seeks Thy Refuge, O God, the Cause of causes,
Then everything seems Thine, O my Master, O Thou Compassionate Lord of the meek !
I am without Merit. O Love, the Ocean of Peace : it is through the Saint that I've Awakened to Thee.
Says Nānak : "God is Merciful to me, and my Mind is Attuned to His Feet". *[4-3-6]*

Suhi M. 5

To Contemplate our Lord, the God, this Temple[1] has been built, that in there, the Saints Sing His Praise.
And Dwelling upon Him, their Master, they shed all their Sins.
So Sublime is the Lord's Word that Hymning through it the Lord's Praise, one Attains Supreme Bliss.
Sweet is the Lord's Gospel of Poise, for it Proclaims the Unutterable Truth.
Auspicious was the moment, when the Eternal Foundations of this Temple were laid :
The Lord is Merciful to me, and all His Beneficent Powers have Blest it. *[1]*

My God has Come into my Mind : and the Music of Bliss Rings within me.
And I've practised Truth, by the Guru's Grace, and the illusions of Doubt and Fear are dispelled.
Through the Unstruck Music of the Guru's Word, my body and Mind are in Bloom.
He, whom the Lord Owns, Attains Supreme Bliss :
Within my Home are the Nine Trearures, (for), my Mind is Attuned to the Lord's Name.
Says Nānak : "The Saint never forsakes his God, If Perfect be his Destniy. *[2]*

My Lord, the King, has given me Cover under His Canopy, and the Fire within me is quenched.
And the Abode of Pain and Sin is demolished, and I am wholly Fulfilled.
The Lord has Uttered (the Word) and all my Woes are dispelled, and Truth and Righteousness have flowered.
Let us Contemplate that Lord ever, upstanding and downsitting, awake as in sleep.
Our Master is the Treasure of Virtue, the Ocean of Peace, who Pervades the land, the seas and the interspace. **P. 782**
Nānak seeks the Refuge of that God, without whom there is naught. *[3]*

A Home, a Garden and a Trank[2] have sprung up for me, and I've Met with my God, the King.
My Mind is Pleased, as are my friends in Bloom, and we all Hymn the Praises of the Lord.
We Contemplate our True Lord and all our Wishes are Fulfilled.
And we repair to the Guru's Feet, ever Awake (to our God), and within us Rings the Song of Bliss.
The Lord is Merciful to me, and I reach upto Him with ease, and He has Embellished me both here and Hereafter.
Says Nānak : "Let us Dwell ever on the Name of God who has given Sustenance to our body and Soul". *[4-4-7]*

Suhi M. 5

Contemplating the Lord's Name, I have Swum across the Sea of Existence.
I Dwell on the Lord's Feet, the Boat, wherewith the Guru has Ferried me Across.
We Swim Across through the Guru's Word, and die not again, and then cease our comings and goings.
If one is pleased with whatever God Does, one's Mind Merges in a state of Equipoise.
And one is afflicted not by Hungers or Pain or Malady, and is ushered into the Refuge of God, the Ocean of Peace.
Contemplating the Lord, I'm Imbued with God's Love and the Anxieties of my mind are stilled. *[1]*

1. Golden Temple at Amritsar. Or, according to others, the temple of the body.
2. These words could also mean the Soul, the Mind & Consciousness.

The Saints have Blest me with the Lord's *Mantram*, ; and God, my Friend, is now under my sway.
I've now Surrendered my mind to Him, and God has Blest me with everything.
He has now made me His Slave and my Sadness is no more, and I've found Peace in the Temple of God.
These are the only Joys and Revelries that one Contemplates the Lord who Abides ever, ever with us.
She alone is the Bride of Good Fortune who Reflects on the Virtues of the Lord's Name.
Says Nānak : "Thus is one Imbued with the Lord's Essence and His Love". *[2]*

O friend, I am always in Joy : the Music of Bliss ever Rings in my Home :
For, my Master has Himself Embellished me, and I've become the Lord's Meritorious Bride.
The Lord Sees not my merit, demerit, and has Become Merciful to me, all-too-spontaneously.
And He has Owned me, taking me into His Embrace, and I Enshrine the Lord's Name within me.
I was intoxicated with the Wine of Ego and Attachment ; the Lord, in His Mercy, has Brought me to my own.
Says Nānak : "I'm now wholly Fulfilled, and have Swum across the Sea of Existence". *[3]*

O my mates, Sing ye ever the Praises of God and ye are wholly Fulfilled.
Your life bears Fruit, Meeting with the Saint, and ye Contemplate the One Supreme God.
And ye See Him Permeating the whole universe, and spread over its whole expanse.
And ye See the whole Creation as the Manifestation of God, and ye See nothing but God alone.
There is naught else but He who Pervades the earth, the seas and the interspace :
Seeing His Vision, Nānak is in Bloom ; and He of Himself Unites him with Himself, *[4-5-8]*

Suhi M. 5

Eternal is this City[1] of my Guru, my God : Contemplating (herein) the Lord's Name, I have attained Bliss. **P. 783**

And have attained all the fruit of my **Mind's** Desire ; the Creator Himself has Established it.
I am Blest with Gladness, and my kindreds and followers are in Bloom.
And they all Sing the Praises of the Perfect Lord and so are wholly Fulfilled.
Our Lord, the God, Himself is our Refuge : Himself is He our Father and Mother.
Says Nānak : "I am a Sacrifice unto the True Guru who has Blest this city". *[1]*
All homesteads, and the temples and the shops are Blessed wherein Abides our Lord.
The Devotees, the Saints, who Contemplate the Lord's Name, have their Noose of Death snapped.
Snapped is the Noose of Death for them who Contemplate the Name of the Eternal Lord.
All that they have sought for, they receive, and they attain the fruit of their heart's Desire.
The Saints, the Friends of God, enjoy Bliss, and are rid of all their Woes and Doubt.
The True Guru has Embellished us with the Word ; Nānak is ever a Sacrifice unto his Guru-God. *[2]*

Perfect is the Blessing of God : it increases with each day.
The Transcendent Lord has offered His Protection to us : O, Great is the Glory of our God !
He, who is the Refuge of His Devotees since the beginning of ages, is also Merciful to us :
And has brought Gladness to all life and Himself Sustains them all.
His Glory Pervades all through : His Praise one cannot utter.
Says Nānak : "I am a Sacrifice unto the Guru who has laid the Eternal Foundations (of this City)". *[2]*
All Wisdom, all Meditation, is in Hearing the Gospel of the Perfect God :

And then immense is the Joy of the Devotees of God, the Destroyer of worldly Bonds ; and within them Rings the (Unstruck) Music of Bliss.
And they Reflect on the Quintessence of the Lord, and converse with the Saints :
And Contemplating the Lord's Name, rid themselves of Sin, and purge themselves of the Soil (of the mind).
Thither, there is no coming and going, no birth or death, no casting again into the womb.
Nānak is Blest by the Guru-God by whose Grace all his Wishes are Fulfilled. *[4-6-9]*

Suhi M. 5

God Himself has Come to Fulfil the Task of His Saints : He Himself has Come to Do our Tasks.
And, now Blessed is the Pool of the earth and the (God's) Nectar with which it is filled.
Brimful with the God's Nectar, Perfect is the Blessing of God upon us and all our Wishes are Fulfilled ;
And our Victory resounds through the universe, and all our Woes are past.
Eternal is our Perfect Lord, the Cosmic Person, whose Praises the Vedas and the Purānas sing.
Nānak Contemplates the Lord's Name : thus doth God Manifest His innate Nature. *[1]*

---

1. Amritsar, or, maybe, the reference is, as elsewhere, to the city of the body.

I am Blest with the (Lord's) Nine Treasures, and extra-phychic powers ; lo, now, I lack nothing.
And, Expending and Enjoying (the Lord's Treasure), I've attained Bliss ; for inexhaustible is the Bounty of the Lord.
Inexhaustible are the Lord's Bounties, and I Attain to my God, the Inner-knower of hearts. **P. 784**
And myriads of my Woes are dispelled, and Sorrow touches me not.
I am Content and in Poise and Bliss, and all my Hungers are stilled.
Nānak Sings the Lord's Praise, Wondrous is whose Glory. *[2]*

He, whose task it was, He Himself Accomplished it : else, what can a mere man do ?
And, we, His Devotees, look Beauteous, Singing His Praise, and ever proclaim His Victory.
Singing His Praise, Bliss wells up in us, and we befriend only His Saints.
He, who Caused the earth's pool (to be filled with His Nectar)
How can one utter His whole Praise ?
(The Merit of visiting) all the pilgrim-stations, doing righteous deeds, and practising virtues **(are contained in the Lord's Praise) :**
For, it is the innate Nature of the Master to Purify the Sinners ; Nānak's only Mainstay is the (Lord's) Word. *[3]*

My Creator-Lord is the Treasure of Virtue ; how can I Praise Him, my God ?
This is the only Prayer of the Saints to Him, "O Lord, Bless us with the Great Essence of Thy Name.
O God, Grant us the Bounty of Thy Name, and Forsake not us even for a moment,
That we Sing Thy Praise, night and day, ever and forever more".
He, who Loves the Lord's Name, his body and Mind are Imbued with the Lord's Nectar.
Prays Nānak : "My Desire is Fulfilled, O God, and I now live, Seeing Thy Vision". *[4-7-10]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Chhant

Nectar-sweet is the Speech of my God, my Friend :
I've seen with care, bitter is never His Word.
He, the Perfect Master, Knows not a bitter Word and looks not to my misdeeds.
For, it is His innate Nature to Purify the Sinners, and to reward **even an iota of Virtue.**
He Abides in all hearts : He is nearest of the near.
Nānak, His Slave, seeks but His Refuge : for, Nectar-sweet is His Lord, the God. *[1]*

Wonderstruck am I Seeing His Infinite Vision.
Beauteous is my Master, and I am but the Dust of His Lotus-Feet.
His Vision brings me Life and Comfort, for, there is no one as Great as He.
He is in the beginning, the middle and the end, and Pervades He the earth, the waters and the interspace.
Contemplating His Lotus-Feet, one is Ferried across the Sea of Existence.
Nānak seeks the Refuge of the Perfect Master, whose End he knows not. *[2]*

I'll forsake Him not even for a moment, for, the Lord is the Life of my life.
The True Guru has uttered the Unutterable Truth,
And I am Blest with the Lord's Name by the Saint, and my Woes of births and deaths have hastened away.
The Knot of Ego is loosed, and I am Blest with Poise and Bliss.
He is in the midst of all, and yet Detached, above love and hate[1].
Nānak, the Lord's Slave, seeks only but His Refuge, for the Loved Lord is his only Mainstay. *[3]*
P. 785

I searched for Him and found His Eternal Home.
I found all else Illusory[2] and so I stuck to His Lotus-Feet.
My Lord is Immortal and I am His Slave, for, He Comes not, nor Goes.
And He Blesses us with Righteousness, affluence and nuptial love, and Fulfils all our heart's Desires.
The *Shrutis* and the *Smiritis* too Sing His Praise as do the adepts, the seekss, and the **seekers,**
Nānak too seeks the Refuge of God, the Treasure of Mercy ; and, by God Fortune, he Sings His Praise. *[4-1-11]*

1. ਰਾਗ ਦੋਖ (राग दोख) : (Sans. राग-द्वेष), love and hatred ; affection and enmity.
2. ਅਧ੍ਰਵ (अध्रव) : (Sans. अ—ध्रुव), not stable ; impermanent.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Suhi with Shalokas of M. 3

Shaloka M. 3

Widowed is that Bride who, robed in the Red bridal Trouseau goes out to enjoy the bed of one other than her Lord.
(Thus) she deserts her own Home, enticed by the love of the Other.
It tastes sweet to her, (but) her enjoyments lead to Pain.
For, she abandons her Immaculate Lord, and suffers the pangs of Separation.
She, who goes the Guru's Way, turns her back on other ways, and is Embellished with the Love of God :
And weaves His Name into the heart and, through Equipoise, Enjoys her True Lord.
She who obeys her Lord Enjoys ever the Wedded state ; and the Lord, of Himself, Unites her with Himself.
Nānak has Attained to his True Lord, for, he is for ever Wedded to his God. *[1]*

M. 3

O meek Bride, robed in the Red[1] bridal Trouseau, Cherish ever thy Lord.
For, thus thou art Emancipated, and even thy whole generation is Saved. *[2]*

Pauri

The Lord, of Himself, Established His Throne on the earth and the sky.
In His Will He Established the earth, the True abode of Righteousness[2].
He, the Compassionate Lord, Himself Creates and also Annihilates.
And Brings He Sustenance to all : O, Wondrous is His Eternal Will.
Our God Himself Supports all and Pervades He all, all over. *[1]*

Shaloka M. 3

The True Bride draped in her Red Trouseau is Blessed, if she accepts (the validity of) the (Lord's) True Name :
And earns the Pleasure of her True Guru and naught else ; and so becomes doubly Beauteous.
O Bride, Embellish thyself thus that thy Robes are Stained not, and thou ever Lovest thy God.
Nānak : the characteristics of the True Buide are that she Cherishes (the Lord's) Truth within, has a Pure Countenance and is Merged in her Lord. *[1]*

M. 3

Hark, O ye men, though I am robed in my Red Bridal Dress,
Through (distinctive) robes, one Meets not with God.
Says Nānak : "She alone Meets with the Groom who Hears the Guru's Word
And does as is the Lord's Will : thus does she Meet with her God". *[2]* **P. 786**

Pauri

Thou, O Lord, Created the world of a myriad kinds in Thy Will.
O Thou Infinite, Unfathomable God, I know not how far-reaching is Thy Command.
Some Thou Unitest with Thyself, for, they Reflect on the Guru's Word.
They, who are Imbued with Thy Truth, are Immaculate, and are rid of the Sin of Ego.
He whom Thou Unitest with Thyself Meeteth Thee ; and he alone is True. *[2]*

Shaloka M. 3

O thou red-robed (false) bride, all seems beauteous[3] to thee in the world, for, thou lovest the Other.
But the false Illusion vanishes as does the shade of the tree.
The God-conscious beings are Dyed deep in God's Love, like madder that has a fast colour.
Their Mind is turned away from Māyā, and they enter into God, and in their Minds is Enshrined the (Lord's) Nectar-Name.
Says Nānak : "I am a Sacrifice unto the Guru, Meeting with whom one Sings the Lord's Praise". *[1]*

---

1. Like the married woman: Red is considered to be an auspicious colour for the new brides.
2. ਸਚੀ ਧਰਮਸਾਲਾ (सची धरमसाला) : *Cf.* with Japu, stanza 34 (Page 10, Vol. 1).
3. *Lit.* red.

M. 3

Vain are the Red Robes if the Bride Attains not to her Lord.
For, their Colour goes off in a moment and, loving the Other, she is Separared from her Spouse.
Such a Bride is double- minded, being Unwise, and is attracted only by the Red robes of the Wedded Brides.
If she Loves the True Word, and Embellishes herself with the Love-in-Fear of God, she is dyed (truly) in God's colour.
Says Nānak : "She, who Walks in the Guru's Way, is for ever a True Bride". *[2]*

Pauri

The Lord Himself Creates Himself : Himself He Evaluates Himself.
No one can know His End : through the Guru's Word is His Mystery Revealed.
Māyā and Attachment have enveloped men in Darkness, and they are strayed by the Other.
The Egocentric gets no Refuge and comes and goes again and over again.
And, all that God wills happens, and everyone is subject to God's Will. *[3]*

Shaloka M. 3

Vicious is the red-robed woman who forsakes her Man and loves the Other.
She neither has Continence nor Grace, and uttering Falsehood ever, she is wasted away by Ill-deeds.
She, in whose Lot it is so Writ by God[1] she Meets with Him, the True Guru, the Eternal Groom.
She casts off her Red Robes and wears only the apparel of Mercy.
The whole world worships her and she attains Glory both here and Hereafter.
She is Enjoyed by her God, the Groom, and she stands out as God's Own.
Says Nānak : "She, who turns Godwards, is for ever a True Bride, for, her Groom is the Eternal Lord". *[1]*

M. 1

The Red Robes (of Māyā) are like the night's dream, like a garland without a string.
One wears Red, (fast) like madder, if one Reflects on God, by the Guru's Grace.
Nānak : Imbued with the Lord's Love, all one's Sins are dispelled. *[2]*

Pauri

The Lord Himself Created the world : O, Wondrous is His Play.
Of the five elements He created the body and infected it with Attachment, Ego and Falsehood.
In Ignorance, the Egocentric comes and goes, and eternally Wanders about thus.
Some the Lord has made Wise in His Wisdom, through the Guru,
And Blest them with His Name and the Treasure of His Devotion. *[4]*

Shaloka M. 3

O Bride, cast off thy Red Robes and Love thy God. **P. 787**
For, through the Red Robes alone, no one has Attained to his Lord, and the Unwise Egocentric is wasted away.
Meeting with the True Guru, one casts off one's (false) Red Robes and stills one's Ego,
And one's body and Mind are dyed Red (truly) and one's tongue is replete with Virtue.
Thus one becomes one's Lord's Eternal Bride with the Word Enshrined in one's Mind ; and one Embellishes oneself with the Love-in-Fear of God.
Nānak : one is then Blest with the Lord's Presence, and one keeps the Lord ever in the Mind. *[1]*

M. 3

O Bride, cast off thy false Red Robes and wear the Eternal Red of the Lord.
Thus do cease thy comings and goings, and thou Reflectest on the Guru's Word.
That Bride is Beauteous into whom **comes** the Lord through Equipoise.
Nānak : if the Lord Enjoys the Bride, that indeed makes her a True Bride. *[2]*

Pauri

Illusory is the love of the family : it is the Egocentric who is involved in it :
And, saying, 'tis mine', he is destroyed by his Ego and he carries nothing along with him.
He knows not Death, and is misled by the love of the Other.
And, when Death seizes him he gets no opportunity to escape.
(But), as was Writ in his Lot, so did he commit the deeds. *[5]*

1. *Lit.* Past.

Shaloka M. 3

A '*Sati*' is not she, who burns herself on the pyre of her spouse.
Nānak : a '*Sati*' is she, who dies with the sheer shock of separation. *[1]*

M. 3.

A *Sati* is one who lives Contented and embelishes herself with Good conduct :
And Serves her Lord with all her heart and Cherishes Him ever. *[2]*

M. 3

The widows burn themselves on the pyres of their Lords,
But if they love their spouses well, they'd suffer the pangs of separation even otherwise.
Nānak : she who loves not her spouse, why burns she herself in fire ?
For, be he alive or dead, she owns him not. *[3]*

Pauri

O God, such is Thy Writ that Thou Created Pleasure along with Pain.
(But), like Thy Name there is no other Bounty, (though) Thy Name has neither form nor sign.
Thy Name is the Unfathomable Treasure ; it is Enshrined in the Mind by the Guru's Grace.
And he, whom Thou Blessest with Thy Name, in Thy Mercy, he is called not to Account.
He, who Serves God like a Slave, Meets with Him ; yea, he, who Contemplates his Lord, the God. *[6]*

Shaloka M. 2

They who Know Death, why should they spread their feet wide ?
For, they alone are involved in their own affairs, who know life to be everlasting. *[1]*

M. 2

For a mere night (of life), we treasure our riches, and then we depart in the morn.
And then our riches go not along with us, and we grieve. *[2]*

M. 2

He, who does deeds under compulsion, earns no merit.
Nānak : the true deed is that which one does with all one's heart. *[3]*

M. 2

Try as one may, one wins not (God) over, through one's mere effort :
One wins (God) over only if, with an honest mind, one Reflects on the Guru's Word. *[4]*

Pauri

He, who Created the Creation, alone Knows its Mystery.
Himself He Created the world : Himself He Dissolves it (into Himself). **P. 788**
Through the ages, men have tried in vain to Evaluate Him, but who could ?
The True Guru Revealed the One God to me and my body and Mind were comforted.
So let's Praise our God, by the Guru's Grace ; (for), that alone happens what the Lord Does. *[7]*

Shaloka M. 2

They, who Fear their God, fear naught else ; they, who Fear not God, have many other fears.
Nānak : this Mystery[1] is Revealed only when one is ushered into the Lord's Court. *[1]*

M. 2

That what flows, mingles with what is flowing[2].
That what blows, mingles with what is blowing[3].
Life merges in life, death in death.
So let us Praise the One from whom everything cometh. *[2]*

---

1. ਪਟੰਤਰਾ (पटंतरा)=(ਪਟ+ਅੰਤਰਾ) : the mystey (ਅੰਤਰਾ) of the royal writ. (ਪਟ, ਪਟਾ)
2. *i.e.* Water.
3. *i.e.* Wind.

Pauri

They, who Contemplate the (Lord's) Truth, alone are True : they Reflect on the (Guru's) Word.
They still their Ego and so Purify theit minds, Enshrining the Lord's Name in their hearts.
It is only the Unwise who are attached to their houses and mansions :
They are enveloped by Darkness, for, they know not their Creater-Lord.
He alone Knows Thee, O True Lord, whom Thou makest to Realise Thyself : else, what can a mere man do? *[8]*

Shaloka M. 3

O Bride, Bedeck yourself only after you have Pleased your Lord,
Lest thy Groom **comes not to your Bed and you waste away your life (in vain)**
When the Bride is Pleased with her Lord, then alone is she truly Embellished :
When the Groom Loves his Bride, then alone is her Embellishment (of avail).
Let the Bride Bedeck herself with the Lord's Fear and let His Love be her Food and the Betel-chewing.
(For) if she surrenders her body and mind to her Lord, He gathers her in His Embrace and becomes Intimate with her. *[1]*

M. 3

The (false) Bride applied Collyrium to her eyes ; weaved Flowers (in her hair), and made Fragrant her mouth with the Betel-leaf.
But the Groom came not to her Bed : and her Decorated body fell an easy prey to Sin. *[2]*

M. 3

The bride and the groom are not those
Who, though together in body, are in spirit alone.
It is when the two bodies have a single soul
That they become one.

Pauri

Without the Lord's Fear, one can Worship Him not, nor Love the Lord's Name.
Meeting with the True Guru, Love wells up in one, and one is Embellished with the Love-in-Fear of God.
Thus are one's body and Mind Imbued, with the Lord's Love, and one stills one's Craving and Ego.
And one becomes Beauteous and Pure, and Meets with one's God[1].
He, to whose Love and Fear one submits, He, the True One, Pervades the whole world. *[9]*

Shaloka M. 1

Blessed art Thou, O God, who Created me and the whole universe.
We are related to Thee as is the sea to the waves : as is the rain to the creeper.
Thou Thyself Createst and then Sustainest Thy Creation, with Thy Presence within it : O, Thou art all-in-all.
And, our Service is Approved, if in a state of Poise[2], we Dwell on Thy Quintessence.
Thus are we Blest with the Wages for our labour (of Love) from the Lord's Door.
For, the Lord's Treasures are Brimful : and no one comes away empty from Him Door. *[1]*

M. 1

Teeth beauteous like pearls, eyes sparkling like jewels,
Die, when age wears them out. *[2]*

Pauri

Praise ever thy God and Dedicate to Him thy body and mind. **P. 789**
Thou Attainest to thy True, Unfathomable Lord, through the Guru's Word.
He, thy Lord, the Jewel of jewels, Permeates thy body, Mind and heart.
And (Contemplating Him) ceases the Pain of birth and death, and thou comest not again[3] (into the world of form).
Nānak : Praise thy Lord, for, He is the Unfathomable Ocean of Virtue *[10]*

---

1. ক੍ਰਿਸਨ ਮੁਰਾਰਿ (कुसन मुहारि) *lit.* Krishna, the destroyer of Mur, the demon.
2. ਉਨਮਨਿ (उनमनि) : (Sans. उन्मनस्), *lit.* with an uprooted, or detached, mind ; the fourth state, the sublime state of bliss and equipoise.
3. ਫੀਰੁ (फीरु)=ਫੇਰਾ : round : re-birth.

Shaloka M. 1

Nānak : cursed be the body which forsakes the Lord's Name.
For, when the low-lying tank (of the body) gathers Dirt, it is beyond the reach of the human hand to cleanse it. *[1]*

M. 1

Nānak : Vile are the doings of thy mind ; one can count them not.
Insufferable is the Pain they bring ; but, if the Lord Forgives thee, thou art wholly Saved. *[2]*

Pauri

True is the Lord's Command : True is the Lord's Will :
Eternal is He, the True One, the Wise Presence who Pervades all,
We Serve Him, by the Guru's Grace ; and are Anointed[1] with the True Word :
Perfect in every way is what He Establishes : through the Guru's Instruction, one Enjoys the Lord's Love.
The Lord is Unfathomable, Incomprehensible and Infinite. and is Known only through the Guru. *[11]*

Shaloka M. 1

The (mind's) Purse, full of Coins, is placed in the Lord's Court :
But lo, the False coins are instantly set apart from the True ones. *[1]*

M. 1

One goes out to bathe at the pilgrim-stations with an Evil mind and the body of a thief.
So, while one part[2] (of one's body) is washed, the other parts are sullied twice over.
From without one is cleansed like a gourd, but within one is pure Poison.
The Saint is Blessed even without such a wash, for, a thief remains a thief, even after the ablutions. *[2]*

Pauri

The Lord Himself Commands all, and Yokes all to their tasks.
Some He, of Himself, Unites with himself, and they receive Gladness from the Guru.
This mind that Wanders all about then is held by the Guru's Grace.
Everyone seeks the Lord's Name, but it is through the Guru's Word that one is Blest with it.
And, no one can obliterate what the Lord has himself Writ in our Destiny. *[12]*

Shaloka M. 1

The sun and the moon are the lamps that light the fourteen spheres of the universe.
And as many are the living beings, so many are the customers.
Here, the stores are ever open : the trade ever goes on ;
And no sooner that one comes in from one end, than one quits from the other.
The *Dharmarājā* is the broker, who Approves (or Disapproves),
But, with him, only the Profit of the Lord's Name that one earns, is of any account.
When one reaches back Home, one's Victory is Acclaimed :
And one is Blest with the Glory of the True Name. *[1]*

M. 1

If the night be black, that what is white remains white :
If the day be heated white, the black remains but black.
The Unwise are Blind : for, their 'wisdom' Sees not.
Nānak : they, who are denied the Lord's Grace, are never Blest with Glory. *[2]*

Pauri

The True Lord Himself **builds** the fortress of the body.
Some in love with the Other He Wastes away, for, they are enveloped by Ego.
Precious is the human birth ; but the Egocentric is in Pain.
And, he alone Knows his God whom the God **makes** so to Know, and whom the True Guru Blesses.
The world is, indeed, the Lord's Play, and He alone Permeates all. *[13]* **P. 790**

---

1. ਨੀਸਾਣੁ (नीसाणु) : *lit.* the insignia of kingly approval.
2. ਭਾਉ (भाउ)=ਭਾਗ : part.
3. *lit.* shops

Shaloka M. 1

Thieves, illicit lovers, prostitutes and touts keep company together,
As do men of irreligion, who eat out of the same bowl.
They Know not the Lord's Praise ; for, within them abides Evil.
If an ass be pasted with sandal-paste, he'll still roll in dust.
Nānak : with the threads of Falsehood, only the patterns of Falsehood can one weave.
If one buys[1] the cloth of Illusion, vain indeed is its wear and pride. *[1]*

M. 1

The criers[2], the flute-players[3], the blowers of horns[4], the drummers[5],
All beg at the doors of their benefactors : but Thou, O God, **acceptest** only the Contemplators of Thy Name.
Says Nānak : "They, who Hear and Accept Thy Name, I am a Sacrifice unto them". *[2]*

Pauri

False is Māyā, false the Attachment : for, thus one hugs only the Illusion.
Through Ego, one is involved in Strife, and thus is one Wasted away.
By the Guru's Grace, one settles one's mind and one Sees the One Lord Prevading all.
Thus, the All-prevading Lord one Knows and one Crosses the Sea of Existence,
And one's Soul Merges in the Oversoul ; and lo, one Merges in the Lord's Name. *[14]*

M. 1

O True Guru, Bless me with Thy Bounty : for Thou Art my All-powerful, Beneficent Lord.
Bless me that I overcome my Ego and I-amness, and still my Lust, Wrath and the Pride of self :
And overwhelm my Greed and make Thy Name my only Mainstay.
For, thus, each day, I purge myself of Evil and become Immaculate and Pure.
Says Nānak : "Thus am I Released : through Thy Grace, O God, I attain Bliss" *[1]*

M. 1

All who stand at the Lord's Door have only God as their Spouse :
And they ask about Him from those who are Imbued with His Presence. *[2]*

M. 1

All are Imbued with the Love of their Lord ; O, why I alone am Separated ?
For, I am so full of Evil that my God turns not His Mind to me. *[3]*

M. 1

I'm a Sacrifice unto those in whose mouth is the Lord's Name.
For, they Enjoy the Nuptial Love of their Lord, while I pass my Night Separated from Him. *[4]*

Pauri

O God, Bless me with Thy Bounties in Thy Mercy :
Unite me with Thyself, through the Guru, and Bless me with Thy Name ;
And Merge my Light in Thine that the Unstruck Melody (of the Word) Rings within me ;
And, I Sing Thy Praise with all my heart and shout the Victory of Thy Word ;
And I Love Thee, my God, who Pervades the whole world. *[15]*

Shaloka M. 1

They, who Love not, Know not the Taste of God.
For, if one is a guest in an empty house, he shall return as empty as he went in. *[1]*

---

1. *Lit.* measures.
2. *i.e.* the Mullāhs.
3. *i.e.* the mendicants.
4. *i.e.* the Yogis.
5. *i.e.* the professional musicians.

M.1

I'm cursed a hundred times in the day, a thousand times in the night,
For, I've abandoned my swan-like activity of the Lord's Praise and eat the Carcass.
Cursed is the life which one leads only to swell one's belly.
Nānak : without the True Name, even our friendly faculties serve us ill.

Pauri

Thy Bard, O God, Sings Thy Praise to Bless his life, P. 791
And keeps he Thee in the heart, O True One, Serving ever and Praising Thee.
And Loving Thy Name, he Attains to Thee, his True Home.
It is through the Guru that one Attains to the Lord's Name ; O, I'm a Sacrifice unto the Guru,
O Creator-Lord, Thou Thyself Embellishest all. *[16]*

Shaloka M. 1

When the lamp is lit, darkness is dispelled.
So when one reads the Vedas, one's mind must be purged of Sin.
As when the sun rises, the moon seems not :
So when Wisdom dawns, Ignorance must not be.
(But), the reading of the Vedas has become a matter of form,
The Pandit reads them and discourses on them,
But knowing not their Essence, he comes to grief.
Says Nānak : "It is through the Guru, that one is Ferried Across". *[1]*

M. 1

One loves not the (Guru's) Word, one loves not the (Lord's) Name.
And one's speech is insipid, and so one is wasted away.
Says Nānak : "One does as is the Writ of his wrought deeds, and no one can cancel it out'. *[2]*

Pauri

He, who Praises his God, attains Glory.
He stills his Ego and Enshrines the Lord's Truth in the Mind.
Through the True Word, he Utters the (Lord's) Praise, and is Blest with True Gladness.
And he is United with his God after a long Separation, by the Guru's Grace.
Thus is the Soiled mind purged, and one Dwells on the Lord's Name. *[17]*

Shaloka M. 1

If the fresh leaves of the body bear the flowers of Merit, and of these one weaves a garland :
His offering the Lord accepts, why, then, search for flowers without ? *[1]*

M. 2

Nānak : "Spring is in the hearts of those within whom Abides the Lord.
But they whose Spouse is estranged from them, they burn ever in Fire". *[2]*

Pauri

The Lord of Himself Forgives, in His Mercy, if one Dwells on the Guru's Word;
And one Serves Him ever, Hymning His Praise, and to the True One, one's Mind is Attuned.
Infinite and Indescribable is my God : O, who can know His End ?
If one clings to the Guru's Feet, one Dwells on the Lord's Name :
And, then, all one's Wishes are fulfilled in one's very Home. *[18]*

Shaloka M. 1

The spring brought bloom first, but God was in bloom earlier still.
(For), He, through whom everyone blossoms, needs no one else for Him to Flower. *[1]*

M. 2

He, who Came before the first spring, Reflect thou on Him.
Nānak : "Praise thou Him who brings Sustenance to all". *[2]*

W. 2

One may meet and yet Meet not, for one meets only
If one Meets in spirit. Thus alone is God Met with, when the Soul Meets with the Oversoul. *[3]*

Pauri

Let us Praise the Lord's Name and do this Pure Deed :
For, if one is dedicated to other tasks, one is cast again into the womb.
Imbued with the Lord's Name, one Attains unto the Name, and, through the Name, Sings the Lord's Praise.
And, one Merges in the Lord's Name, hymning His Praise, through the Guru's Word.
Fruitful is the Service of the Guru, (for), Serving Him, one is Blest with Bliss. *[19]*

Shaloka M. 2

Some have some others to call their own : but for me, Thou alone art.
Then, why shall I not grieve myself to death if thou Comest not into my mind ? *[1]* **P. 792**

M. 2

In pleasure as in pain, Cherish thou thy God.
Says Nānak : "O wise Bride, thus is thy Spouse Met." *[2]*

Pauri

How can I, a mere worm of a man, Praise Thee, O God; for, Thy Glory is beyond my comprehension.
Thou art Infinite and Unfathomable, and Unitest Thou me with Thyself, of Thyself.
Without Thee, I have no Friend : Thou alone Stayest with me in the end.
And he, who seeks Thy Refuge, him Thou Redeemest.
Says Nānak : "Self-dependent[1] is my God, and He Knows no desire." *[20]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi : The Word of Bhakta Kabirji and others

The Word of Kabir

Taking birth as man, what indeed have you achieved, O man,
If you have Contemplated not **your Lord ?** *[1]*
You Dwell not on God ; then, to what else are you dedicated ?
O Unfortunate one, what indeed have you done to save yourself from Death ? *[1-Pause]*
You bring sustenace to your family going through pleasure and pain,
But when you die, you suffer alone , all by yourself.[2] *[2]*
When the *Yama* seizes you by the neck, you cry & wail.
Says Kabir : "Why, then, did you Cherish not your God early in life ?" *[3-1]*

Suhi : Kabirji

My tender heart is atremble :
For, I know not how my God will deal with me ! *[1]*
The night (of youth) has passed (in vain) : will the day (of age) too pass (the same way) ?
The black-tresses, like the black-bees, have disappeared and (the grey hair like) the white cranes have descended upon me. *[1-Pause]*

---

1. Also, care-free.
2. ਇਕਸਰ (इकसर) : alone.

In the unbaked earthen jar, the water will remain not,
So does the body wither away when the Swan soul departs. *[2]*
It becomes not a virgin to bedeck herself :
For, she can enjoy not, without her spouse. *[3]*
Says Kabir : "I've waved long my tired arms to the 'Crows' to fly, and take my errends to my Love.
(But they return not), and so ends the story of my life" *[4–2]*

Suhi : Kabirji

My service[1] (to the world) has ended : now, I have to render Account (to my God) :
Now that the cruel Courier of the *Yama* have come to seize me.
What have I earned ? What have I lost ?
Haste, O life, for the Lord of Law calls thee to his Court. *[1]*
You are Summoned by God, so leave as you are.
The Lord's Court has called thee : so quit, O life ! *[1–Pause]*
I pray to the *Yama* : "Pray tarry, for, I've yet to collect the revenue from a few more estates.
Pray wait only for the night and I go with you.
I'll pay for thy stay too, if you stay for the night.
And offer the morning prayer with the caravan on the way[2]". (But nay, he stays not). *[2]*
He, who is Imbued with the Lord's Love, associating with the Saints,
Blessed is he, and Fortunate : He is the Lord's Own.
Here and there, he is Happy and Blessed :
And comes out Victorious in the precious game of life. *[3]*
(Else), waking and in sleep one wastes one's life away,
And gathers only the riches which soon belong to another.
Says Kabir : "He alone is strayed from the Path
Who forsakes his God, and plays with dust." *[4–3]* **P. 793**

Suhi Lalit : Kabirji

Tired are the eyes, the ears and the beauteous body.
Age has worn out my sense, but my love for Māyā goes not. *[1]*
O crazy one, you have been Blest not with Wisdom ;
And so you have wasted your life away. *[1–Pause]*
So long as one has life, one must Serve one's God :
For even when the body is no more, the Love of God stays with us, and we find the Refuge of the Lord's Feet. *[2]*
He, whom the Lord Blesses with his Word, his Craving is stilled,
And he Realises the Lord's Will, and on the Chess-board of life, throws the Dice of his conquered self. *[3]*
He, who Contemplates the One Eternal Lord, is Vanquished not.
Says Kabir : "Such a one is Defeated never, if he knows thiswise to throw the Dice." *[4–4]*

Suhi Lalit : Kabirji

In the (body's) fortress, the five (Passions) are like the King's officials, who make ever a fresh demand for Revenue (on life).
But I am the Tenant of no one, then why am I asked to pay ? *[1]*
O Saints, the Tax-gatherer[3] tortures me each day :
And so I raise my hands to God and lo, He Saves me. *[1–Pause]*
The nine Assessors[4] and the ten Judges leave no one in Peace ;
For, they measure not the Farms honestly, and want their palms to be greased[5]. *[2]*

---

1. ਅਮਲੁ (अमलु)=ਅਮਲਦਾਰੀ : the period of service.
2. *Lit.* in the Caravan–Serai,
3. ਪਟਵਾਰੀ (पटवारी) : a petty revenue official in the village. Here it might mean the angel of death.
4. ਡਾਡੀ (डाडी) : they who measure (land) with a rod, *i.e.* the nine sense-organs and ten sense-faculties.
5. ਬਿਸਟਾਲਾ (बिसटाला) : (from ਵਿਸਟਾ, filth), dirty income.

Within the body of the seventy-two veins abides the one Soul, which enters my name in the register (of God).
Thus is my Account with the Lord of Law settled, and I have nothing[1] more to pay. *[3]*
O ye men, slander not the Saints, for, the Lord and the Saints are one.
Says Kabir : "I've attained to that Guru whose name is Wisdom". *[4–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi : The Word of Shri Ravidāsji

Only that Bride knows the worth of her Lord,
Who sheds her Ego, and revels with her Lord in Peace.
She surrenders her body and Mind to her Spouse and remains not distinct from him.
And, she neither Sees another, nor Hears another. *[1]*
How does he know the Pain of another,
Who has no Compassion, no feeling for another ? *[1–Pause]*
That woman is ever in Pain, ever Separated from her Lord, and loses both here and Hererfter,
Who Dwells not on her Spouse, ever and at all times.
Treacherous is the Bridge[2] over the Fire of Hell,
Which one has to Cross, all alone. *[2]*
Stung by Pain, I have come to Thy Door, O God,
And I crave for Thee but Thou Answerest not.
Says Ravidās : "O God, I seek Thy Refuge :
So Save me Thou howsoever Thou Willest". *[3–1]*

Suhi

The day that comes, also passes off :
So does everyone vanish, and nothing stays.
My mates are leaving : I too am also to leave :
And go to a far off place, for, Death hangs over the heads of all. *[1]* **P. 794**
Awake, O Ignorant one, why are you Asleep ?
Why have you taken the life of the world to be eternally true ? *[1–Pause]*
He who has blest thee with life, brings thee Sustenance too,
And within the hearts of all Dwells and Works[3] He, thy Lord.
So Worship thou Him, and shed thy 'mineness' :
And be early to Cherish thy God. *[2]*
Your life has passed, but you have taken not to the Lord's Path :
And the evening (of life) has come and soon you will be enveloped by Darkness.
Says Ravidās : "O Ignorant and Crazy one, why know you not that the world is but the House of Death[4]". *[3–2]*

Suhi

If one has high mansions and magnificent fare to eat,
One stays not even for moment, when comes one's end. *[1]*
This body is like the tenement of straw :
Which, when it is burnt off, leaves nothing behind but dust. *[1–Pause]*
All thy kindreds, and thy family and friends (forsake thee in the end)
And shout : "Take him away as early as may be". *[2]*
Thy wife, who remains ever in thy embrace,
Also runs away, taking thee to be a ghost. *[3]*
Says Ravidās : "The whole world has been robbed (by Death).
But I am Emancipated, for, I Dwell upon my God". *[4–3]*

---

1. ਰਿਜਮ (रिजम) : little.
2. ਪੁਰਸਲਾਤ (पुरसलात) (Arabic ਪੁਲ+ਸਰਾਤ), the bridge (of hair's breadth) over the fire of hell which everyone has to cross after death, according to the Muslims.
3. ਹਾਟੁ ਚਲਾਵੈ (हाटु चलावै) : *lit.* runs his shop *i.e.*, makes provision for his sustenance.
4. ਫਨ ਖਾਨੇ (फन खाने) : the house (ਖ਼ਾਨਾ) of death (ਫ਼ਨਾਹ)

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi : The Word of Sheikh Faridji

I writhe in Pain, in utter remorse :
Like mad, I seek out my God.
My Lord has become cross with me :
But the Evil is within me ; my God is not to blame. *[1]*
I knew not the Glory of my Lord,
And now when my youth has become a waste, I Grieve. *[1–Pause]*
"O black *Koel*, why have you turned black?"
(And she says) "I was burnt black due to the Separation from my Spouse !"
Pray, how can one, without God, be at Peace ?
(But), when the Lord is Merciful, He Unites one with Himself". *[2]*
In the lone Well (of the world) writhes the Soul[1] alone :
Where she neither has a Friend, nor a Guide.
In His Mercy, the Lord leads her on to the Society of the Saints ;
And, now, wherever she Sees, she Sees the one God, her only Friend. *[3]*
The (treacherous) Path (in the Yond) saddens me,
For, it is sharper than a dagger's[2] edge and finer than a hair.
I have to walk on this Path, alone.
Says Farid : "O God, be Thou with me, that I come (back) to Thy Path as soon as may be". *[4–1]*

Suhi Lalit

When I could build my Boat, I didn't.
And now, when the Sea-waves lash, how shall I be Ferried Across ? *[1]*
Love not the Safflower, O life ; its colour will fade away. *[1–Pause]*
My Soul is weak : the Command of the Lord is hard to bear :
And life's milk, once spilt, will be gathered no more. *[2]*
Says Farid : "O my mates, the Lord will Call ye all.
And this Swan-soul will fly away, sad at heart, and dust return to dust". *[3–2]*

---

1. *Lit.* bride.
2. ਪਿਈਨੀ (पिईणी)=ਪਤਲੀ : fine. The reference here is to the bridge over the fire of hell, according to the Muslim belief.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Bilāwal M. 1 : Chaupadās

Thou art the King, O Lord ; if I call Thee a Chieftain, is it any Praise for Thee ? **P. 795**
O God, as Thou Willest, so do I Praise Thee : I, the Ignorant one, can say not Thy (whole) Praise. *[1]*
O Lord, make me Wise in Thy Praise :
That I Abide in Thy Truth, as be Thy Will. *[1–Pause]*
That what Happens, comes from Thee : Thou art my All-knowing Lord.
I know not Thy end, O my Master, how can the Blind one, like me, be Wise in Thy Wisdom ? *[2]*
What shall I say of Thee, O Thou Ineffable One, I can say not what Thou art :
Yea, what is in Thy Will, only that much I say, howsoever little I can say of Thee. *[3]*
So many are Thy Devotees[1], O Lord ; I am the only one estranged from Thee, for, I bark merely to satisfy (the demands of) my flesh.
Says Nānak : "If I would be shorn of Thy Devotion, O Lord, in no wise would this take away even a bit from Thy Glory." *[4–1]*

Bilāwal M. 1

My body wears the Poverty of a Mendicant ; I worship in the Temple of my Mind, and I Bathe at the Fount of my heart.
The Word (of the Lord) alone abides in my Mind, so I'll be cast not into the womb again. *[1]*
My Mind is pierced through by the Love-shafts of the Compassionate Lord, O mother !
But no one knows the Pain of my heart.
Yet, I care not for aught but the Lord. *[1–Pause]*
O Thou Unfathomable, Unperceivable, Infinite, Unknowable Lord, take care of me :
O Thou, who Pervadest all, whose Light Illumines all hearts. *[2]*
All wisdom and knowledge are Thy-given, O God, all mansions and sanctuaries are Thy Blessings.
O Master, I know not of another without Thee, so I Sing ever Thy Praise. *[3]*
All creatures seek but Thy Refuge : for, the care of all is in Thy Hands.
Yea, all that Thou likest is good : so, Nānak Prays to Thee alone. *[4–2]*

Bilāwal M. 1

The Lord Himself is the Word : Himself He stamps it with His Approval. **P. 796**
Himself is He the Hearer ; Himself is He Wise[2] in His Wisdom.
Thy Power informs the Universe, O Lord : Thou art its Creator and Upholder.
Thou art the Beneficent Lord : Thy Name alone hath Thy Approval. *[1]*
So Glorious is Thy Immaculate Name, O Thou Detached One,
That I've become Thy Seeker, O Unknowable, Mysterious Lord ! *[1–Pause]*
Māyā and Attachment are like the love of a condemned woman[3] :
Yea, of an ugly witch, who is devoid of chastity.
Beauty and dominion last but for a few days,
But, if one is Blest with the Lord's Name, one's (inner) Darkness is Illumined. *[2]*
I have tasted and then forsaken it, and now no doubt afflicts my Mind (as to its Unreality),
For, I have Seen my Lord, the Father, and so do not want to remain Fatherless (like a harlot's son).
He, who belongs to the one Lord, knows no fear.
(For, he knows that) that alone happens what the Lord Wills. *[3]*
Through the Word, he Dies to his self ; and conquers his mind through (the discipline of) the mind :
And so holding the mind, he Merges in the True One.
I know not of another : so, I am a Sacrifice unto the Guru.
And, Imbued with the Lord's Name, I am Emancipated. *[4–3]*

---

1. *Lit.* curs, or beggars.
2. ਜਾਣੁ (जानु) = ਜਾਣਣ ਵਾਲਾ : the knower.
3. ਧਰਕਟੀ (धरकटी) : (Sans. धिक्कृत), despised, disregarded, condemned.

Bilāwal M. 1

Through the Wisdom of the Guru, my Mind is Attuned to the Lord in a state of Equipoise.
And, Imbued with the Lord's Love, my Mind is satiated.
The Egocentrics are strayed by Doubt, like mad.
How can one find Peace without God and not Realise Him through the Guru's Word? *[1]*
How can I live without Seeing the Lord's Vision, O mother !
My mind is calmed not without God even for a moment : through the Guru is the Truth Revealed to me. *[1-Pause]*
When I forsake the Lord, I Die in Pain.
So I search my Lord and Dwell ever upon Him
I am for ever Detached, now that I've seen (the Glory of) the Lord's Name :
Now, through the Guru I know that the Lord is ever with me. *[2]*
Through the Guru's Wisdom, now I Utter the Unutterable.
And I See the Lord who is Unfathomable and Unperceivable.
Save for the Guru's Wisdom, now I practise naught else,
And I still my Ego and Merge in the Guru's Word. *[3]*
The Egocentrics are Separated (from their God) and they gather the false Capital-stock.
While the men of God are Blest with the Glory of the Lord's Name.
The Lord has Blest me with His Mercy : I am the Slave of His Slaves.
And, thiswise, Nānak gathers the Capital-stock of the Lord's Name. *[4-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 3

Cursed is the food, cursed the sleep, cursed the wear one wears,
Cursed the body, cursed the family, if one Attains not to the Lord in this (human) birth.
For, once one loses the grip on the life's step, one loses one's life in vain. *[1]*
He, who forsakes the Lord's Feet, is Attuned not to the Lord, due to the love of the Other.
Thou, O Lord, art the Compassionate Lord of all life, **Thy Devotees Thou relievest of all Sorrow**. *[1-Pause]*
Thou art our Beneficent Master, Compassionate and the Lord of Mercy ; what are these poor creatures before Thee ?
The Emancipated and the Bound are both from Thee : this is all one can say.
He, who is turned Thywards is Emancipated, while the poor Egocentrics are bound to wander through many wombs. *[2]*
He alone is Redeemed who is Attuned to the One alone and Abides with his only Lord.
His deeps[1] one cannot fathom ; the True One Blesses him Himself.
But, the **Egocentrics,** who are strayed by Doubt, are neither here nor there. *[3]* **P. 977**
He, whom the Lord Blesses, Attains to the Lord and Cherishes the Guru's Word.
Yea, the Lord's Devotee is Emancipated living in the midst of Māyā.
Nānak : he, in whose Lot it is so Writ, overwhelms and destroys Death. *[4-1]*

Bilāwal M. 3

How can one measure up the Immeasurable ?
If one be as great as He, then alone one could Know Him.
Without Him, there is not another.
So, who can evaluate Him save for the Lord Himself ? *[1]*
When, by the Guru's Grace, the Lord comes to Abide in the Mind,
Then goes one's sense of the Other, and one Knows one's Lord. *[1-Pause]*
He, the Tester, Tests upon His Touchstone,
And Approves (the Coin) and gives it currency.
He, of Himself, Weighs Himself and Weighs right :
Yea, He alone Knows Himself, for He alone is. *[2]*

1. ਗਹਣ (गहण) : Sans. गहनम्), depth.

All manifestations of Māyā are also through Him :
And he alone becomes Pure whom He Unites with Himself.
He, whom He infects with Māyā is so infected :
and when He Reveals His Truth, one Merges in His Truth. *[3]*
Himself the Lord Attunes us to Himself ; Himself He Strays[1] us away.
Himself He Reveals Himself : Himself He makes us Realise Him
Yea, the Lord Utters Himself His Own Word. *[4-2]*

Bilāwal M. 3

Thou alone makest me Thy Slave and Blessest me with Thy Service : And, Thee no one can question.
Such is Thy Play, O my Lord, that Thou the One Pervadest all. *[1]*
When, through the Guru, one's Mind is acquainted with the Lord, it Merges in the Lord's Name.
He whom the Lord Blesses, Meets with the Guru, and he is ever Attuned to the Lord in a state of Equipoise. *[1-Pause]*
O Lord, how can one Serve Thee ? How can one pride (on one's effort) ?
When Thou takest Thy Power out of one, can one then discourse on Thee ? *[2]*
The Lord Himself is the Guru : Himself is He the disciple, Himself is He the Treasure of Virtue.
And, as is the Lord's Will, so do the creatures move. *[3]*
Says Nānak : "O True Master, who is it that knows Thy Deeds ?
For, Thou Blessest some with Glory in their very Home : while others are led astray by Doubt in their Ego". *[4-3]*

Bilāwal M. 3

Perfect is the Creation of the Perfect Lord[2] : so, See thou Him the same all over.
In this Play (of the world), the Glory is of the True Name alone ; so pride not on thyself. *[1]*
He who is Blest with the True Guru's Wisdom, Merges in the True Guru :
He, who knows the (Guru's) Word with Faith, within him Abides the Lord's Name. *[1-Pause]*
This is the essence of the Wisdom of four Ages that the Lord's Name is the only True Treasure in this age.
If chastity and self-discipline and pilgrimages were the *Dharma* of the past ages, in the Kali age the Lord's Praise, yea, the Lord's Name, is the only Righteous Deed. *[2]*
Every age has its own *Dharma* : examine, if thou may, the Vedas and the Purānas.
They who turn Godwards and Dwell on the Lord, are the only ones Approved (by God). *[3]*
Says Nānak : "He, who is Attuned to the True One, his pride of self is dispelled. **P. 798**
They who Utter and Hear, both, attain Bliss, but they, who Believe, attain the whole Treasure." *[4-4]*

Bilāwal M. 3

He, who by the Guru's Grace, Loves his Lord,
In his Home is all joy : he is Blest with the Guru's Word.
In his Home is Sung the Song of Bliss
And Meeting with his Love, he is ever at Peace. *[1]*
I am a Sacrifice unto him who Enshrines his Lord in the Mind :
Meeting with him one is at Peace and one Sings the Lord's Praise, all-too spontaneously. *[1-Pause]*
They, who bask in Thy Pleasure, O Lord, are ever Imbued with Thy Love.
And Thou Thyself comest to Abide in their Minds.
Thy are Blest with Glory for all times.
Through the Guru, they Meet with their God : Yea, it is God that leads them on to the Guru. *[2]*
By the Guru's Grace, they are Dyed in the Lord's Colour through the (Guru's) Word,
And abide in their Self and Sing the Lord's Praise.
They are Dyed in the Colour of the *Lāllā*-flower, for, the Lord's Love pleases them :
This Colour then wear not off, and they Merge in (God's) Truth. *[3]*
When the Word abides in one's Mind, the Darkness of Ignorance is Dispelled.
When one attains the Wisdom of the Guru, one attains to One's Lord.
They, who are Imbued with (God's) Truth, for them there is no coming again (into the world of form).
Nānak : it is the Perfect Guru who Blesses us with the Lord's Name *[4-5]*

---

1. धाउ (धावु) : (Sans. धाव्), to run after.
2. *Cf.* पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।—*Shantipatha, Ishavasyopanishad.*

Bilāwal M. 3

I am Blest with Glory by the Perfect Guru,
And the Lord's Name is Enshrined in my Mind, all-too-spontaneously.
Through the Word are my Ego and love of Māyā dispelled :
And at the Lord's True Gate, I am Blest with Glory. *[1]*
I now Serve only the God of the universe,
And remain ever in Bliss and seek only the Bliss-giving Name of the Lord. *[1-Pause]*
And the mind's faith I gather from the Mind itself :
Yea, through the Perfect Guru is the Word Realised by me.
He, who looks upon life and death alike,
He dies not again, nor is Confronted by the *Yama*. *[2]*
Within our Home are all the Treasures (of the Lord) ;
When one Sees them through the Guru, one's Ego is stilled.
Then, one is Attuned to the Lord in a state of Poise,
And one Sings ever only the Name of the Lord. *[3]*
One is Blest with Glory in this Age,
If one Dwells on the Lord's Name, attained through the Perfect Guru.
And then wherever one Sees, one Sees the Lord Pervading all :
Yea, the Ever-Blissful One, whose Value no one can evaluate. *[4]*
By great, good Fortune one attains to the Perfect Guru,
And Sees, within, the great Treasure of the Name.
And then the Guru's Word seems sweet to one,
And one's Craving is stilled, and one's body and mind are at Peace. *[5-6-4-6-10]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 4

Our Lord, the Inner-knower of our hearts, Inspires me to make an effort, and as He Instructs, so do I act.
As the Player Plays upon the Veena (of my heart), so does the Music issue out of it ; *[1]*
And, utter I the Lord's Name with my tongue, **P. 799**
And as was the Writ on my Forehead, I attain to the Guru, and the Lord is Enshrined in my Mind. *[1-Pause]*
O Lord, man is involved in Māyā, Save him Thou, for, he is Thy Own,
As Prehlāda was Saved from the clutches of Haranakashyapa, and Thou Ushered him into Thy Refuge. *[2]*
How can one recount the state of those Sinners whom the Lord Purified and Saved.
(Ravidāsa) carted the carcasses and dealt in nothing but hides and skins, but when he repaired to the Lord's Refuge, he was Saved. *[3]*
Thou art our Compassionate Lord and Ferriest Thy Devotees across the Sea of Existence O God, Save me, the Sinner, from my Sins,
And make me the Slave of ThySla ves. *[4-1]*

Bilāwal M. 4

I am Ignorant and Unwise ; I seek Thy Refuge, O my Eternal Lord !
Save me in Thy Mercy, O my Master, I am without Virtue, low and hard of heart, a mere stone. *[1]*
O my mind, Dwell only on thy Lord's Name :
Thou Receivest the Lord's Essence, through the Guru's Wisdom, so forsake thou other fruitless deeds. *[1-Pause]*
Thy Devotees Thou Savest : so Save me, the meritless one, too, O Lord of Glory !
Without Thee, there is not another : (but), on Thee one Dwells by great, good Fortune. *[2]*
Accursed is the life of those who Cherish not the Lord's Name ; they suffer great Sorrow.
They come and go again and over again, for, they are Unfortunate beings and Unwise, and so are denied the Lord's Grace. *[3]*
The Lord's Saints lean on the Lord's Name, but they alone Attain unto it, in whose Lot it is so Writ by God.
The Guru has instructed Nānak in the Name, and lo, his life is Fulfilled. *[4-2]*

Bilāwal M. 4

My mind is lured away by Māyā : it is full of the Dirt of Vice.
And so it can Serve Thee not, O Lord ; how shall I, the Ignorant one, be Saved ? *[1]*
O my mind, Dwell on thy Lord, the Bewitching God of Man[1].
When He, the Lord, is in Mercy, one Meets with the Guru and is Ferried Across. *[1–Pause]*
My Lord is my Father and my Master ; O Lord, make me wise in Thy Praise.
He, who comes to Thee, is Saved, as iron swims across, riding the wooden barge. *[2]*
The worshippers of Māyā have a low mind, for, they Serve not the Lord,
They are Vicious and Unfortunate, and they are born to die again and over again. *[3]*
O Lord, he, whom Thou Unitest with Thyself, he bathes in the Guru's Pool of Contentment.
And his Sins are dispelled and he, Contemplating Thee, is Ferried across (the Sea of Existence). *[4–3]*

Bilāwal M. 4

Come, ye Saints, and recite to me the Gospel of the Lord.
The Lord's Name is the boat in the Kali age, the Guru the Boatman ; and, the Word the Row (where-with we Cross the Sea of Material Existence). *[1]*
O my mind, Utter ever the Lord's Praise.
And as is the Writ on thy Forehead, Ferry thyself Across, Singing the Lord's Praise, in the Fellowship of the Saints. *[1–Pause]* **P. 800**
In the City of the body abides the Nectar of the Lord : instruct me, O Saints, how am I Attain to it ?
It is through the Service of the True Guru that one is Blest with the Bliss-giving Vision of the Lord and, Meeting Him, one Drinks the Lord's Nectar. *[2]*
Sweet is the Lord's Nectar-Name : O Saints, Taste it and see.
Through the Guru's Wisdom, the Lord's Essence seems sweet, and one sheds all one's Sins. *[3]*
The Lord's Name is the Cure-all, O Saints : he who Cherishes it,
Is Blest with all the four objects of life ; so Dwell thou on the Lord, Blest with the Wisdom of the Guru. *[4–4]*

Bilāwal M. 4

The Kshatriyas, the Brahmins, the Shudras and the Vaishas—the Lord's Word is equally for them all.
So worship (the Word), thy Guru, as God, day and night, more and for ever more. *[1]*
O Saints, See the True Guru with your own Eyes ;
And be Fulfilled in every Desire, Singing the Lord's Name, through the Guru's Word, *[1–Pause]*
We make many efforts but that alone happens which has to happen.
We all seek the good of ourselves, but the Lord Does what is not in our minds. *[2]*
Be not led by the mind's wisdom, O Saints, howsoever hard this might seem :
And Dwell ever on the Lord, becoming wise in the Wisdom of the Guru. *[3]*
O Lord, Wisdom and Unwisdom are both in Thy Hands ; we are Thy instruments, while Thou art the Player.
Thou art my only God, O my Creator-Lord, and I utter what Thou makest me utter. *[4–5]*

Bilāwal M. 4

I Dwell on the Sublime *Purusha*, the Source of all Bliss, and so, I am in Joy,
No more is the sway of the *Dharmaraja* over me, and death is no more a terror[2] for me. *[1]*
O mind, Dwell ever on the Lord's Name.
It is by Good Fortune that one attains to the Guru and Sings the Praise of the Lord of Bliss. *[1–Pause]*
The Māyā-ridden Unwise creatures are ever under the sway of Māyā,
And burnt by Desire and bound by their (past) deeds, they go round and round, as does the oilman's bull. *[2]*
Attuned to the Guru's Service by Good Fortune, the men of God are Emancipated.
Yea, they, who Contemplate the Lord, are Fulfilled and all their Bonds of Māyā are loosed. *[3]*
The Lord Himself is the Master, Himself is He the Devotee, the Lord is All-in-all :
And, all that happens is in the Lord's Will, and as He Keeps us, so have we to abide. *[4–6]*

---

1. ਨਰਹਰ (नरहर) : *lit.* Man-lion.
2. ਛੰਦੇ (छंदे) : Sans. छद :), *lit.* subjection, control.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilawal, M 4 : Partāla

Utter, ye brothers, the Lord's Name.
The Lord Emancipates His Devotees and the Saints : it Purifies even the Sinners **P. 801**
The Lord Pervades all,
And His Name Permeates the land and the sea.
Sing ye ever the Lord's Praise which dispels your Woes. *[1–Pause]*

The Lord has Fulfilled our human birth,
So I have Dwelt on Him, the Dispeller of our Sorrow.
I've met the Guru, the Emancipator,
And He has made Fruitful my sojourn[1] of life.
So, joining the Society of the Saints, I Sing His Praise. *[1]*

O mind, rest thy hope on the Lord's Name,
That thy sense of the Other is dispelled.
If one becomes Detached in the midst of hope;
He Meets with[2] his Lord, the God.
He who Sings the Lord's Praise, yea, His Name,
Nānak repairs to the Feet of such a one. *[2–1–7–4–6–7–17]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Bilāwal M. 5 Chaupadās

One loves what seems (but passes away) :
Then, how am I to Meet with Thee (whom I see not), O my Eternal Lord !
Be Merciful to me and lead me on to Thy Path,
And Attune me to the Fellowship of Thy Saints. *[1]*

How am I to cross this world, the Sea of Poison, pray ?
It is the True Guru's boat that Ferries us Across. *[1–Pause]*

Māyā shakes us like the wind,
But the Devotees of the Lord ever stay still and whole.
He, who rises above pain and pleasure,
His Protection and Refuge is the Guru himself. *[2]*

Māyā, like the serpent, girdles everyone's Soul.
The fire of the lamp burns every moth, lured by Ego.
No Embellishments can enable one to attain the Guru :
But when the Lord is in Mercy, He **leads** us on to Him. *[3]*

I wander about, sad at heart, and ask : "Has any one seen my Jewel, my Love ?"
One can get not this Invaluable Thing by any design,
Within (this body), the God's temple[3], is the Lord's Jewel.
When the Guru tears the Veil apart, one Sees Him, and is Blest. *[4]*

He who Tastes it knows its Taste (but utters not) :
As is the dumb one mute, his mind lost in the wonder of Taste.
I See the Lord of Joy : yea, His Presence I See.
And, uttering the Lord's Praise, I Merge in Him. *[5–1]*

Bilāwal M. 5

My Guru has Blest me with Perfect Bliss,
And yoked me, His Servant, to His Service.
I Meditate now on the Unknowable, Mysterious Lord, and suffer no Sorrow. *[1]*

---

1. ਜਾਤਾ (जाता)=ਜਾਤ੍ਰਾ : journey (of life).
2. ਪਾਸੀ (पासी)= ਪਾਸ : with.
3. *Cf.* "The body is the temple of God". (Vār Rāmkali, M. 3).

The earth (of my body) is Sanctified, Singing His Praise :
And all my Sins are dispelled, and I Dwell on the Lord's Name. *[1–Pause]*
The Lord Pervades all places, yea, He our only God,
Whose immense Glory is Manifest, since the beginning of Time.
By the Guru's Grace I am sorrowed not, *[2]*

And the Guru's Feet seem Sweet to my Mind,
And, in utter Peace, I See the Lord Abide in all places.
Now, the True Guru is Merciful to me and I abide in Bliss. *[3]*

The Transcendent Lord has become my Protector and Friend,
And wherever I See, I See Him along with me.
Says Nānak : "The Lord's Devotees are Sustained by the Lord". *[4–2]*

Bilāwal M. 5

O my Loved Master, O Treasure of Bliss,
Infinite are Thy Virtues, O my Lord !
I, the supportless one, have sought Thy Refuge :
Bless me that I Dwell upon Thy Feet. *[1]*

Be Merciful that I Enshrine Thee in the Mind :
Let me, the Meritless one, hold on to Thy Skirt. *[Pause]*
If I Cherish Thee, O God, then I know no Sorrow.
For, the Lord's Devotee is subject not to the *Yama's* Pain.
Contemplating Thee, all his Sorrows are dispelled :
Yea, his, with whom Thou Abidest ever. *[2]*

The Lord's Name is the Mainstay of my body and Mind ;
For, forsaking the Name, one's body is reduced to the dust.
When one Cherishes the Lord, one is wholly Fulfilled.
But if one forsakes one's God, one becomes dependent upon everyone. *[3]*

When I lovingly Adore Thy Lotus-Feet, O Lord,
Then I am rid of all my Evil ways.
In my body and Mind then Rings the *Mantram* of the Lord.
Nānak : the Homes of Lord's Devotees are ever filled with Joy. *[4–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5

I lean on Thee in my Mind O Love, I lean on Thee alone.
Our sharp-wittedness is of no avail, O Love, for, Thou alone canst Save us. *[1–Pause]*

He, who is Met with by the True Guru, is Emancipated.
And, he alone Serves the Guru whom the Lord Blesses with His Mercy.
Fruitful is the Lord's Vision : the Master, the All-powerful God of gods;
Our Transcendent Lord, the Guru, who is Ever-present. *[1]*

I live to hear of those who have Known their Lord,
Who Contemplate the (Lord's) Name, Utter the Name, and are ever Imbued with the Name.
I, Thy Devotee, O Lord, seek to Serve Thy Devotees, if my Destiny be Perfect.
This is the Prayer of Nānak : "O Lord, Bless me with the Vision of Thy Saints". *[2]*

Blessed are they, O Love, who abide in the Society of the Saints,
And Contemplate Thy Immaculate Nectar-Name and whose minds are Illumined.
Their Pain of birth and death is dispelled : over them no more is the sway of the *Yama*.
But they alone are Blest with His Vision, Nānak, whom the Lord, of Himself, Blesses. *[3]*

O Sublime, Infinite, Boundless Master, there is no one to know all Thy Virtues.
They who Sing of Thee are Saved, and also those who Hear of Thee, and myriads of their Sins are Dispelled.
Thou Ferriest Across the Ignorant and the Unwise, the Quadrupeds, the Goblins, the sinking Stones.
Nānak seeks but Thy Refuge, O Lord, and he is ever a Sacrifice unto Thee. *[4–1–4]*

Bilāwal M. 5

Shed thou the love of the insipid waters[1] of Evil, and drink-in the Great Essence, the Lord's Name. **P. 803**
For, denied its Taste, myriads have been Drowned, and one's Soul is never at Peace.
Man has no power, nor glory : so let him be the Slave of the Saints.
Nānak : they alone are Blest with Glory whom the Lord Owns as His Own. *[1]*
Māyā is like a mirage, the mind's delusion, the deer's craze, the (passing) shade of a tree.
She is mercurial of mind, and in the end goes not along with us.
Indulgance in pleasures and joys of the flesh bring no Peace.
Blessed are the Lord's Saints who Dwell on the Lord's Name. *[2]*
O my Fortunate mates, go ye to abide with the Saints.
For, there afflicts one neither Hunger, nor Pain, nor Disease, nor Sorrow, and one is Attuned to the Lotus-Feet of the Lord.
There is neither coming nor going there, neither birth nor death, and one enters the eternal Refuge of God,
And one Separates not from one's Love, nor Desire afflicts one, and one Dwells on one's only Lord. *[3]*
Our Loved Lord has Bewitched my Mind with His Eye of Grace, and I am Imbued with His Love all-too-spontaneously.
And Meeting my Love, my Bridal Couch gives me Joy, and I Sing the Song of Bliss.
O my mate, the Bride who is Imbued with the Lord's Love, is Fulfilled in body and Mind.
The Wondrous (Lord) Meets with the Wondrous (Soul), (and one experiences it all), but can utter not (of its Joy). *[4-2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5

The whole expanse of the universe is the Manifestation of the One Lord.
He, the Lord, is Himself the Trade : Himself is He the Trader. *[1]*
Rare is the man who is Blest with such a Wisdom,
That wherever he Sees, he Sees the One Lord alone *[1-Pause]*
He, our Absolute Lord, is ever the same, yet Manifests He as many.
He Himself is the Sea, Himself is He the Wave. *[2]*
Himself is He the Temple, Himself is He the Service.
Himself is He the Worshipper, Himself is He the Idol. *[3]*
Himself is He the Way of Union : Himself the One who Unites with Himself.
(And yet) the Lord of Nānak is forever Detached[2]. *[4-1-6]*

Bilāwal M. 5

Himself the Lord Creates : Himself He Supports all.
The Lord Does each and everything, and yet is free from blame. *[1]*
Himself He Gives the Word : Himself He Carries it out.
Himself He (Enjoys) His Glory : Himself He Suffers Sorrow. *[1-Pause]*
Himself is He Mute : Himself He Speaks.
Himself is He Undeceived and is guiled by no one. *[2]*
Himself is He Unmanifest : Himself is He Manifest.
He Pervades all hearts and yet remains Detached. *[3]*
Himself is He Absolute : Himself is Related He.
Says Nānak, "All this goes so well with our Lord." *[4-2-7]*

Bilāwal M. 5

He, who brings us, Strayers, back to the Path,
Such a Guru one is Blest with by Good Fortune. *[1]*

---

1. ਬਨੁ (बनु) : (Sans. वनम्), water.
3. *Lit.* er..ancipated.

O mind, Contemplate thou the Lord's Name.
And Cherish the Guru's Loved Feet. *[1–Pause]*
The mind is attached to Lust, Wrath, Greed and Infatuation :
It is the Guru who Emancipates us, snapping our Bonds. *[2]*
Bound by pleasure and pain, one is subject to birth and death :
But, when one clings to the Guru's Feet, one's Soul is sheltered in Peace. *[3]*
In the Sea of Fire is the world being Drowned :
Pray, O Guru, hold me by the Hand, and Emancipate me. *[4–3–8]*

Bilāwal M. 5

I would surrender to Thee my body, mind and riches, O Lord !
Bless me with the Wisdom, that I may Contemplate Thee. *[1]*
I have come to beg of Thee with great Hope :
For, when I See Thee, my heart gleams with splendour. *[1–Pause]*
In a myriad ways I Reflect on Thee, O Lord,
But my mind is Emancipated (only) if I repair to the Society of the Saints. *[2]*
I have neither Intellect, nor Wisdom, nor Intuition, nor Sharpness of the mind,
And I Meet with Thee when Thou leadest me on to Thyself. *[3]*
My Eyes are Comforted when I See the Vision of my Lord :
And, then, Fruitful becomes the sojourn of my life. *[4–4–9]*

Bilāwal M. 5

Neither mother, nor father, nor son, nor Māyā is of any avail to us.
It is in the Society of the Saints that one's Woes are dispelled. *[1]*
The One Lord Pervades all hearts.
If one Utters the Lord's Name, then Pain afflicts one not. *[1–Pause]*
I was Hungry and Athirst : my heart was on Fire :
But when I Contemplated the Lord, I was Comforted. *[2]*
Through myriads of efforts, I attained not Contentment.
But when I Sang the Lord's Praise, my Mind was Satiated. *[3]*
O my Lord, the Inner-knower, Bless me with Thy Devotion :
This is the only Prayer of Nānak, O my Blessed Master. *[4–5–10]*

Bilāwal M. 5

We attain to the Perfect Guru by Good Fortune.
Meeting with the Saints, we Contemplatte the Lord's Name. *[1]*
O Transcendent Lord, I seek but Thy Refuge ;
For, Thou riddest me of my Sins when I Dwell upon the Guru's Feet. *[1–Pause]*
All other works fulfil but the code of the worldly conduct :
It is only when one Meets with the Saints, that one is Saved. *[2]*
I've reflected on the Smiritis, the Shāstras and the Vedas,
But I Attain Emancipation only by Dwelling upon the Lord's Name. *[3]*
Bless Nānak too with Thy Mercy, O Lord,
That he is Blest with the Dust of the Saint's Feet and is Emancipated. *[4–6–11]*

Bilāwal M. 5

I have Reflected on the Guru's Word in my Mind :
And all my Wishes are fulfilled : all my Hopes have come true. *[1]*
The Lord has Saved the Honour of His Saints,
And Blest them, in His Mercy, with His Name. *[1–Pause]*
The Lord pulls His Saints out of the Blind Well,
And the world then resounds with their Victory. *[2]*
He makes the Low high and Fills the empty :
And He Blesses also with His Nectar-Name, the Great Essence. *[3]*
My body and mind have become Immaculate, my Sins are burnt to ashes,
And lo, the Lord is Pleased with me. *[4–7–12]*

Bilāwal M. 5

O friend, thou art wholly Fulfilled, **P. 805**
If thy conscious mind rests upon the Lotus-Feet (of the Lord). *[1]*
I'm a Sacrifice unto the one who Contemplates my God :
For, his inner Fire is quenched, Singing the Lord's Praise. *[1-Pause]*
Blessed in his life : Fruitful is his birth :
For, Associating with the Saints, he is Attuned to the Lord. *[2]*
He is Blest with Intellect, Honour, Riches, Joy, Equipoise and Bliss ;
And he forsakes not the Lord even for a twinkling of the eye. *[3]*
I crave immensely for the Vision of the Lord.
Prays Nānak : "O God, I seek only but Thy Refuge." *[4-8-13]*

Bilāwal M. 5

I'm Meritless, O Lord, devoid of all Merits,
Be Thou Merciful to me, and own me as Thy very Own. *[1]*
My body and Mind, Imbued with my Lord, look Beauteous,
When the Lord, in His Mercy, Comes in to my Home. *[1-Pause]*
O Lover of Thy Devotees, Dispeller of fear,
Ferry me across the Sea of Transience. *[2]*
To Purify the Sinners is Thy innate Nature, say the Vedas,
But I've Seen Thee so with my own Eyes. *[3]*
Associating with the Holy, the Lord of Man becomes Manifest,
And then all the Woes of Nanak, His Slave, are past. *[4-9-14]*

Bilāwal M. 5

How am I to Serve Thee, O Lord !
For, Thou art Eternal, Unkowable and Mysterious. *[1]*
Infinite are Thy Virtues ; Unfathomable are Thy Deeps,
And Highest of the high are Thy Mansions, O my Master.
Thou art my only Transcendent Lord. *[1-Pause]*
Without Thee, the One, there is not another,
So Thou alone Knowest how Thou art to be Worshipped. *[2]*
Of ourselves, we can do not a thing, O brother,
And he alone Cherishes the Lord's Name whom the Lord so Blesses. *[3]*
Says Nānak : "O Lord, He, with whom Thou art Pleased,
Attains to Thee, the Treasure of all Good." *[4-10-15]*

Bilāwal M. 5

He, who Protects us in the mother's womb,
Him we forsake and lick the fruit of Poison. *[1]*
Contemplate thy Lord, shedding all thy involvement,
For, when the *Yama* beats thee flat, thy body gives way, helplessly. *[1-pause]*
We take the body and mind and riches to be our own,
But we Contemplate not Him even for a moment who has Blest us with these. *[2]*
We fall into the Blind Well of intense Desire :
And the Veil of Māyā tears us apart from the Transcendent Lord. *[3]*
By Good Fortune,, (if) one Sings the Lord's Praise,
(Then), Blest with the Society of the Saints, one Attains to one's Lord and Master. *[4-11-16]*

Bilāwal M. 5

He, the Lord, is our Mother, Father, Son, Kinsman and Brother :
Yea, the Lord is ever, ever, our only Refuge. *[1]*
By Him, we are Blest with Peace, Equipoise and immense Bliss :
He is the Perfect Guru of Perfect Word, whose Infinite Merits one cannot tell. *[1-pause]*

He, the Lord, brings to us all, all our needs.[1]
Yea, Contemplating Him, we are wholly Fulfilled. *[2]*
He Blesses us with the worldly weal, righteousness, nuptial joy, and Deliverance : **P. 806**
And our life-object is accomplished, Contemplating the Lord of Destiny. *[3]*
In the Society of the Saints, Nānak is Blest with the Lord's Love,
And he is brought back to his Home through the Perfect Guru's Door. *[4-12-17]*

Bilāwal M. 5

In the Perfect Guru are contained all the Treasures. *[1-Pause]*
Yea, man lives only if he Lives in God :
But Dies he and is wasted away even in death, if he loves the Other. *[1]*
The Lord's Name is our only Refuge.
The worshipper of Māyā but beats his wings in the void. *[2]*
Myriads have been wasted away by Slander :
They are like the corpses, Fettered hand and foot. *[3]*
Says Nānak : "He, who Contemplates the Lord's Name,
The *Yama* comes not near unto him." *[4-13-18]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal, M. 5 : Dupadas

What auspicious time will it be, when I'll Meet with my Lord ?
I Contemplate Him every moment. *[1]*
I Cherish ever the Lord's Feet in my Mind,
But know not the Way to Meet with my Lord, the God. *[1-Pause]*
Bless me Thou in such a way, O my Master,
That I forsake Thee not in any wise at any time. *[2-1-19]*

Bilāwal M. 5

My Mind[2] is fixed on the Lotus-Feet of the Lord,
And, all my Woes are dispelled and I've attained Bliss. *[1]*
The Guru has stilled my Pain and Blest me :
And my life, becoming Fruitful, is Approved. *[1-Pause]*
Unutterable is the Lord's Gospel, Nectar-sweet is His Word.
Says Nānak : 'The God-conscious being lives ever Contemplating God." *[2-2-20]*

Bilāwal M. 5

I am Blest with Peace by the Perfect Guru :
And Joy has welled up in me and the Unstruck Melody Rings in my Mind. *[1-Pause]*
And all my Maladies, Sins and inner Afflictions are dispelled :
Contemplating the Lord, all my Sins have hastened away. *[1]*
O Beauteous Brides of the Lord, my Mates, Dance with joy,
For, Nānak, the Guru, has Saved my Honour. *[2-3-21]*

Bilāwal M. 5

Intoxicated with the wine of Selfhood, Desire, Guile and Ego, and, Bound by the Bondage (of Māyā), man becomes utterly wild :
And committing Sins, his life is wasted away, and he is strangled by the *Yama's* Noose. *[1]*
I seek but Thy Refuge, O Compassionate One !
For, the Sea of Existence is rough and stormy, and one can Cross it not, save when Blest with the Dust of the Saint's Feet. *[1-Pause]*
O Thou Bliss-giving, All-powerful Lord, my life and body belong to Thee.
O Thou God of gods, snap Thou my Bonds of Doubt : for, Thou art my Ever-compassionate Lord. *[2-4-22]*

---

1. ਸਰੰਜਾਮ (सरंजाम) : (Persian), to fulfil.
2. ਹਿਰਦੈ (हिरदै) : *lit.* heart.

Bilāwal M. 5

My God has Blest me with Bliss : yea, He has Fulfilled His innate Nature.
And He is Merciful to the Saints and gladdened are the hearts of all my Kindreds. *[1]*
The Lord has Fulfilled all my works,
And Blest Hari Govind[1] with long life, and taken care of my joy and happiness. *[1-Pause]*
All woods, all vegetation, the three worlds are in Bloom : for. the Lord has become their Support,
And I have attained the fruit of my heart's Desire : So **Wish-fulfilling** is my Lord, the God. *[2-5-23]*

Bilāwal M. 5.

He, to whom the Lord is Merciful,
Contemplates Him, and he overcomes Death. *[1-Pause]*
If one Dwells upon God in the Society of the Saints
And Sings His Praise, the Noose of *Yama* for him is loosed. *[1]*
The True Guru himself sustains us all.
So Nānak seeks the Dust of the Guru's Feet. *[2-6-24]*

Bilāwal M. 5

Saturate thy Mind with the Lord's Name,
And Sing ever the Praise of thy God. *[1]*
Love thou thy Lord in such a way,
That thy God ever seems close to thee. *[1-Pause]*
Says Nānak : "He, who has an Immaculate Destiny,
His Mind is Attuned to the Lord's Feet." *[2-7-75]*

Bilāwal M. 5

The ailment (of my son) is past by the Lord's Grace,
And I sleep in Peace and my home is filled with Bliss and Poise. *[1-Pause]*
Eat your fill, O my fellowmen,
And Contemplate the Nectar-Name in your Minds. *[1]*
Nānak has sought the Refuge of the Perfect Guru
Who has preserved the Honour of His Glorious Name. *[2-8-26]*

Bilāwal M. 5

The True Guru has preserved my Home. *[Pause]*
He who slanders this Home, is destined by the Creator-Lord to be destroyed. *[1]*
Nānak seeks but the Refuge of Him whose Word is Infinite and Eternal. *[2-9-27]*

Bilāwal M. 5

All thy Maladies are over ; yea, all thy Woes are dispelled.
My Transcendent Lord has Blest thee (O my son) : enjoy thou the Joys of the Saints. *[Pause]*
All thy fellowmen are Blest with Bliss and thy body and mind with health :
So, Sing thou thy Lord's Praise : for this is the True Cure for all of man's Maladies. *[1]*
Auspicious are now thy days : come and abide in thy Home and thy native earth.
Says Nānak : "The Lord is Pleased with thee, and thou wilt Sorrow no more". *[2-10-28]*

Bilāwal M. 5

Thou art involved with Māyā, but it goes not along with thee :
Says the Wisdom of the Saints that even the canopied kings pass away. *[Pause]*
So, shatter thy Ego that thou art shielded by God.
They, who are trapped by vicious Sins, are born to die over and over again. *[1]*
The Saints utter the True Word and Contemplate ever their Lord, the God.
Dwelling on Him, they are Emancipated, for, they are Imbued with His Love. *[2-11-29]*

---

1. The son of Guru Arjun.

Bilāwal M. 5

They, who are Blest by the Perfect Guru with a spontaneous Trance and Bliss and Gladness,
The Lord is ever on their side, and they Reflect on His Nectar sweet Virtues. *[Pause]* **P. 808**
The world resounds with their Victory : everyone likes to be with them :
And the Guru is pleased with them and Affliction afflicts them not. *[1]*
They whose Companion is the Compassionate Lord, everyone pays Obeisance to them.
Says Nānak : "The Guru Blesses his Devotees with eternal Glory". *[2-12-30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

The world is peopled by the Dead : it is the castle of sand :
For, in an instant it vanishes (for us), as does paper beaten by the rains. *[1]*
Hark, O my Desires, (if) the mind Reflects on the (Lord's) Truth,
(It knows that) the seekers, the adepts and the householders all leave their homesteads in the end. *[1-Pause]*
As is the night's dream, so is the transient world :
And, all that seems passes away : so why should one hold on to it in one's Ignorance ? *[2]*
Whose brothers and friends are they (whom thou lovest); open thy Eyes wide and See.
Some have gone : others are going to go in their own turn. *[3]*
They, who Serve the Guru, live eternally in the Lord's Home.
I'm Thy Slave, O Lord, now Save my Honour. *[4-1-31]*

Bilāwal M. 5

The world's glories I will cast into[1] the fire.
And with whatever speech my Love comes into me, those words I'll utter. *[1]*
If the Lord be Merciful to my Soul, I'll Dedicate it to His Worship.
And the Desire to which my mind clings now, that I'll shed on Meeting with the Guru. *[1-Pause]*
I'll pray to Him, in utter Humility, and make an offering of my mind to His Fire[2]
And, all my riches I'll cast away, if my Spouse owns me even for a while. *[2]*
I'll shed my five **(Desires),** by the Guru's Grace and also my hate,
And my heart being Illumined, I'll keep Awake (to His Presence), night and day. *[3]*
He alone seeks the Lord's Refuge as His Bride, in whose Lot it is so Writ ;
And he, O **Nānak,** Meets with his Lord, and his body and mind are Cooled. *[4-2-32]*

Bilāwal M. 4

He alone is Dyed in the Lord's colour[3], whose Fortune is high.
His Soul then is Soiled not, nor Stained. *[1]*
And he Attains to his Bliss-giving Lord. all-too-spontaneously[4].
And through Poise, the Lord sinks in his Soul, and then he can leave Him not. *1-Pause]*
Then he is subject not to Death, nor Age, nor Woes, nor Pain,
And, Drinking the Lord's Essence, he is Satiated and becomes Eternal he, by the Guru's Grace. *[2]*
He alone knows His Taste who Tastes the Invaluable Name of the Lord.
One can evaluate not such a State : then what shall I say or utter ? *[3]*
Fruitful is Thy Vision, O Transcedent Lord : Thy Word is the Treasure of Virtues. **P. 80**
Bless me with the Dust of Thy Saint's Feet, and I'll be a Sacrifice unto Thee. *[4-3-33]*

Bilāwal M. 5

O Lord, be Merciful to me, that I enter into Thy Refuge :
I know not how to Serve Thee, for, I am Low and Unwise. *[1]*
But I pride on Thee, my Love,
That while I, the Sinner, Sin, Thou, my Beneficent Lord, Forgivest. *[1-Pause]*

---

1. ਪਾਗਉ (पागउ)=ਪਾਵਾਂਗਾ : will cast into.
2. ਹੋਮਾਗਉ (होमागउ)=ਹੋਮ ਕਰ ਦਿਦਾਂ : offer to the **sacrificia.** fire.
3. *Lit.* red colour.
4. ਸੁਖ ਭਾਇ (सुख भाइ) : *lit.* with a sense of joy.

I commit myriads of Errors each day, while Thou, my Immaculate, Forgiving Lord Forgivest.
And yet I keep company with Māyā, Thy slave, forsaking Thee : such are my deeds. *[2]*
Thou Blessest me in Thy Mercy, while I, the Ungrateful wretch, acknowledge it not.
And, I love that what Thou Givest, but not Thee, the Giver, my Spouse. *[3]*
O Thou, who Ferriest me across the Sea of Existence, without Thee, there is not another.
I have now sought Thy Refuge, O Compassionate Guru, Emancipate me, the Unwise Wretch. *[4-4-34]*

Bilāwal M. 5

Blame no one (for thy ills) : Dwell on thy God,
Contemplating whom one gathers immense Bliss, Sing thou His Praise. *[1]*
O Love, whom shall I go to ask for (forgiveness) but Thee,
When Thou art my only Compassionate Master and I am an utter Sinner. *[1-Pause]*
I remain as Thou Keepest me ; for, there is no other help.
Thou art the only Support of the supportless : for them Thy Name is the only Refuge. *[2]*
He, who accepts what Thou Doest, is Emancipated.
Thine is the whole Creation and it is Thy Writ that runs through it. *[3]*
I'd wash Thy Feet and Serve Thee if Thou Willest so, O Master !
Be then Merciful to me that I Sing ever Thy Praise. *[4-5-35]*

Bilāwal M. 5

Death laughs over his head, but this quadruped knows not.
He is engaged in Strife, full of Ego, and knows not Death. *[1]*
Serve thy Guru : why waste thy life like an unfortunate wretch ?
If dazzling is the colour of the safflower, why love its false appearance ? *[1-Pause]*
One commits Sin and gathers riches to expend them,
But the dust returns to dust and one goes away naked. *[2]*
The kindreds, for whom one strives hard, become one's enemies,
And forsake one in the end ; why should one burn in Fire (for their sake) ? *[3]*
He alone becomes the Dust for the Lord's Slave to tread upon whom Destiny has so Blest.
Says Nānak : "It is in the True Guru's Refuge that one's Bonds are loosed". *[4-6-36]*

Bilāwal M. 5

The Leper scales the Mountain : the Unwise one becomes a man of Wise speech :
And, the Blind one Sees the three worlds, when he becomes Holy, through the Guru's Grace. *[1]*
Such is the Glory of the Saints,
That, Associating with them, one is rid of all one's Dirt, and myriads of one's Sins being dispelled, one's Mind becomes Immaculate. *[1-Pause]*
Such Meritorious is the Worship of the Lord that even an Ant overpowers an Elephant.
For, he whom the Lord Owns, him He Blesses with fearlessness. *[2]*
The Lion becomes a Cat ; and a mere Straw, a Speck, assumes (as if) the height of a Mountain, **P. 810**
And they, who strive ever for a trite, become the masters of Treasures. *[3]*
Which of Thy Praises shall I utter, O Lord ; for boundless are Thy Praises.
Bless me with Thy Name, in Thy Mercy, O God ; yea, me who am bereft[1] of Thy Vision. *[4-7-37]*

Bilāwal M. 5

Man indulges in Ego and Strife and Greed and tastes of the tongue :
Yea, involved in the household, he commits Guile and is lost in Vice. *[1]*
My Eyes have Seen now, by the Guru's Grace,
That, without the Lord's Name, dominions and riches and beauty are all vain. *[1-Pause]*
All beauty, the fragrance of incense, and the joys of raiments and indulgence in sense-pleasures,
Become defiled when a Sinning body enjoys them. *[2]*
Wandering through many lives, one becomes a man, and this body then is shattered in a moment :
So, if one loses this lone opportunity, he wanders through myriads of re-births. *[3]*
By the Lord's Grace, one attains to one's Guru ; and, Contemplating the Lord, one enters into the State of Wonder.
One is then ever in Peace and Poise and Bliss and hears the Music of the Soul. *[4-8-38]*

---

1. ਹੀਤਾ (रीता) : (Sans. रिक्त), devoid of, without.

Bilāwal M. 5

The Saint's Feet are the Boat wherewith one Crosses the Sea (of Existence),
And one finds one's Path even in Wilderness, for, the Mystery is Revealed to him by the Guru. *[1]*
He Loves his Lord : yea, Cherishes he his God.
And, downsitting and upstanding, he keeps the Lord in his Mind. *[1–Pause]*
The five Thieves take to their heels when he repairs to the Fellowship of the Saints ;
His Capital remains whole, and earns he immense Profit, and arrives at his Home with Glory. *[2]*
Moveless is his Seat : his Cares are dispelled, and he wavers not ;
His illusions are shattered, for, he Sees the Lord with his own Eyes. *[3]*
The Lord is the Immeasurable Treasure of Virtue, our Meritorious God ; which of His Merits then shall I Sing of ?
I've obtained the Nectar of the Lord's Name, through the Society of the Saints, and so I ever Sing His Praise. *[4–9–39]*

Bilāwal M. 5

Vain are the days one passes without the Saint :
(For), when I Meet with him, my Doubts are dispelled and I'm Emancipated. *[1]*
I'm a Sacrifice unto the moment when I Meet with the Saint.
I'll Dedicate my body and mind to him again and over again. *[1–Pause]*
This (selfhood) he has made me shed and this (humility) he has inculcated in me,
And, now I've become the Dust for all to tread upon, and my sense of Ego is dispelled. *[2]*
The thoughts of slander and injury to others—these I have cast into the fire.
And such is the Mercy of my *Kindly* Lord that I See Him ever so near, for, He is never far. *[3]*
My body and mind are Comforted and I've found Deliverance from the world ;
And now my love, my conscious Mind, my vital-breath, and my affluence are dedicated to the Vision of the Lord. *[4–10–40]*

Bilāwal M. 5

I'll Serve Thy Devotee, O Lord, and wipe his Feet with my Hair :
I'll Surrender my Head[1] to him to hear from him Thy Glorious Praise. *[1]*
Meeting with Thee, my mind is Awakened : so Meet me Thou, O my Compassionate Lord,
For, Cherishing Thee, my *Kindly* Lord, my Mind is ever in Bliss. *[1–Pause]* **P. 811**
O God, Thy Saints are the deliverers of the whole world : so I'll seek their Refuge[2].
Bless me, O Lord, with the Dust of Thy Saint's Feet. *[2]*
I am neither Wise nor Knowing[3], nor have I done any good.
But, deliver me, O Thou, from the snare of Fear and Doubt and Attachment (to sense-desires).
I Pray to Thee, O Lord of Mercy, my Father, who Sustains me ever :
"Bless me, that I Sing Thy Praise in the Society of the Saints which is the Home of Bliss[4]". *[4–11–41]*

Bilāwal M. 5

That, O God, what Thou Wishest to Do, Thou Doest : for, there is naught else but Thee :
And, such is Thy Splendour that Seeing it, the couriers of the *Yama* touch one not. *[1]*
Through Thy Grace, O Lord, one is Emancipated and one's Ego is stilled :
O Thou All-powerful God, O Thou Perfect God of gods ! *[1–Pause]*
I have searched through and through and found that without Thy Name, all else is False .
The joys of life one can gather only from the Saints, and the Lord is the Fulfiller of all. *[2]*
I am dedicated to whatever Thou Wantest me to do and have shed all my cleverness ;
For, Thou, my Compassionate Lord, Pervadest all, all over. *[3]*
I ask everything of Thee : by Good Fortune, one attains what one seeks from Thee.
This is the submission of Nānak : "O Lord, I live only if I Sing Thy Praise". *[4–12–42]*

---

1. *Lit.* forehead.
2. ਪਾਲ (पाल)=ਪੱਲਾ : *lit.* edge of the garment.
3. ਉਕਤਿ (उकति)=ਯੁਕਤਿ : *lit.* argument.
4. ਸੁਖ ਸਾਲ (सुख साल)=ਸੁਖਸ਼ਾਲਾ : the abode of peace or joy.

Bilāwal M. 5

If one abides in the Society of the Saints, all one's Sins are dispelled;
And one is Imbued with the Love of the Lord and is cast not into the womb again. *[1]*
Uttering the Lord's Name, one's tongue becomes Pure:
Yea, one's body and mind are purged of Sin, if one Contemplates the Guru's Word. *[1-Pause]*
One is Satiated, Tasting the Essence of the Lord, and, one's Mind is in Bloom :
And one's Intellect is manifestly Illumined : and the inverted Lotus (of the mind) blossoms forth. *[2]*
One is Content, Cool and at Peace, for, all one's Craving is stilled;
And the mind's wander-lust is tranquilled and one abides in the Immaculate Abode (of the Self). *[3]*
The Lord, the Protector of all, Protects him, and his Doubts are burnt to ashes:
Now that I'm Blest with the Treasure of the Name, Seeing the Guru's Vision, I am wholly in Bliss. *[4-13-43]*

Bilāwal M. 5

I'll be Blest if I fan, and bring water and grind corn for Thy Devotee, O Lord;
I'll cast my dominions and overlordship into the fire. *[1]*
I'll cling to the Feet of the Servant of Thy Saint,
And abandon the rich, even if they be the rulers of the earth. *[1-Pause]*
The unbuttered bread of the Saints for me is the Treasure of Bliss :
But if the worshipper of Māyā has a myriad delicacies to offer, these will be as poison to me. *[2]*
If one decks oneself with the torn blanket of the Saints, one is rendered not Naked.
But the silken raiments[1] that a *Shākata* wears, protect not his Honour. *[3]*
If one joins hands with a *Shākata*, his union lasts not long:
But if one Serves the Lord's Devotee, he is Emancipated both here and Hereafter. *[4]*
Everything comes from Thee, O Lord, for, Thou art the Creator of the Creation.
And if one is Blest with the Vision of the Saint, he Sings ever Thy Praise. *[5-14-44]* **P. 812**

Bilāwal M. 5

With my ears I hear the Lord's Name : with my tongue I utter the Lord's Praise,
And with my head and hands on the Saint's Feet, I Contemplate the Lord's Name. *[1]*
O Compassionate Lord, Bless me with this Boon
That I apply the Dust of the Saint's Feet to my Forehead; *[1-Pause]*
And, becoming the lowliest of the lowly, I pray to him ;
And, shedding my Ego, Wash his Feet, and so Merge in the Being of the Saint; *[2]*
And I may forsake not my Lord even for a moment, and may seek not another's Door,
And Meet with the Guru of the Blessed Vision, and still my Ego and love of the Other; *[3]*
And Embellish myself with Truth, Contentment, Compassion and Righteousness,
And my Bridehood becomes Fruitful, and I Attain to my Lord. *[4-15-45]*

Bilāwal M. 5

This Truth has become manifest that eternally True is the speech of the Saints;
And he, whose Association is with the Saints, he Meets with his Lord, the King. *[1]*
This is how one's Faith is confirmed that, Contemplating Him, one gathers Bliss.
While the others prattle in vain, the Guru brings the Lord into the Mind's Home. *[1-Pause]*
Whosoever seeks his Refuge, without doubt, he saves his Honour,
And in the field of *Karma*, he sows the Lord's Name, for, all-too precious is this opportunity. *[2]*
The Lord, the Inner-knower, is All-in-all, and He Does everything He Wills;
And Purifies He myriads of Sinners, for, such is the innate Nature of God. *[3]*
O men, be not led astray by the illusion of Māyā,
For, the Lord will Save the Honour of the one whom He Approves[2]. *[4-16-46]*

Bilāwal M. 5

He who has Built thy precious body out of the dust,
And Covered up many Sins of thy mind, under the cover of thy sparkling skin, *[1]*
Why forsake such a Lord?
For, he who abandons his God and loves the Other, returns to the dust. *[1-Pause]*

---

1. ਸਿਰਪਾਉ (सिरपाउ) : *lit.* a garment that covers from head to feet : a robe of honour.
2. ਪਹਿਰਾਇਆ (पहिराइआ) : *lit.* robed (with honour).

Contemplate Him with every breath and tarry not,
And give up all other involvements and false loves and Attune thyself to thy God. [2]
He, who being One and also Many, has Manifested Himself in a myriad ways.
Serve thou that Transcendent Lord, being Instructed in the Wisdom by the Guru. [3]
Highest of the high is He and He is ever called the Companion of all.
O Lord, make me Thy Slave, yea, the Slave of Thy Slaves. [4-17-47]

Bilāwal M. 5

I lean only on Govind, and have forsaken all other hopes :
For, my Lord is the Perfect Treasure of Virtue and He is my most Powerful Lord. [1]
The Lord's Name is the Devotee's Mainstay, and be seeks but His Refuge :
Yea, the Saints lean only on their Lord, the God of gods. [1-Pause]
The Lord Himself Protects ; Himself He Blesses, Himself He Sustains all :
And He is Compassionate to the meek, the Treasure of Mercy, and Protects He us every moment. [2]

P. 813

That what the Lord is doing, in that is His Glory ;
And this is the Instruction also of the Perfect Guru that Bliss is in the acceptance of His Will. [3]
The Lord's Devotee sheds his care, anxiety and calculations and Knows he the Lord's Will,
And is Imbued with the Love of the Lord who dies not, nor leaves our hand. [4-18-48]

Bilāwal M. 5

Meeting (with the Guru), one sheds one's Sins ; one's (inner) Fire is quenched, and one is Comforted.
Yea, he who had fallen into the Blind Well, him (the Lord) Pulls out. [1]
They alone are our Friends, we are the Dust of their Feet,
Meeting with whom we are at Peace, and who Bless us with the Life of the Soul. [1-Pause]
That what was Writ in the past, one gathers now,
And one abides in the Society of the Lord's Saints and all one's Wishes are fulfilled. [2]
His Fears of the three worlds are dispelled and he finds his Seat in Peace,
And the All-powerful Guru is Merciful to him and Blesses his mind with the Lord's Name. [3]
O Lord. Thou art the Mainstay of Nānak he leans only on Thee—
O Thou, the Creator and the Cause, our All-powerful, Unfathomable and Infinite Lord ! [4-19-49]

Bilāwal M. 5

He alone is Impure, Low and Poor who forsakes his Lord.
For, he, the Unwise[1] one, Realises not his Creator-Lord and asserts his Ego. [1]
He alone is in Pain who forgets his God : he alone is in Joy who Cherishes Him in the Mind.
The Saints are in Bliss, for they Praise ever their Lord. [1-Pause]
He raises the Low High ; the High He reduces in an instant.
Nay, no one can evaluate the Magnificence and Glory of my Master. [2]
Seeing for a brief time the beauteous play (of the world) dawns the day of death.
The dream then ends like a dream and that what one earns here goes along with him in the Yond. [3]
O All-powerful Lord, the Cause of causes, I seek Thy Refuge,
And Contemplate Thee ever : yea, I am ever a Sacrifice unto Thee. [4-20-50]

Bilāwal M. 5

I'd bring water for Thy Saints on my head : yea, I'll Wash their Feet with my hands :
I'll ever be a Sacrifice unto Thee, O Lord : for, I Live only when I See Thy Vision. [1]
Whatever be the Wish of my mind that my God Fulfils :
I'll sweep[2] the floor of the Saint's abode : and wave the fan[3] over his head. [1-Pause]
The Saints Utter but the Nectar-Word : Hearing it, it sinks in my Mind ;
And am Satiated and Content with its Flavour, and quench the Fire of Vice within. [2]

---

1. ਬਿਗਾਨਾ (विगाना)=ਬੇਗਿਆਨਾ : unwise.
2. ਸੂਹਨੀ (सूहनी) : (Sans. समूहनी), broom.
3. ਬੀਜਨੁ (बीजनु) : (Sans. व्यजनम्), a fan.

When the Saints Worship my God, I too join with them to Sing His Praise.
And pay (also) my Obeisance to the Saints, and apply the Dust of their Feet to my Face. *[3]*
Upstanding and downsitting, I'd Contemplate Thy Name : let this be my only Deed, O God.
Prays Nānak : "O Lord, Bless me that I Abide ever in thy Refuge". *[4-21-51]*

Bilāwal M. 5

He alone Crosses the Sea (of Existence), who Sings the Lord's Praise,
And abides in the Society of the Saints by Good Fortune. *[1]*
I, Thy Slave, O Lord, Live, hearing Thy Word uttered by the Saints **P. 814**
Whose Glory is Manifest to the three worlds : this is how Thou Savest the Honour of Thy Slaves. *[1-Pause]*
The Lord has pulled me out of the Sea of Fire and tranquilled my mind
By sprinkling the waters of the Nectar-Name : thus does the Guru take care of me. *[2]*
The recurring Pain of birth and death is past and I find my Seat in Bliss :
The Lord snaps the Bonds of Desire and Doubt, and the Lord is Pleased with me. *[3]*
Know ye, the Lord is All in-all and there is not another without Him :
And one finds Bliss in the Society of the Saints and in naught else. *[4-22-52]*

Bilāwal M. 5

The Lord has snapped my Bonds and He is Compassionate to me.
The Transcendent Lord, our Master, is Merciful to the meek and His Eye of Grace Blesses all. *[1]*
By the Perfect Guru's Grace, my Malady (of Desire) and the Pain (of Sin) are stilled,
And my body and Mind are Comforted and in Peace : yea, my Lord is worthy of being Dwelt upon. *[1-Pause]*
The Lord's Name is the Cure-all : Blest with it, no Malady afflicts us ;
And our body and Mind are in love with the Saints, and we know no Pain. *[2]*
I Contemplate the Lord's Name, Attuned to Him from within :
Yea, I am purged of my Sins, and rendered Pure in the Refuge of the Saints. *[3]*
He, who Hears and Contemplates the Lord's Name, all his Maladies are over.
Nānak Utters the great *Mantram* (of the Name), and Sings he ever the Lord's Praise. *[4-22-53]*

Bilāwal M. 5

Out of the Lord's Fear springs Devotion to the Lord : and one is Tranquilled from within.
Contemplating the Lord's Name, all one's Doubts and Delusions are dispelled. *[1]*
He, who Meets with the Perfect Guru, into him comes Peace,
And he sheds his self-willedness, and hears he the Wisdom (of the Lord). *[1-Pause]*
Dwell thou ever on thy Beneficent God, the *Purusha*,
And forsake not Him ever, thy Infinite, Boundless Lord. *[2]*
Imbued with the Love of His Lotus-Feet, Wondrous seems He, the God of gods.
And he, on whom is His Grace, he is Yoked to the Service of the Lord. *[3]*
I've sucked-in the Nectar-Name of the Lord and my body and Mind are in Ecstasy :
So, let me forsake not ever my Lord of Supreme Bliss. *[4-24-54]*

Bilāwal M. 5

My Desire is quenched, my Selfhood is dispelld : my Fear and Doubt have hastened away.
I have attained Peace and my Mind is in Joy : the Guru has kept his Faith (with me). *[1]*
O Brother, Contemplating the Perfect Guru, my Pain is stilled,
And my body and mind are Comforted and I have found Bliss. *[1-Pause]*
Dwelling on the Lord, I was Awakened from my Slumber ; and Seeing Him, I was Wonderstruck.
And Drinking the Lord's Nectar, I was Satiated ; O, Wondrous is its Taste. *[2]*
I am myself Emancipated : my Companions too have Swum Across and, all my Lineage and Kindreds are Saved.
So Fruitful is the Service of the Guru that one shines in Purity at the Lord's Court. *[3]*
I am Low and Supportless, Ignorant and shorn of Merit. **P. 815**
But the Lord has Blest me in His Mercy and I have become His Slave. *[4-25-55]*

Bilāwal M. 5

The Lord is the only Refuge of His Devotees : There is no other place but His to go to.
His Name alone is our Power, our Family and our Riches ; He is the only Court of Justice. *[1]*
The Lord, in His Mercy, Saves the Honour of his Servants,
And the slanderers are consumed in their own Fire, and the *Yama* seizes and destroys them. *[1–Pause]*
The Saints Dwell upon the One Lord, for, they know not another :
They pray only to the One God who Pervades all. *[1]*
I have heard this old story uttered by the Saints,
That the Lord Destroys all the Evil-doers, and Honours His Devotees. *[3]*
Nānak utters the Truth which is manifest to all :
That the Lord's Devotees, who seek the Lord's Refuge, shed all their Fears. *[4–26–56]*

Bilāwal M. 5

The Lord snaps all our Bonds, He has all the Powers in His Hands :
One is Released in no other wise ; Save me, O Save me, my Lord. *[1]*
O God, I've sought Thy Refuge, for, Perfectly Compassionate art Thou.
Bless me that I shed the love of the world and I am Emancipated by Thee. *[1–Pause]*
I am lured away by Hope, Illusions, Vice and Attachment :
I cherish False values and know not my Transcendent Lord. *[2]*
O Thou Infinite Light, the Perfect *Purusha*, all life belongs to Thee.
And I'll remain as Thou wilt Keep me, O my Boundless, Unfathomable God ! *[3]*
O Thou Cause of causes, All-powerful Master, Bless me with Thy Name :
For, I Swim Across, only if a Sing Thy Praise in the Society of Thy Saints. *[4–27–57]*

Bilāwal M. 5

O mind, who is it that fell not, leaning on thy hope ?
Lured by Māyā, the great Enticer, everyone went the way of Hell. *[1]*
O vicious[1] mind, I trust you not, for, you are intoxicated with your self.
Like the donkey, you can be untethered only when on your back is the load (of God). *[1–Pause]*
You destroy all the Merit of (past) Austerities, Contemplation, and Self-control ; and the Rod of the *Yama* strikes your head ;
For, you, O wretch[2], Dwell not on the Lord in the *Now*, and so suffer shamefacedly the Pain of Transmigration. *[2]*
The Lord, our Eternal Friend, to Him you are ever opposed.
And the five Highwaymen rob you and you are subjected to immense Pain. *[3]*
Nānak seeks the Refuge of the Saints who have overpowered their mind ;
And surrenders he his body, mind and riches to the Servants of the Lord. *[4–28–58]*

Bilāwai M. 5

When I made an effort to Contemplate the Essence of Peace, I was in Bliss :
And, Dwelt I on the God's Name, the Essence of Wisdom. *[1]*
O, I Live only if I Enshrine the Guru's Lotus-Feet in the Mind,
And when I Meditate upon the Transcendent Lord, I drink-in the Lord's Nectar-Name. *[1–Pause]*
When the creatures crave for their God, they abide in Joy,
And they think of the good of others, and no harm comes to them. *[2]* **P. 816**
Blessed is the place, Blessed the in-dwellers[3], wherein is Contemplated the Lord's Name,
And His Praises Sung ever and his Discourse Uttered : there, there is nothing but Gladness and Poise and Peace. *[3]*
Forsake Him not therefore, who is the Support of the supportless :
Nānak but seeks the Refuge of Him in whose Hands lies everything. *[4–29–59]*

Bilāwal M. 5

He who bound thee (to the womb) and then released thee into a world of joy,
Dwell ever on His Lotus-Feet that thou art in Cool Comfort. *[1]*

---

1. ਖੁਟਹਰ (खुटहर)=ਖੋਟਹਾਰ : evil-intentioned.
2. ਭਾਂਡ (भांड) : (Sans. भंड) ; *lit.* a buffoon, jester, mime ; of a mixed caste.
3. ਬਸੰਤ (बसंत)=ਵਸੰਤ ; ਵਸਨ ਵਾਲੇ : in-dwellers.

Neither in life nor in death is Māyā of any avail to us,
But rare is the one who loves his only Creator-Lord. *[1-Pause]*
O man, it is thy God who makes thee warm and cool, and pulls thee out of the suffocating Heat[1].
And Turns an Ant into an Elephant, and Mends the Cuts (of thy life). *[2]*
It is thy Lord who Creates the four life-sources ;
So, Fruitful is the Deed which makes thee Contemplate Him with Discrimination[2]. *[3]*
I can do naught, O Lord, so I seek the Refuge of Thy Saints.
O Guru, pull me out of the Blind Well of the all-enveloping Desire. *[4-30-60]*

Bilāwal M. 5

I search my Lord out in the woods and in habitations :
Yea, my God who is Mysterious, Undeceivable and Eternal[3]. *[1]*
O, when shall I See my Lord with the love of my Soul ?
Than waking is better the dream-state in which one Abides with one's Love. *[1 Pause]*
When I hear the caste-ridden Shāstras, the desire to See Him is sated not ;
For, the Lord has neither from, nor sign, nor is made up of five elements, and Eternal is He, for ever the same. *[2]*
Rare are the Yogis, the Lord's Saints, who delineate such a Form.
Blessed are they, the Angelic beings, whom God Meets in His Mercy. *[3]*
He is within us, and also without : He Dispels all our Doubts.
Says Nānak : "Perfect is the Destiny of him who Meets my God". *[4-31-51]*

Bilāwal M. 5

Wonderstruck are Thy Creatures, O Lord, Seeing Thy Glory.
I've paid off Thy Debt (by Dwelling on Thee), for, the Guru, by his Grace, Blest me thus. *[1]*
I am Blest with the inexhaustible Treasure of the Word, which **howsoever I expend lasts to the end.**
Yea, Perfect is this Treasure which is exhausted never. *[1 Pause]*
I Contemplate the Lord in the Society of the Saints, for, Infinite is the Treasure of my Lord.
And He instantaneously Blesses me with *Dharma,* the worldly weal, the nuptial joys and Emancipation. *[2]*
Thy Devotees, O Lord, Contemplate Thee, single-mindedly, in Thy Love ;
And in-gather Thy Riches of which there is no end. *[3]*
I seek Thy Refuge, O God ; O Glory be to Thee, my Lord :
O my Infinite Master, I can find not Thy end. *[4-32-62]*

Bilāwal M. 5

Contemplating the Perfect Lord, I am Fulfilled,
(Following) The Saints (who) Abide ever in the Abode[4] of their Creator-Lord. *[1-Pause]*
And (now) no Malady afflicts me, for, I Pray always to the Guru. **P. 817**
My Refuge is the Lord, my King, the Capital-stock of His Devotees. *[1]*
So Perfct is His Treasure that it is exhausted never.
His Lotus-Feet are Enshrined in my body and Mind : yea, of Him who is Unfathomable and Infinite. *[2]*
All abide in Peace and earn Merit : Being with Him, one is shorn of nothing.
By the Guru's Grace, I've Met with the Perfect Lord of the earth. *[3]*
All acclaim my Victory. : Blessed is the Abode of Truth.
Nānak has Contemplated the Lord's Name, the Treasure of Peace, and attained to the Perfect Guru. *[4-33-63]*

Bilāwal M. 5

Contemplate thy Lord and be ever in Health :
Yea, it is the eternal Sceptre of Rama with which one smothers all one's Maladies. *[1-Pause]*
Dwell thou ever on the Perfect Guru and enjoy all Joys.
I am a Sacrifice unto the Saints by whose Grace I've Attained to my God, *[1]*
Cherishing whom one finds Peace and ends one's Separateness from God.
Nānak seeks the Refuge of the Lord who is the Cause of all causes. *[2-34-64]*

---

1. ਘਾਮ (घाम) : *lit.* heat of the sun; sunbeams, sunshine.
2. ਨਿਰਤਿ (निरति)=ਨਿਰਣੇ ਨਾਲ : (From Sans. निर्णय), with discrimination.
3. *Lit.* unpierceable.
4. *i.e.* the Society of the Saints.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadas

I've abandoned all other efforts : for, my Cure is in the Lord's Name.
Through it, I'm rid of my Sins and my Maladies, and my mind is in Cool Comfort. *[1]*
Contemplating the Perfect Guru all my Pain is stilled :
Yea, the Lord, my Protector, has Saved me in His Mercy. *[1–Pause]*
The Lord has pulled me out of the world's Quagmire, and Owned me as HisO wn.
And, Dwelling on the Lord, my body and my mind are Comforted, and I've become Fearless. *[2-1-65]*

Bilāwal M. 5

The Lord's Blissful Hand is on my Forehead : He has Blest me with His Name.
Blessed is the Service of the Transcendent Lord, for, through it, one never comes to Grief. *[1]*
The Lord Himself Saves the Honour of His Devotees.
The Saint, who Cherishes the Lord, is Blest with Glory. *[1–Pause]*
The Lord's Servant seeks the Refuge of His Lotus-Feet : He is his vital-breath.
And, the Lord Meets him all-too-spontaneously, and his Light Merges in the All-light. *[2-2-66]*

Bilāwal M. 5

The Lord has Himself Blest me with the Refuge of His Lotus-Feet :
When the Devotee seeks His Refuge, eternal becomes his Glory. *[1]*
Blessed is the Service of the Infinite Lord, our Saviour :
My Lord has Established His Own Blessed Rule[1] in the city of Rām Dās. *[1-Pause]*
I ever Dwell upon Him and so I am never in Pain.
Says Nānak : "When one Praises the (Lord's) Name, all one's adversaries are scared away out of Fear (of the Lord's Power)". *[2-3-67]*

Bilāwal M. 5

Let us Contemplate our Lord, body and soul, Joining the Society of the Saints.
For, when one Utters the Lord's Praise, the *Yama* hastens away from afar. *[1]*
He, who Dwells upon the Lord's Name, is ever Awake.
Him affect not either *Tantra* or *Mantra* : no evil eye is cast upon him. *[1-Pause]* **P. 817**
His Lust and Wrath and Ego and love of the self are dispelled :
He who seeks the Lord's Refuge, he is Imbued with Bliss and Love of the Lord. *[2-4-68]*

Bilāwal M. 5

The key to one's life is in the Lord's Hands : I do whatever the Lord Commands ;
And the Lord is Pleased with me and I fear no one, nay nothing. *[1]*
No Pain will afflict thee if thou Cherishest thy Transcendent God.
And the Couriers of the *Yama* will come not near thee, O loved disciple of the Guru ! *[1-Pause]*
The Lord is the All-powerful Cause of causes : without Him, there is not another.
Nānak but seeks the Lord's Refuge, for, He alone is our Mainstay. *[2-5-69]*

Bilāwal M. 5

Contemplate thy Lord and the abode of Pain (within thee) is demolished ;
And thou findest Peace in the Society of the Saints and thy mind wanders not again. *[1]*
I am a Sacrifice unto the Guru's Feet :
Seeing him I am ever in Bliss and Joy, and Sing the Lord's Praise. *[1-Pause]*
To Discource upon, and Sing, His Praise, and to Hear the Unstruck Melody (of the Soul) then become the objects of my life.
And the Lord is Pleased with me, and my heart's Desires are fulfilled. *[2-6-70]*

Bilāwal M. 5

This is the Prayer of Thy Servant : "O Lord, Illuminte my heart :
And let all my Sins be dispelled, by Thy Grace, O Transcendent God. *[1]*

---

1. ਰਾਮ ਰਾਜ (राम राज) : Rāmarājya is identified with the rule of absolute justice and righteousness.

O Lord, I lean on Thy Lotus-Feet, for, Thou art the Treasure of Virtue.
I seek to Sing Thy Praise and Contemplate Thy Name so long as there is life in me. *[1–Pause]*
Thou art my Father, Mother and Kinsman ; yea, Thou Pervadest all.
Nānak seeks Thy Refuge for Immaculate is Thy Praise. *[2–7–71]*

Bilāwal M. 5

If one Sings the Praise of the All-powerful[1] Lord, everyone wishes him well.
All acclaim him as a Saint, and the Lord's Devotees come to greet him. *[1]*
And he is Blest by the Perfect Guru with Bliss and Poise and Gladness,
And everyone is compassionate to him, for, he Reflects on the Lord's Name. *]1–Pause]*
Our Lord, of Unfathomable Virtues, Pervades all, all over ;
And Blest with His Support, His Devotees ever abide in Bliss. *[2–8–72]*

Bilāwal M. 5

My Compassionate Lord has Hearkened to my Prayer, in His Mercy ;
And has Preserved the Honour of His Servant : O dust be in the mouth of the slanderer. *[1]*
Now no one means thee ill, O friend, for, thou art the Slave of the Guru.
And, Thy Transcendent Lord has Saved thy Honour with His Protecting Hands. *[1–Pause]*
There is only One **Beneficent** Lord of all the beings, nay, there is not another.
Prays Nānak : "O Lord, I lean only on Thee." *[2–9–73]*

Bilāwal M. 5

My Lord has Saved my friends and mates
All my slanderers have been reduced to dust and I have become Care-free. *[1–Pause]*
When I Met with the Guru, I was wholly Fulfilled. **P. 819**
Glory be to the Lord whose Service avails ever. *[1]*
Highest of the high, Infinite, beyond measure, is the Lord, in whose Hands are all His beings.
Nānak has sought the Refuge of God who Abides with him at all times. *[2–10–74]*

Bilāwal M. 5

Contemplating the Perfect Guru, He has become Merciful to me.
The Saint has shown me the Path and the Noose of the *Yama* is loosed for me.
Singing the Lord's Name, my Pain and Hunger are stilled,
And I am Blest with Poise and Gladness and Bliss, and I am wholly Fulfilled. *[1–Pause]*
My (inner) Fire is quenched and I am Cooled : the Lord Himself has Protected me.
Nānak seeks the Refuge of God, Wondrous is whose Glory. *[2–11–75]*

Bilāwal M. 5

Blessed is the place, Blessed the earth, where one Sings ever the Lord's Name.
(There), one's Fears and Doubts are dispelled and one is wholly Fulfilled. *[1]*
Abiding with the Saints, one rests in the Peace of Poise :
Yea, Blessed is that moment when one Contemplates the Lord's Name. *[1–Pause]*
And, Glorious becomes he in the world whose name no one knew[2] before.
Nānak seeks the Refuge of that Lord who Knows all hearts. *[2–12–76]*

Bilāwal M. 5

My Malady is over : the Lord Himself has Blest me with Peace and Joy.
O, Glorious and Wondrous is my Lord : it is He who has Blest me (thus). *[1]*
My Guru-God has been Merciful to me and has Saved my loved one[3].
I have sought the Refuge of One who is ever our Support. *[1–Pause]*
The Prayer of the Lord's Devotee never goes waste.
Nānak leans on his All-powerfull Lord who is the Treasurs of Virtue. *[2–13–77]*

---

1. ਸਰਬ ਸਿਧਿ (सरब सिघि) : he, who possesses all miraculous or exta-psychic powers.
2. ਪਹਨਾਮ (पहनाम) : (Persian, ਪਿਨਹਾਂ), hidden.
3. *Lit.* brother, companion.

Bilāwal M. 5

They, who forsake the Lord of Life, come and go again and over again :
(But), the Transcendent God is ever Served by His Devotee who is ever Imbued with His Love. *[1]*
Peace and Poise and Joy are his, and his Desires are all fulfilled :
And receives he Bliss from the Saints by Dwelling on the Lord, the Treasure of Virtues. *[1-Pause]*
Hear Thou my Prayer, O my God, the Inner-knower of all hearts :
O Thou, who Pervadest all space and interspace and who art the Master of me. *[2-14-78]*

Bilāwal M. 5

The Lord is my Refuge and even the hot winds touch me not :
I am girdled all around by God[1] : so, Pain afflicts me not. *[1]*
I've Met with the Perfect Guru who has brought about this happy consummation,
And Blest me with the Cure-all of the Lord's Name and I am now Attuned to the One alone. *[1-Pause]*
The Protecting Lord has Saved me, and all my Maladies are past.
Says Nānak : "The Lord is Merciful to me, for, He has Blest me with His All-powerful Support". *[2-15-79]*

Bilāwal M. 5

The Lord has Himself Saved us, His children ; He is our only Transcendent Lord, the God of gods.
Yea, He has Blest us with Peace, Poise and Bliss and my Service is Approved by the Lord. *[1-Pause]*

P. 820

The Lord has Himself heard the Prayer of His Devotees,
And Dispelled our Maladies and Given us Life : how great is the Glory of God ! *[1]*
The Lord has Forgiven my Sins by virtue of His Own Powers :
And Blest me with the fruit of my heart's Desire : O Sacrifice am I unto my Lord. *[2-6-80]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 Chaupadās, Dupadās

O my Love, let me not hear
What the *Shāktas* hymn and prattle in vain. *[1-Pause]*
Let me Serve only Thy Saints, and do only this Holy Deed,
And be Blest with Fearlessness, O Beneficent One, and Sing Thy Praise in the Society of the Saints. *[1]*
Let my tongue Sing of Thy Unfathomable Virtues, and let my Eyes be filled with Thy Wondrous Vision.
O Thou Dispeller of Sorrow, be Merciful to me, that I Enshrine Thy Feet in my Mind. *[2]*
Bless me with the nobility (of the earth) which is beneath all men's feet and covers their nakedness (with its bounties).
And let me Cherish Thy *Mantram* which makes me lose my Ego. *[3]*
Unweighable and Infinite art Thou, O Lord ; but Thou, in Thy Beneficence, art the Lover of Thy Devotees.
Yea, whosoever has sought the Refuge of Nānak, the Guru, he is Blest with Fearlessness and Bliss. *[4-1-81]*

Bilāwal M. 5

O Master, Thou art the Life of my life.
I pay my Obeisance to Thee ever ; I am a Sacrifice unto Thee. *[1-Pause]*
Upstanding and downsitting, awake or in sleep, I Cherish Thee alone, my God,
And my mind's Pleasure and Pain I place only before Thee. *[1]*
Thou art my Refuge, my Power, my Intellect, my Family :
And, whatever Thou Doest, with that I am Pleased ; and, Seeing Thy Lotus-Feet, I am at Peace. *[2-2-82]*

Bilāwal M. 5

I hear, O Lord, that Thou Emancipatest all.
Yet, I've forsaken Thee in the Society of the Apostates and those intoxicated with Desire. *[1-Pause]*

1. ਰਾਮ ਕਾਰ (राम कार) : *lit.* the line drawn by Sri Rāmchandra in front of his cottage in the forest which he had instructed his wife not to cross so that no harm comes to her.

I've gathered Poison and cast out Thy Nectar from the mind :
I am involved in Lust, Wrath, Greed and Slander, and have cast aside Truth and Contentment. *[1]*
O Lord, I seek Thy Refuge : pull me out of the Quagmire of these.
I pray to Thee : "O God, Save my poor Soul through Thy Saints". *[2-3-83]*

Bilāwal M. 5

I hear Thy Gospel, O Lord, from Thy Saints,
For, Thy Saints ever echo Thy Praise and are filled with Thy Song-Divine and Bliss. *[1-Pause]*
Thou, O Lord, in Thy Mercy, Ownest us as Thy very Own, and Blessest uswith Thy Name :
And then we Sing Thy Praise ever, and we shed our Lust and Wrath. *[1]* **P. 821**
And Seeing Thy Vision, we are Satiated, and Thy Elixir becomes our Feed.
O God, I seek Thy Refuge : Bless me, in Thy Mercy, with the Society of Thy Saints. *[2-4-84]*

Bilāwal M. 5

The Lord has Saved me, His Devotee,
And Blest me, in His Mercy, with His Name, and all my Woes are dispelled. *[1-Pause]*
O Devotees of the Lord, Sing ye the Lord's Praise : Utter with your tongues the priceless Melody of God :
And your Cravings, accumulated birth after birth, are stilled, and the Elixir of God fills your Soul. *[1]*
I've clung to the Feet of my Blissful Lord, and the Guru's Word I Contemplate,
And I Swim across the Sea (of Material Existence), and my Fear and Doubt are dispelled. O, Glory be to my Lord. *[2-5-58]*

Bilāwal M. 5

The Creator-Lord has rid me of my Malady.
I am a Sacrifice unto my Guru who has Saved my Honour before the whole world. *[1-Pause]*
He has Saved me, His child, Caressing my Forehead with His Hands.
And Blest me with His Nectar-Name. *[1]*
My Honour my Beneficent Lord has Saved,
And whatever Nānak, the Guru, Utters, is Approved of by God. *[2-6-86]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. 5. Chaupadās, Dupadās

The Light of the Guru's Word has Illumined my Mind :
From my inner Temple, the Darkess (of Ignorance) is dispelled, and the Bejewelled Sanctuary of indescribable Beauty is opened unto me. *[1-Pause]*
When I Saw (within), I was lost in its wonder : I can utter not its Glory.
I am Inebriated with its Vision and inextricably weaved into its Splendour, warp and woof. *[1]*
No longer does the snare of the senses entrap me, not a trace of Ego is left within me.
Neither there is any high nor low, neither separate[1] nor veiled[2], and I am Thine as Thou art mine, O God ! *[2]*
The One Supreme Lord Pervades all : the same Yonder of the Yond.
The same is Manifested[3] in the Creation ; the same is Self-contained and the Support of all Life. *[3]*
Purest of the pure, Immaculate, Stainless and without Blemish is He :
Yea, one can find not the end of the Infinite Lord, for, Highest of the high is He. *[4-1-87]*

Bilāwal M. 5

Without the Lord, nothing is of avail to thee.
(Māyā), the enticer, that has lured thee away, only beguiles thee. *[1-Pause]*
One's gold and the beauteous bride and the bridal couch one leaves off in a moment.
But, lured by sex, one is involved in Vice and licks the potion of Poison. *[1]*

---

1. ਬੀਚੁ (बीचु) : that which is in between ; curtain.
2. ਖੀਚਾ (खीचा)=ਖਿਚਿਆ ਹੋਇਆ : stretched (curtain).
3. ਬਿਸਥੀਰਨੁ (बिसथीरनु) : (Sans. विस्तीर्ण) : spread out, expanded ; hence, manifested.

One builds a temple of straw, and beneath it lights fire.
Why then be proud of this (vain) fortress (of the body), and be puffed up by Ego ? *[2]*
The five Demons stand over our head, and **the** seize and twist our hair-ends ; **P. 822**
But one Sees them not, being Blind and Ignorant, and one Sleeps, intoxicated with the Wine (of Vice). *[3]*
The Net is spread out for us, and also the Bait ; and like the bird we are Trapped.
Says Nānak : "I now Contemplate my True Guru, the *Purusha*, that my Bonds are loosed". *[4-2-88]*

Bilāwal M. 5

Infinite and Invaluable is the Lord's Name !
Beloved of my life, it is the Mainstay of my Mind, and I churn it in the Mind as one chews the betel-leaf (in the mouth). *[1-Pause]*
Instructed by the Guru, I have now Merged in Poise, and my body's bodice is Dyed in the Colour of the Lord.
Being Fortunate, I live in the Lord's Presence : (for), my Spouse is Eternal and Wobbles not *[1]*
I need no image, nor incense, nor fragrance, nor earthen lamps to worship Him, for, the Lord is inextricably knit up with my limbs, warp and woof ; yea, He has Flowered in me.
Says Nānak : "The Lord has Enjoyed me, His Bride ; O, how Beauteous and Wondrous is my Bridal Couch !" *[2-3-89]*

Bilāwal M. 5

Uttering the Name of the Lord, I have become a part of His Being.
Since I Met with the Beneficent Saints, I am rid of my Evil nature. *[1-Pause]*
He, the Perfect Lord[1], Fills all : He is the Lord of Peace, Compassionate and Holy,
And my Lust, Wrath, Desire and Ego are dispelled for good. *[1]*
And instructed in the *Mantram* of the Saints, I am possessed of Truth, Contentment, Kindliness, Righteousness and Purity.
Says Nānak : "He, who Realises the Lord in the Mind, to him is Revealed the entire Mystery (of the Lord)". *[2-4-90]*

Bilāwal M. 5

What are we poor creatures ? We can describe not even a shade[2] of Thee.
For, neither Brahmā nor Shiva, nor the adepts, nor Indra nor sages have found Thy end. *[1]*
What shall I say : I can say not a thing :
But, whatever I See, I See the Lord Pervading every thing. *[1-Pause]*
Where there is staggering Wilderness on the *Yama's* Path, there Thou, O Lord, art my Companion and Mate.
I have sought Thy Refuge, O Lord, and taken to Thy Feet, O Guru : it is Thee who hath Thyself Revealed Thy Mystery to me. *[2-5-91]*

Bilāwal M. 5

Of Unfathomable Form, Eternal, the Creator, Purifier of the Sinners, is Thy Lord : Contemplate thou Him.
Repairing to the Feet of the Saints, one Attains to Thee, O my Wondrous Lord ! *[1]*
Which is the Way, which the Discipline of life,
O Wise one, how is my Lord to be Dwelt upon ? *[1-Pause]*
If one man serves another, the one served ever keeps it in the mind. (Will not God) ?
Says Nānak : "I seek Thy Refuge, O Ocean of Peace, and I lean only on Thy Name.". *[2-6-92]*

Bilāwal M. 5

Seeking the Refuge of the Saints, I Serve them ;
And I am freed of all other involvements and the world's Strife, and my Bonds are loosed. *[1-Pause]*
And I am ever in Poise and Bliss, Blest with the Lord's Name. **P. 823**
I can describe not the Joy of the Lord's Essence ; the Perfect Guru has changed the course (of my Mind). *[1]*

---

1. ਦਈ (दई) : (Sans. द्यु, दैव), God.
2. *Lit.* hair.

Now I See my Bewitching Lord in everyone ; no one is devoid of Him, for, All-filling is He.
My Perfect Lord, the Treasure of Mercy, Pervades all : (and Knowing this), my life is Fulfilled. *[2-7-93]*

Bilāwal M. 5

What say you, O my mind, what, indeed, can you say ?
For, The Lord, our Wise Master, Knows all : what then can you say unto Him ? *[1-Pause]*
Unuttered, He Knows the utterance of our hearts ;
Why and whom you deceive then, when the Lord Hears and Sees all within you ? *[1]*
If you Know Him thus, you are ever in Bliss, and you Know naught else but the Creator-Lord.
Says Nānak : "When the Guru is Merciful to you, the Lord's Love within you wears not off". *[2-8-94]*

Bilāwal M. 5

The slanderer always has a fall like the wall of sand ! *[1-Pause]*
For, when he sees an error in someone, he is pleased ; but seeing good, he is full of pain.
He thinks of another's evil, for he can reach not upto him ; and cherishing evil in the mind, he is wasted away. *[1]*
The slanderer forsakes the Lord when his death is near and raises strife with the Saints.
The Lord is my Refuge : so, what can this poor wretch do to me ? *[2-9-95]*

Bilāwal M. 5

O man, why are you strayed thus ?
For He, who is the Doer and the Cause, you deny, though thy Lord Sees and Hears all within you. *[1-Pause]*
You covet Glass and forsake Gold : loving the enemy, you abandon the True Friend.
He that is, seems bitter to you : and that, what is not, seems sweet ; so you are burnt by the Fire of Māyā. *[1]*
Man falls into the Blind Well, and enveloped by Doubt, he is bound to Desire.
Says Nānak : "When the Lord is Merciful, one Meets with the Guru who pulls one out of the Well (of Desire)". *[2-10-96]*

Bilāwal M. 5

My body, mind and tongue are Imbued with the Lord.
I am in Bliss, and my Fears are dispelled : and, I am Blest by the Guru with Gladness. *[1-Pause]*
My Ignorance has been transformed into Wisdom, for, my Lord is All-wise and the Seer.
And He Saves His own : and then no one can harm them. *[1]*
I am a Sacrifice unto the Vision of the Saint, by whose Grace I Dwell on the Lord's Name.
Says Nānak : "I lean only on my Master ; nay, I believe not in another even for a moment". *[2-11-97[*

Bilāwal M. 5

The Perfect Guru has Saved my Honour.
And, I Enshrine the Nectar-Name in my Mind : and the cobwebs of ages have been swept off. *[1-Pause]*
The Demons (within me) are Slain, for, I've Contemplated the Word of the Perfect Guru.
What, indeed, can any one do to me, for, great is the Glory of my God. *[1]* **P. 824**
Dwelling upon Him, I keep ever in Bliss and Enshrine the Lord's Lotus-Feet in my Mind.
I've sought the Refuge of that Lord, for there is no one higher than Him. *[2-12-98]*

Bilāwal M. 5

Let us Contemplate ever the Lord's Name :
And then we are subject to neither Age nor Death, nor Woe : and, in the Lord's Court, we are wholly Fulfilled. *[1-Pause]*
This is the Boon the Guru Blesses us with, that, shedding our self, we take to the Guru's Refuge,
And the Noose of births-and-deaths is loosed for us ; and we are Blest with the Standard of Victory at the Lord's True Court. *[1]*
And one is Pleased with what God Does, and the Ego within one is stilled.
Says Nānak : "I seek the Refuge of One who has Created the whole universe". *[2-13-99]*

Bilāwal M. 5

He who Enshrines the Lord in his body and Mind,
He Sings ever the Lord's Praise and does good to all : yea, priceless is his tongue. *[1-Pause]*

His whole Lineage is Emancipated instantaneously, and his Dirt of ages is cleansed.
Contemplating one's Lord, one passes through the 'Forest of Desire[1]' in Bliss. *[1]*
I've Attained to the Boat of the Lord's Feet wherewith I Cross the Sea of Existence.
Yea, I seek to Attune my Mind to the Devotee of the Lord. *[2-14-100]*

Bilāwal M. 5

Seeing Thy Wondrous Play, O Lord, I am at Peace.
For, Thou art my Master, the Inner-knower, who Abides ever with Thy Saints. *[1-Pause]*
The Lord Establishes and Blesses instantaneously, and from a low Worm He makes one a King. *[1]*
Let my mind never forsake Thee, O God : this is the only Blessing I seek from Thee. *[2-15-101]*

Bilāwal M. 5

My Eternal God is worthy of Worship.
I surrender my body and mind to Him : (for), He Sustains all Life. *[1-Pause]*
He is worthy of giving Refuge, my Blissful Lord, the Ocean of Mercy, Ineffable and Compassionate.
He Hugs His Devotee to His Bosom, and him then even the hot wind[2] touches not. *[1]*
He, my *Dāmodara*, my Merciful Master, is the only Treasure of the Saints.
Nānak seeks but the Vision of his Lord, the God, and to be Blest with the Dust of the Saint's Feet. *[2-16-102]*

Bilāwal M. 5

Myriads of efforts avail not as does the (spontaneous) Contemplation of the Lord's Name.
If one Sings the Lord's Praise, the Couriers of the *Yama* are scared away. *[1-Pause]*
To Cherish the Lord's Feet in the body and Mind : in this are contained all the deeds of expiation ;
And (then) cease one's comings-and goings and Doubts and Fears ; and the Sins of ages are burnt off. *[1]*
Become Fearless then, and Dwell on the God of the universe : this is the Boon that one is Blest with by Good Fortune.
O Perfect and Compassionate Lord, be Merciful, that I Sing ever Thy Immaculate Praise. *[2-17-103]*
P. 825

Bilāwal M. 5

The Lord has Protected me from the attack of Sulhi Khān[3].
For he could carry not his foul design ; and he, the defiled one, died in disgrace. *[1-Pause]*
The Lord chopped off his head with His Mighty Axe[4], and lo, in an instant, he was reduced to the dust.
He thought evil of me and lo, evil consumed him in its fire, and He, who had Created him, Destroyed[5] him too. *[1]*
Nothing of him remained—neither sons, nor friends, nor riches, nor brothers, nor kinsmen.
Says Nānāk : "I am a Sacrifice unto that Master who has Fulfiilled the Word of His Slave". *[2-18-104]*

Bilāwal M. 5

Perfect is the Service of my Perfect Guru.
Yea, my God Himself is the only Doer and He Fulfils all my Works. *[1-Pause]*
He is the beginning, the middle and the end : His Order He Himself Upholds,
And Himself Saves He the Honour of His Devotees : How splendid is the Glory of my Lord ! *[1]*
My Transcendent Lord, the God of gods, the True Guru, is He, under whose Sway is the whole Creation.
Nānak but seeks the Refuge of the Lotus-Feet of the Lord, and Contemplates he the Immaculate *Mantram* of God. *[2-19-105]*

---

1. *i.e.* the world.
2. ਬਾਲ (बाल)=ਬੁੱਲ੍ਹਾ : whiff of wind.
3. Sulhi Khān, Akbar's General, had planned an attack on Guru Arjun, but, he died on way as a result of an accident.
4. ਕੁਠਾਰੁ (कुठारु) : (Sans. कुठार), an axe, a hatchet.
5. *Lit.* gave him a push.

Bilāwal M. 5

The Lord has Himself Saved us from all Maladies, all Sins :
And, I am Comforted, taking to the Guru's Feet and Cherishing the Lord's Name in the Mind. *[1–Pause]*
In His Mercy, the Lord has Shielded me with his Hands : my Lord is the Emancipator of the world and His Glory resounds through the whole world.
My Woes are dispelled and I Abide in Bliss : my Desire is quenched and my body and Mind are Satiated with (the Lord's) Truth. *[1]*
My Lord is the Support of the supportless, Worthy of giving Refuge : He is the Father and Mother of the whole Creation ;
He is the Lover of His Devotees, the Destroyer of Fear : so Nānak Sings his Lord's Praise. *[2–20–106]*

Bilāwal M. 5

Realise thou Him who Created thee :
For, Cotemplating thy Transcendent Lord, the God of gods, one is Emancipated and one abides ever in Bliss. *[1–Pause]*
When, by Good Fortune, we Meet with the Perfect Guru, the Inner-knower, thy Wise Master,
He Protects us, our All-powerful Lord, the Pride of the meek. *[1]*
Our Fear and Doubt are dispelled instantaneously, and the Darkness (of Ignorance) is Illumined.
So Nānak Contemplates his Lord with every breath, and is for ever a Sacrifice unto Him. *[2–21–107*

Bilāwal M. 5

My chivalrous Guru Saves my Honour both here and Hereafter.
My Transcendent God has Fulfilled me in both the worlds. *[1–Pause]*
Contemplating the Lord's Name, one attains the Peace of Poise, and bathes he in the Saints' Dust.
His comings-and-goings cease and attains he eternal Peace and the Woes of births and deaths for him are past. *[1]*
He Swims across the Sea of Fear and Doubt ; the Fear of the *Yama* for him is no more, and he Sees the One Lord Pervading all.
Nānak has taken to the Refuge of the Lord, the Dispeller of Fear, Seeing His Presence both within and without. *[2–22–108]* **P. 826**

Bilāwal M. 5

Seeing the Lord's Vision, all our Woes are dispelled.
O Lord, go not out of my Sight, and Abide ever with me. *[1–Pause]*
Thou art the Life of my life, O Loved Master :
Thou, my Lord, the Inner-knower, Pervadest all. *[1]*
Which of Thy Merits, O God, shall I Cherish and Contemplate ?
I'll Dwell on Thee every moment, with my every breath. *[2]*
O Thou Compassionate Lord of the poor, O Thou Beneficent One,
Sustain all Thy Creatures in Thy Blessed Mercy. *[3]*
Let my Mind Dwell on Thee night and day :
(For), it is Thou who hast Filled me with Thy Love. *[4–23–109]*

Bilāwal M. 5

Thy body and riches and beauty vanish away ;
But thou Contemplatest not the Lord's Name and, committing Sin, thy night (of life) breaks into the dawn (of death). *[1–Pause]*
Eating all kinds of delicacies, thy teeth have crumbled :
And thou art beguiled, gathering things and committing Sins, and thou givest not thought to Compassion. *[1]*
Thou art cast on the sea of Vice and Pain : thou art involved ever in Sin.
Nānak hath Sought the Refuge of his Lord, the God, and He has Ferried him safe Across. *[2–24–110]*

Bilāwal M. 5

Now I Contemplate ever my Lord.
In vain do my wretched Adversaries try to harm me, for, my Lord has Blest me with Gladness. *[1–Pause]*

All the Afflictions of my body and mind are dispelled, and my Creator-Lord has Hugged me to His Bosom.
And I am now in immense Bliss. for, the Lord's Name I now wear in my heart. *[1]*
O my All-powerful Lord, my body and Soul belong to Thee.
Thou art my only Protecting Lord and I am ever Thy Slave. *[52-25-111]*

Bilāwal M. 5

Contemplating my Lord, I am Emancipated.
Now, all my Woes are dispelled and True Happiness is mine, for, I have Dwelt on my Lord, the Inner-knower. *[1-Pause]*
He, to whom I belong, has made me Happy, for, He is the True Support of His Devotees.
Yea, He has Saved the Honour of His Servant ; I am proud of my Creator-Lord, the Dispeller of Fear. *[1]*
The Lord has become my Friend and so my Evil Enemies have been scared away.
Nānak lives by Uttering the Lord's Praise and so he abides ever in Bliss. *[2-26-112]*

Bilāwal M. 5

My Transcendent Lord is Merciful to me.
The True Guru has wholly Fulfilled me : Contemplating the Saints, I am Blest. *[1-Pause]*
The Lord has Hugged me to His Bosom, and my Adversaries have been humbled to dust :
And, My God has Saved me and Emancipated me, making me His Own. *[1]* **P. 827**
I've come back safe to my Home and the slanderer's face has been blackened.
Says Nānak : "Perfect is my True Guru : by the Guru's Grace, the Lord has Emancipated me" *[2-27-113]*

Bilāwal M. 5

I am in Love with my Loved Lord. *[1-Pause]*
So strong are the bonds of my Devotion that no one can break them, nor can I ever forsake my Love. *[1]*
The Lord Abides within me, night and day : O God, be Thou Merciful to me. *[2]*
I am a Sacrifice unto Thee, my Beauteous God[1], whose Gospel is Unutterable and Ineffable. *[3]*
Says Nānak, the Slave of the Lord's Slaves : "O Master, have Thy Mercy upon me." *[4-28-114]*

Bilāwal M. 5

I Dwell upon the Lord's Feet : yea, I am a Sacrifice unto them.
My Guru is the Transcendent Lord, the God of gods : O Mind, Contemplate thou Him within thee. *[1-Pause]*
Meditate upon thy Lord of Bliss who Created the whole universe.
Utter the Name of the One God alone, O my tongue, that thou art Honoured at the Lord's Court. *[1]*
They alone are Blest with this Treasure who Attain to the Society of the Saints.
O Lord, Bless me in Thy Mercy that I Sing ever Thy Praise. *[2-29-115]*

Bilāwal M. 5

Taking to the Refuge of the True Guru, I am Saved :
And, my Victory is acclaimed all over, for, my Transcendent Lord is the Saviour of me. *[1-Pause]*
He who Fills the universe, who Blesses all with Perfect Bliss, who Sustains and Pervades all,
He who Permeates all places and the interspace, unto His Feet I'm a Sacrifice. *[1]*
The key to Life is in Thy Hands, O my Master, Thou possessest all the Miraculous Powers ; Thou art the Cause of causes.
Thou, O Lord, hast Saved myriads since eternity : and Contemplating Thee, one is Blest with Fearlessness. *[2-30-116]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

O Lord, I'm but nothing and everything belongs to Thee.
Here, Thou art my Absolute Lord, and there, the Related One ; and betwixt the two ends, Thou Playest Thy Play. *[1-Pause]*

1. Shyam Sunder.

Thou art within the City (of my body) and without too ; for, Thou Pervadest all places.
Thou art the King and also the Subject : the Master as well as the Slave. *[1]*
From whom dost Thou Hide Thyself ? Whom Beguilest Thou, O God ? For, wherever I See, I See Thy Presence so near, so near !
Nānak has Met with the Guru-Saint, and (now) he sees no Separateness between the Ocean and its Drops. *[2-1-117]*

Bilāwal M. 5

Thou art my All-powerful Lord, the Cause of causes. **P. 828**
O Guru-God, cover up my Shame : I, the Sinner, seek the Refuge of Thy Feet. *[1-Pause]*
Whatever be my deeds, those Thou Knowest : howsoever obstinate I be, I can deny Thee not.
For, Great is Thy Glory : and Thy Name Dispels myriads of my Sins. *[1]*
It is in my nature[1] ever to err : it is in Thy Nature to Redeem the Sinners.
O Thou Compassionate Lord, Treasure of Mercy, through Thy Vision, I Attain to the highest State of Bliss. *[2-2-118]*

Bilāwal M. 5

O Lord, Bless me in such a way
That my Head is upon Thy Saints' Feet, my Eyes are set upon their Vision and my Body is smeared with the Dust of their Feet. *[1-Pause]*
That in my Heart is Enshrined the Guru's Word, and my Mind Cherishes ever the Lord's Name ;
And the five Thieves are overwhelmed by me, and I cast all my Doubts into the fire. *[1]*
And whatever Thou Doest, with that I am Pleased, and the sense of Duality within me is stilled.
O Lord, Thou art my only Beneficent Master : Pray, Emancipate me in the Society of Thy Saints. *[2-3-119]*

Bilāwal M. 5

I ask for such Wisdom from Thy Saints, O Lord,
That I'm Attuned to Thee and am ever Imbued with Thy Love,
And I Serve Thee ever and forsake Thee not. *[1-Pause]*
And Serve also Thy Saints and discourse and abide with them,
And smear my Forehead with the Dust of their Feet[2], and see the waves of my Desire ashore. *[1]*
Thy Saints, O Transcendent Lord, are of Immaculate Glory : to cling to their Feet is better by far a myriad times than the pilgrimage to the Gangā.
I have Bathed myself in the Dust of their Feet, and my Sins, accumulated birth after birth, have been washed away. *[2-4-120]*

Bilāwal M. 5

O Lord, Sustain me as is Thy Will,
For, Thou art my Transcendent Lord, the God of gods, the True Guru : Thou art my Compassionate Father, as I am Thy Son. *[1-Pause]*
I am Meritless, O God, I can Fathom not Thy Wonder[3].
Thou alone Knowest Thy State and Thy Bounds ; and this life and body belong to Thee. *[1]*
Thou art my only Master, the Inner-knower, the *Purusha*, and Knowest my inmost feelings, unuttered.
O God, Bless me with Thy Eye of Grace, that my body and mind are Comforted. *[2-5-121]*

Bilāwal M. 5

O God, Keep me Thou ever with Thyself.
For, Thou art my Lord of Enticing Beauty, and without Thee, vain and fruitless is my life. *[1-Pause]*
The beggars Thou raisest to be Kings, (for) Thou art the Support of the supportless.
Thou Savest Thy Servants from the Fire (of Desire), Protecting them with Thy Hands. *[1]*
And, then, one is Blest with Peace and Bliss, and one's Mind is Satiated : Dwelling on Thee, one's Strife is ended.
The Lord's Service, O Nānak, is the Treasure of Treasures, and one's cleverness is of no avail ! *[2-6-122]* **P. 829**

1. ਸਹਾਉ (सहाउ)=ਸੁਭਾਉ : nature
2. ਚਰ (चर)=ਚਰਨ : feet.
3. ਘਾਲ (घाल) : *lit.* doings.

Bilāwal M. 5

O Lord, Forsake not me, Thy Slave.
O God, take me in Thine Embrace, taking into account my eternal Love[1] for Thee. *[1–Pause]*
It is Thy innate Nature to Purify the Sinners : so heed not Thou my Errors and Sins.
Thou art the Life of my life, my Peace, my Riches : so burn down Thou, in Thy Mercy, the Curtain of Ego that screens me off from Thee. *[1]*
Without water, how can the fish abide ? Without milk, how can the child live ?
Nānak craves for the Lotus-Feet of Thee, O Lord, for, in Seeing Thy Vision he gathers the Essence of Joy. *[2–7–123]*

Bilāwal M. 5

There is Gladness for me both here and There.
The Perfect Guru has Saved my Honour : the Transcendent Lord is Merciful to me. *[1–Pause]*
Now my God Pervades my body and Mind, and all my Woes and Pain are dispelled ;
And I Sing the Lord's Praise in a state of Peace, Poise and Pleasedness ; and all my Adversaries are destroyed. *[1]*
The Lord has Seen not my merit, demerit, and, in His Mercy, has made me His Own.
Immeasurable is the Glory of my Eternal Lord : so I acclaim the Victory of my God. *[2–8–124]*

Bilāwal M. 5

How can one be Redeemed without Worship-in-fear of the Lord ?
O Thou Emancipator of the Sinners, be Merciful to me that I lean only on Thy Hope. *[1–Pause]*
I know not how to Contemplate Thee, and, intoxicated by Ego, I cling to the Māyā's crumbs like a cur.
And being thus lured away, my life passes : and Sinning thus, I sink down, down, down. *[1]*
Now I Seek the Refuge of Thee, the Dispeller of Sorrow, the Immaculate *Purusha*, and Utter Thy Name, abiding with Thy Saints.
O Lord of Beauteous Hair, the Destroyer of Sin and Pain, Nānak lives only on Seeing Thy Vision. *[2–9–125]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

Of Himself, the Lord has United me with Himself.
O God, ever since I sought Thy Refuge, all my Sins have hastened away. *[1–Pause]*
Shedding my Ego and caring not for another[2], I have repaired to the Refuge of the Saints :
Contemplating Thy Name, O Love, all the Maladies of my body are dispelled. *[1]*
Thou, O Lord, Savest in Thy Mercy the utterly Unwise and Ignorant beings.
Says Nānak : "When one Meets with the Perfect Guru, then cease one's comings and goings". *[2–1–126]*

Bilāwal M. 5

I live hearing Thy Name, O Lord.
When the Perfect Guru is Pleased with me, I am wholly Fulfilled. *[1–Pause]*
My Pain is dispelled, my Mind is Comforted and the Unstruck Melody (of the Word) has enticed me away.
And within me is the Craving to See my God : (for), I can live not without Him even for a moment. *[1]*
My Lord has Saved myriads of His Devotees and Slaves ; and Contemplate Him myriads of sages.
P. 830
The Lord is the Eyes for the Blind, the Priceless Treasure for the poor : yea, the Lord is the Ocean of Virtue. *[2–2–127]*

---

1. ਪੁਰਬ ਪ੍ਰੀਤਿ (पूरब प्रीति) : *lit.* love from the past, or beginning of time.
2. ਬਿਰਾਨੀ (बिरानी)=ਬਿਗਾਨੀ : of others.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. 5 Partāla

O my Lord, the Enticer of my heart, I can Sleep not being Separated from Thee, though I'm bedecked with fine Raiments and Jewellery and Necklaces, and have applied Collyrium to give lustre to my Eyes.
How sad, how sad, am I ?
O my Love, I long to See Thee back to my Home. *[1–Pause]*
I place my head on the Feet of Thy Loved Brides and ask :
"O dears, lead me too on to my Love :
For, I long to See Him back to my Home". *[1]*
And they say to me : "Hark, O friend, this is the Way to Meet thy Love : Shed thou thy 'I-amness' and find thy Lord in thy very Home.
And recite with Joy the Lord's Praise :
And Contemplate ever thy Lord of Bliss".
Nānak : whosoever came to the Lord's Door,
Attained thus to his Love. *[2]*
When I See the Vision of the Enticer of my heart,
Then the Sleep, yea, the deep Trance, seems sweet to me,
And my Craving is stilled,
And I Merge in the of Peaee of Equipoise.
Sweet is the Gospel of my Love.
Lo, I have Attained to my Lord, the Enticer of my heart. *[Second Pause–1–128]*

Bilāwal M. 5

Seeing the Lord's Vision, thy Ego departs.
So, be Imbued with thy Master, the Friend of the Saints,
And cling to His Feet. *[1–Pause]*
Let thou not Love aught else but the Lord's Lotus Feet like the bumble bee that craves only for the honey of the lotus.
Seek not another and reap only the Profit of thy Lord. *[1]*
If one breaks off from the Other, one is Released from the grip of *Yama*, the destroyer[1].
So, Suck-in the Lord's Essence and, Associating with the Saints, turn the current (of thy mind).
Hark ho, there is not another without Him.
So Love thou the Lotus-Feet of thy Lord. *[2–2–129]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 9 : Dupadās

Know thou that the Lord's Name is the Dispeller of Sorrow,
Contemplating which Ajāmala, (the highwayman), and Ganikā, (the harlot), were Saved ; know thou : it is thy very soul. *[1–Pause]*
The fear of the Gaja[2] was dispelled in an instant, when he uttered the Lord's Name.
And Dhruva, instructed by Nārada, dedicated himself to the Worship of God. *[1]*
And he Attained to an undying Eternal State of Fearless ness: and the whole world was filled with Wonder.
Says Nānak :"The Lord is ever the Saviour of His Devotees : so believe thou Him ever to be near unto thee". *[2–1]*

Bilāwal M. 9

Without the Lord's Name, one comes to Grief.
Without His Worship, one's Doubt is stilled not : this Mystery was Revealed to me by the Guru *[1–Pause]*
Of what avail are one's fasts and pilgrimages if one takes not to the Lord's Refuge ?
And fruitless are one's Yogic feats and *yajnas*, if one forsakes the Lord's Praise. *[1]* **P. 831**

1. ਰਿਖ (रिख) : (Sans. ऋष्), to go, approach ; to kill, injure.
2. *Lit.* the elephant. According to Bhagvat Purāna, a 'gandharva' was cursed by a Rishi to turn into an elephant. He was seized by a crocodile when he cried out to God for help and was delivered

Says Nānak : "He, who sheds his Ego and Attachment, and Sings the Lord's Praise,
Is Emancipated even while alive" [2-2]

Bilāwal M. 9

He, who Contemplates not his Lord,
Wastes his life away in vain : know thou this forsure. [1-Pause]
He, who performs pilgrimages and keeps fasts, but can hold not his mind.
His religion is of no avail to him : I utter nothing but the Truth for his sake. [1]
As a stone lives ever in water, but the water enters not its core,
So is the man without Devotion : know thou this forsooth. [2
The Guru has Revealed this Mystery to me in the Kali age that the Lord's Name alone Emancipates all.
Says Nānak : "Know ye, that that man alone attains Glory[1] who sings ever the Lord's Praise". [3-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal, Ashtapadis : M. 1

The Lord Abides so near and Sees He all :
But rare is the one who Knows this, by the Guru's Grace.
Without God's Fear, one can Worseip Him not :
And, he alone who is Imbued with the Word is ever in Bliss. [1]
The Lord's Name is such a precious life-object, such a gem of Wisdom,
But, it is attained through the Guru, when one Enjoys its Relish. [1-Pause]
Everyone talks of Wisdom and Gnosis ;
But, this vainglorious utterance leads to discursiveness and Pain.
Everyone utters and talks (of the Lord's Wisdom),
But if one is Imbued not with its Essence, one is Emanciapted not. [2]
All Wisdom, all Contemplation, is through the Guru :
And one has True conduct only if one has the True One in the Mind.
The Egocentric prattles over much, but practises not (the Word),
And oblivious of the Lord's Name, he finds no Refuge. [3]

Māyā has bound us to the whirlpool of the world,
And even one's heart is involved with Vice.
He, who comes (into the world) is under the sway of Time ;
And he is Fulfilled only if he Cherishes (the Lord) in the heart. [4]
He alone is Wise who is Attuned to the Word :
In vain the Egocentric clings to his Ego and thus loses Honour.
The Creator-Lord Himself makes us Worship Him :
And, through the Guru, Blesses us Himself with Glory. [5]
The night (of life) is dark : Immaculate is the (inner) Light.
Yea, bereft of the Lord's Name, one becomes Vicious whose very touch pollutes.
The Vedas commend the Song[2] of the Loving Adoration of God.
But he, who Hears and Believes (alone) Sees the Light. [6]

The Shāstras and the Smiritis too stress on the discipline of the Name.
Yea, he who does this sublime Deed, by the Guru's Grace, abides in Peace.
The Egotist suffers the pangs of coming-and-going :
But, Enshrining the Lord's Name, all one's Bonds are loosed. [7]
To Believe in the Name is to attain True Honour : this, indeed is True worship. **P. 832**
Pray, whom am I to see when there is no one other than God.
I have seen all and then say that I Love only the One Lord.
Says Nānak : "There is no other but the one God". [8-1]

Bilāwal M. 1

As the mind leads, so the mind goes.
This mind now drives towards virtue, now sin.
They, who are intoxicated with the Wine of Māyā, are never Content ;
For, Contentment and Emancipation come from Loving the True One. [1]

---

1. ਗਰੂਆ (गरूआ) : (Sans. गौरवम्), dignity.
2. ਸਰੋਤਿ (सरोति) : (Sans. श्रुति:), *lit.* a sound in general.

The (love of) the body, riches and one's wife are all manifestations of one's Ego :
For, save for the Lord's Name, nothing goes along with man. *[1–Pause]*
We enjoy a myriad kinds of joys to please the mind,
But our riches are expropriated by others, while the body returns to the dust.
All our possessions[1] too are reduced to the dust in the end,
And, without the Word, the Soil (of the mind) is cleansed not. *[2]*
All other melodies and rythmic beats are false,
For, they involve us in the three Modes, and one dies, removed far from God.
Involved with the other, the Pain of Evil leaves one not.
It is through the Guru that one is Released, Singing the Lord's Praise. *[3]*
One may wear a pure white *Dhoti*, anoint the forehead with the saffron-mark, and wear a rosary upon the neck.
But if he has Wrath within him, he reads (the sacred books) only like an actor on the stage.
He, who is drunk with the wine of Māyā, forsaking the Lord's Name,
Is never at Peace, for, Bliss comes from the Loving Adoration of the Guru's. *[4]*
(He is like) a swine, a cur, an ass, a cat[2] :
Yea, a quadruped, a vile *Chandāla*, the untouchable,
Who turns his back upon the Guru : he falls into a myriad wombs :
Yea, he is bound to a myriad Bonds and so comes and goes. *[5]*
It is through the Guru's Service that one Attains to the Thing (within).
And one is ever Fulfilled, (for), one wears the Lord's Name in the heart.
None else is Honoured at the Lord's True Court,
And he, who submits to God's Will, is Approved[3] at His Door. *[6]*
When one Meets with the True Guru, one Knows God[4] ;
And Knowing His Will, submits to His Will.
For, he who Knows the Lord's Will, abides in the True Abode ;
And, through the Word, the dragon of Death is for him wholly destroyed. *[7]*
One should remain Detached, believing that all belongs to God,
And Surrender the body and mind to Him to whom they belong ;
And then cease one's comings-and-goings,
And then through (the Lord's) Truth, one Merges in the True One. *[8–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 3 : Ashtapadis

The world is like the crow : it crows out its wisdom,
But its within is filled with Greed, Falsehood and Ego.
So know ye, that without the Lord's Name, one's outer show is exposed in the end. *[1]*
Serving the True Guru, the (Lord's) Name is Enshrined in the Mind ;
Meeting with the Guru, the Lord's Name is Cherished ; for, all other loves are illusory and false. *[1–Pause]*
Do, O ye men, as ye are bidden by the Guru :
And, Reflecting on the Word, come into the House of Equipoise.
It is through the True Name that one is Blest with Glory. *[2]*
One oneself knows not, but preaches one's wisdom to others,
And being Blinded in the mind, one walks in Ignorance.
How can then one enter into the Self : how can one gather Bliss ? *[3]*
Let us Contemplate our God, the Inner-knower (of hearts).
He, whose Light is diffused throught all forms, all creatures, **P. 833**
How can one hide one's real self from Him ? *[4]*
Let one Realise the True Name through the True Word,
And eradicate his Ego ; him the Lord Meets of Himself ;
And then, by the Guru's Grace, he utters ever the Lord's Name. *[5]*

---

1. ਫੈਲੁ (फैलु) = ਫੈਲਾਉ : the whole expanse.
2. ਮੰਜਾਰਾ (मंजारा) : (Sans. मार्जार:), a cat.
3. ਸੀਝੈ (सीझै) : (Sans. सिध्), *lit.* to be accomplished or fulfilled ; to succeed.
4. *Lit.* That.

When one Dwells upon the True Guru, one is rid of the sense of the Other :
And one is purged of all errors ; and the sinful mind is cleansed ;
And one's body sparkles like gold, and one's Soul Merges in the Oversoul. *[6]*
Meeting with the True Guru, one is Blest with Glory :
And one is rid of one's Pain, and Cherishes one the Lord's Name in the heart.
Yea, Imbued with the Name, one is ever in Bliss. *[7]*
Pure are the Deeds of one who follows the Guru's Word.
Yea, one is Emancipated if one Believes in the Guru's Instruction.
Says Nānak, "Believing in the Guru's Word, Saved are also one's Family and Kinsmen". *[8-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 4 : Ashtapadis

One must overcome one's Egotistic self and Sing ever the Lord's Praise ;
And if, by the Guru's Grace, one Knows (one's God), one's body becomes pure gold, and one's Soul Merges in the Oversoul, yea, the Fear-free Lord. *[1]*
I lean only on the Lord's Name :
I can live not without His Name even for a moment ; I Utter ever the Gospel of God, by the Guru's Grace. *[1-Pause]*
Into the house of my body, with its ten doors, break the five Thieves ever,
And steal away all my Righteousness and (the Soul's) Riches, but, I, the Blind Egocentric, know it not *[2]*
My body is the fortress of Gold, bedecked with Jewels : and, when in it Awakens Wisdom, it is Attuned to the Quintessence of God.
And, though in it are also hid the (five) Thieves, them the Mind Binds down, through the Guru's Word. *[3]*
The Lord's Name is the Boat, the Guru's Word the Boatman. through whom one is Ferried Across.
Yama, the Tax-gatherer, then comes not near one, and no Thief then thieves one's Within.
The Lord's Praise then one Sings ever, and forever more.
And by the Guru's Grace, the Mind comes into its own Home, and then one Meets forsure[1] with one's God. *[5]*
My Mind is Content, Seeing His Vision, and hear I the Guru's Word with my ears.
Hearing it, my Self is Imbued with it, and it Cherishes the Lord with Love. *[6]*
Gripped by the three Modes, one is involved with Māyā ; but, by the Guru's Grace, one Attains to the Supreme state (of Bliss)[2] ;
And looks upon all as one and the One God seems to one to Pervade all. *[7]*
The lord's Name seems to Permeate all, and, by the Guru's Grace, the Unknowable God one Knows.
Says Nānak : The Lord has become Beneficent to me, the meek one, and, through His Loving Adoration, I have Merged in His Name." *[8-1-4]*

Bilāwal M. 4

Contemplate the Lord's Name, cool like water ; it makes us fragrant, like the sandalwood. **P. 134**
Yea, Associating with the Saints, one Attains to the Supreme State (of Bliss) ; yea, the Lord's Name makes one fragrant[3] as does the sandalwood the Castor-oil tree[4]. *[1]*
O mind, Dwell on thy Master, the Lord of the Universe :
For, he who seeks the Lord's Refuge, him the God Emancipates like Prehlāda, and Merges him in Himself. *[1-Pause]*
In all vegetation, the *Chandan* is the most sublime, for, whatever is near it, that too it makes fragrant.
But, the stiff-necked[5] Egocentrics dry up ; for, their mind's Ego Separates them far from God. *[2]*

---

1. *Lit.* with the beat of drum.
2. ਤਰੀਆ (तुरीआ) : (Sans. तुरीयम्), the fourth state of the soul in which it becomes one with the Supreme spirit.
3. ਬੁਹੀਆ (बुहीआ)=ਬੂਦਾਰ ; ਖੁਸ਼ਬੂਦਾਰ : fragrant.
4. ਹਿਰਡ (हिरड)=ਅਰਿੰਡ, castor-oil tree which gives out bad odour.
   ਪਲਾਸ (पलास) : a useless tree.
5. ਊਭ (ऊभ) : *lit.* standing.

God alone Knows the inner state of everyone, and opens the way for everyone too.
He whom the Guru meets, is transmuted into Gold ; for, who can erase the Eternal Writ of God ? *[3]*
In the Sea of the Guru's Word, I find the Jewel (of the Lord's Name) ; and the Treasure of Devotion is opened unto me.
Faith wells up in me, Attuned to the Guru's Feet, and I Utter the Lord's Inexhaustible Praise ever and forever more. *[4]*
Contemplating my God, I am Blest with supreme Detachedness : yea, Uttering His Praise, I fulfil my Faith.
I utter and utter His Praise, but know not the limits of God : for, He is so Boundless and Infinite. *[5]*
The Shāstras, the Vedas and the Purānas set out the six-fold of *Dharma*[1].
But the Egocentrics, deluded by their own illusions, are Drowned by the tide of Avarice : so overloaded is their life's boat (with Sin). *[6]*
The Smiritis and the Shāstras inculcate the Lord's Name for one's Emancipation,
But one becomes Immaculate (only) if one is purged of one's Ego, and Believes : by the Guru Grace, he Attains to the Supreme State (of Bliss). *[7]*
O God, this world of a myriad colours and forms is Thine, and howsoever Thou Biddest, so it goes.
Says Nānak : "We are the instruments in the Hands of God, and whichever tune He calls that we emit : yea, as He Wills, so do we act." *[8-2-5]*

Bilāwal M. 4

I Contemplated the Unfathomable, Unperceivable God, by the Guru's Grace : I am a sacrifice unto the True Guru, the Cosmic Being.
He has Embedded the Lord's Name in my vital-breath ; Meeting with the Guru, I am Merged in the Lord's Name. *[1]*
The Lord's Name is the only Mainstay of His Saints :
So, I will cling to the Guru's Door and by His Grace, I will Attain to the Lord. *[1-Pause]*
Out of the farm of the body must grow good Deeds : the God-men cultivate it to find the Essence (of God).
And within them is then the Illumination of the Lord's Name and they gather it in the Vessel of Love *[2]*
He, who becomes God's very Own, I crave to be the Slave of his slaves :
I Surrender my mind and intellect to such a Guru and, by the Guru's Grace, I utter the Unutterable (Truth). *[3]*
The Egocentric is enveloped by Māyā and Infatuation, and his mind is ever Athirst, and Craves.
Through the Guru's Wisdom, I've received the Lord's Nectar-Name ; through his Word, the Fire (within me) is quenched. *[4]*
Now my Mind dances before the Guru, and (within me) Rings the Unstruck Melody of the Word.
And I Utter ever the Lord's Praise ; this is how I keep the steps with the Lord's (inner) Melody. *[5]*

P. 835

Imbued with the Lord's Love, my Mind Sings : yea, His Beauteous Word I Sing with utter Joy ;
And into the Home of the Self pours the pure, clear, stream (of the Lord's Name) ; and whosoever drinks it, is in Peace. *[6]*
The Egocentric does self-willed deeds ; but these are like the house of sand built by a child.
For, when the waves of the sea surge upon it, lo, it falls and is washed away. *[7]*
The Lord is the Sea, and this world plays its play (on His Banks),
And as do the waves merge in the sea, so does the world in Him ; for, there is naught else but He. *[8-3-6]*

Bilāwal M. 4

My mind wears the ear-rings of the Guru's Wisdom[2] ; and I smear my body with the Ashes of the Guru's Word.
In the Society of the Saints, my being[3] has become Eternal, and ceased for ever are my comings-and-goings. *[1]*

---

1. The six acts or duties enjoined on Brahmin; they are :
   अध्यापनमध्ययनं यजनं याजनं तथा, दानं प्रतिग्रहचैश्व षट्कर्मण्यग्रजन्मः ।
   (1) Theaching the Vedas, (2) Study of Vedas, (3) Offering a sacrifice, (4) Conducting a sacrifice, (5) Giving away as charity, and (6) Receiving gifts.
2. ਪਰਚੈ (परचै) : (Sans. परिचय), acquaintance, knowlege.
3. ਪਿੰਡ (पिंड) = ਪਿੰਡਾ : *lit.* body.

My Mind is dedicated to the Society of the Saints :
O God, be Merciful to me, that I wash ever the Saints' Feet. *[1–Pause]*
Forsaking the household, my mind took to the woods, and was held not even for a moment.
But when it sought the Refuge of the Lord's Saint, its Wanderings ceased and it came to its own Home. *[2]*

One abandons one's kindreds, becoming a *Sanyasin*, but the mind craves and craves ;
And one's desires are stilled not, till he vanquishes[1] them, through the Guru's Word, and thus attains Peace. *[3]*

Abhorence (for the world) wells up in man and he dresses himself naked, but his mind wanders ceaselessly :
And these wanderings whet his Desire, but meeting with the Saints, he arrives at the House of Compassion (for life). *[4]*

One practises many postures, like a *Siddha* but one's mind craves to possess extra-pyschic powers.
And, so one's mind is never Content ; it is only when one meets with the Saint that Peace comes to Him, and he is Blest with the Miraculous Powers of the Lords' Name. *[5*

Of the egg-born, the sweat-born, the earth-born, the foetus-born, and the creatures of all colours and kinds,
Not one is Saved, save by seeking the Saint's Refuge, be he a Brahmin, a Kshatriya, a Vaisha or a Chandāla. *[6]*

Nāmadeva, Jaideva, Trilochana, Kabir and Ravidāsa, the untouchable[2] tanner,
And Dhannā, the Jat, and Saina (the barber), all Met with God[3], repairing to the Saints' Feet. *[7]*
God Saves the Honour of His Devotees, and, as is His Innate Nature, He Owns them as His very Own.
Nānak entered into the Refuge of the Lord of all Life, and God, in His Mercy, Emancipated him. *[8–4–7]*

Bilāwal M. 4

Within me, I Thirst for my God : (for) the Guru's Word has Pierced through my Mind.
The state of my Mind is known only to my Mind : who, pray, can feel the pain of another ? *[1]* **P. 836**

O God, my Mind has been bewitched by my loved Guru :
Seeing my Guru, I've entered into the realm of Ecstasy[4], yea, into the land of Wonder. *[1–Pause]*

I go about seeing all lands for my Lord : for, I crave immensely to See my God
I Surrender my body and mind to the Guru who has shown to me the Lord's Path. *[2]*

If someone brings to me the Message of my Loved Lord, he seems sweet to my body and Mind.
I would chop my head off and place it under the Feet of one who leads me on to my God. *[3]*

Come, O mates, let us hasten to Know our Lord, and with the charms of Virtues, Entice Him away.
It is His Innate Nature to be Devoted to His Devotees : so let us enter into His Refuge and follow the footsteps of the Superme Being. *[4]*

If we Embellish ourselves with Compassion, the Lord is Pleased with us and the Light of the Guru's Wisdom Illumines our minds.
And the Lord Enjoys us, (His Brides), with Joy : I offer every bit of myself wholly to my God *[5]*

I wear the Necklace of my Lord : and the God-filled Mind is my bejewelled Crown, my ornate Ornament.
I've spread out for Him the mattress of Faith ; for, I can abandon not my God ever : so immense is my Love for Him. *[6]*

If the Lord says one thing and we do another, then all our embellishments are illusory.
I bedeck myself with false embellishments to Meet with my God, but God Owns His True Brides, while I'm abandoned and spat at. *[7]*

I am Thy Slave, O Lord, Thou art our Infinite God ; we are under Thy Sway : what can we of ourselves do ?
So be Merciful to us, the meek ones, and Save us, O Lord, for we have entered into Thy Refuge, O Guru-God ! *[8–5–8]*

1. ਨਿਰਾਸ (निरास) : *lit.* to become devoid of hope. Here, to attain a state of detachedness..
2. ਅਉਜਾਤਿ (अउजाति) : (Sans. अव+जाति), *lit.* of low caste.
3. ਦਈਆ (दईआ) : (Sans. द्यु, दैव), God
4. ਆਕਲ ਬਿਕਲ (आकल बिकल)=ਬਿਆਕਲ : in a state of ecstasy.

Bilāwal M. 4

I Love my Infinite God, body and soul ; my Mind is filled with Immense Faith,
And Seeing the Guru, my Desire is fulfilled, as the *Chātrik* is fulfilled when it is Blest with the *Svānti*-drop after long plaintive[1] cries. *[1]*
Meet with me, O my mates, and utter to me the Gospel of the Lord :
I offer every bit of my head to my Guru who, in His Mercy, Unites me with my God. *[1–Pause]*
Out of my body, yea, out of its every pore, arises Pain, for, I can Sleep not without Seeing my Spouse.
The Physicians[2] are non-plussed seeing me, for, they can know not the Pain of the Love of the heart, body and Mind. *[2]*
Without my Love, I can live not even for a moment, as the addict lives not without the intoxicant.
Yea, they who crave for God love not another. *[3]*
Is there one who Unites me with my God ? I'll be a Sacrifice unto him a myriad times.
When I sought the Refuge of the True Guru, I Merged in God after Separation of long ages. *[4]*
The same is the Couch (for the Soul and God,) the same the Spouse for all, but the Egocentric wanders about and Mounts not to the Mansion of the Lord. **P. 837**
But if he utters, 'Guru-Guru', and seeks his Refuge, the Lord tarries not and Meets with him instantaneously. *[5]*
One does many pious deeds, but (if) the mind is filled with Greed and Guile,
One is like the harlot's son who knows not the name of his father. *[6]*
We were born humans, for, we Served God in our previous births ; and, by the Guru's Grace, reap His Worship in this birth too.
And, through His Loving Adoration, we Attain to God and Merge in His Name. *[7]*
The Lord Himself grinds the henna-leaves (of Devotion) and applies of Himself the paste to His own limbs. *[3]*
For, they, on whom is God's Grace, them He Pulls out (of the Sea of Existence) with His Own Hands. *[8-6-9-2-1-6-9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. 5 : Ashtapadis

I can utter not the whole Praise of my Lord :
So I've abandoned all effort and sought the Refuge of my God. *[1–Pause]*
Infinite (is the Joy of surrendering to) the Lord's Lotus-Feet :
Yea, I am for ever a Sacrifice unto Him.
I am in Love with my God,
And, forsaking all, I now go to Him alone and to no one else. *[1]*
I utter the Lord's Name with my tongue,
And the soil of my Sins is burnt off.
I ride the Boat of the Saints and am Emancipated,
And, thus, I am Ferried across the tumultuous Sea of Existence. *[2]*
My Mind is tied up with God with the string of Love ;
For, this is the Immaculate Way of the Saints.
I have now forsaken all my Sins,
And have Met with my Absolute Lord and Master. *[3]*
I am now Wonderstruck Seeing my God,
And so Taste the Perfect Relish of Bliss.
And now my Mind wobbles not,
And I Enshrine the Lord in my consciousness. *[4]*
He, who Dwells ever on God, the Treasure of Virtue,
Falls not into Hell,
Nor the *Yama* ever Eyes him,
And he is Bewitched, Hearing the Unstruck Melody (of the Word). *[5]*

---

1. ਪ੍ਰਿਉ ਪ੍ਰਿਉ (प्रिउ प्रिउ) : *lit.* "love, O love !"
2. ਬੈਦਿਕ ਨਾਟਿਕ (बैदिक नाटिक) : the physicians and those who feel the pulse (ਨਾਟਿਕਾ from Sans. नाडिका, the pulse at the hand or foot).
3. The henna paste is applied to redden the bride's & the groom's hands & feet as an auspiciousomen.

O Almighty God, I have now sought Thy Refuge :
For, Thou art Compassionate and art under the sway of Thy Devotees.
Thou art that whose Mystery even the Vedas know not,
And whom Serve ever the seers and the sages. *[6]*

Our God rids His humble creatures of their Woes,
But immensely hard it is to Serve Him, our Lord and Master.
His limits are known to no one but Him alone :
And, He Pervades the waters, the land and the interspace. *[7]*

O mind, make Obeisance to God a myriad times.
O Lord, I've sought the Refuge of Thy Court, tired (of the Wanderings of my mind).
O God, enable me to be the Dust beneath the Saints' Feet.
Nānak prays to Thee : "O Lord, fulfil this my only Desire". *[8-1]*

Bilāwal M. 5

O God, Release me from the Snare of coming-and-going :
For, tired (of my Wanderings), I have come to Thy Door.
I cling now to the Feet of Thy Saints,
And my Mind Loves Thee with Devotion and Faith.
Be Merciful that I hold on to Thy Skirt,
And Contemplate Thy Name. *[1]*

P. 838

O Thou, who art Compassionate to the meek, O my Master,
I seek but the Dust of Thy Saints' Feet. *[1-Pause]*
This Well of the world is filled with the Poison of Māyā,
And with Ignorance and the Darkness of Infatuation.
O God, hold me by the Hand,
And Bless me with Thy Name.
There is no other Refuge for me but Thine,
And, so, I am a Sacrifice unto Thee. *[2]*

My body is bound down by Greed and Attachment ;
And without Devotion to God, it is reduced to dust.
Dreadful are the *Yama's* Couriers—
The *Chitra* and *Gupta*—who know all our deeds,
And bear witness to them night and day.
So I seek Thy Refuge, O God ! *[3]*

O Lord, the Destroyer of Fear,
Emancipate me, the Sinner, in Thy Mercy.
Of my Sins, there is no count, O Lord !
Who, then, but Thou canst hide my Shame ?
I have sought and clung to Thy Refuge alone, O Master !
So Save me, O Lord, with Thy Protecting Hand. *[4]*

O God, Thou art the Treasure of Virtue,
And Sustainest all hearts, all over.
My Mind thirsts for Thy Vision,
All lean only on Thee, the Lord of the earth.
Without Thee, I can live not even for a moment :
And it is by good Fortune that I'm Blest with Thee. *[5]*

O God, there is naught else but Thee.
So my mind Loves Thee as the *Chakori*[1] loves the moon,
As the fish loves the water,
And the black-bee the lotus,
And, as the *Chakvi* bird craves for the sun,
So I do crave for Thy Vision. *[6]*

---

1. ਚਕੋਰ (चकोर) : a partridge said to be enamoured of the moon, to subsist upon the moon beams, and to eat fire.

As the young bride has her life in her spouse,
As the greedy person loves naught but his riches,
As the water and-the-milk are to each other attached,
And the hungry one loves nothing better than food,
As the mother cherishes the Love of her son,
So I do Contemplate Thee ever, O God ! *[7]*
As the moth falls for light,
As the thief thieves without fear,
As the elephant is lured by lust,
As the sinner is involved with sin,
As the gambler's vicious habit[1] leaves him not,
So is Nānak Attached to Thee, O God ! *[8]*
As the deer loves music,
As the *Chātrik* craves for the rains,
So the Saint seeks to be in the Society of Thy Saints,
And seeks to Contemplate Thee with Love.
My tongue Utters but Thy Name, O God,
Pray, Bless me Thou with Thy Vision, O Lord ! *[9]*
He, who Sings, Hears or Writes of the Lord's Praise,
He is wholly Fulfilled by God.
All his Kindreds, too, are Emancipated,
And Released out of the phenomenon of coming-and-going.
He Secures the Lord's Feet as his Boat,
And Sings he the Lord's Praise, associating with the Saints.
His Honour his Lord, the God, Saves.
So Nānak seeks the Refuge of his only God. *[10-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal M. 1 : Thitti[2]

Ekam :

The One Supreme Being is the One Detached,
And Immortal, not born from the womb, Casteless and Uninvolved.
He neither has Form nor Sign : He is Unfathomable and Unperceivable.
But when I searched for Him I found Him in all hearts.
Sacrifice am I unto him who Himself Sees and makes others See,
And so, by the Guru's Grace, Attains to the Supreme State (of Bliss). *[1]*
Who but the Lord of the universe am I to Dwell upon ? **P. 839**
(But), it is through the Guru's Word, that His Mansion becomes our Soul's Abode[3], *[1-Pause]*

Dooja

He, who is yoked to the Other, regrets in the end,
And is bound down at the *Yama's* Door and ceaselessly comes and goes.
He brings nothing in, nor takes anything out,
And over his head hangs death ever, and he is Hurt and he Grieves.
Without the Guru's Word, no one is Released :
Through Guile and Deceit, not one is Emancipated. *[2]*
The True One Himself Established the Universe with His Hands :
Breaking its egg into two, He Separated and yet United them He.
And the earth and the sky He turned into His Dwellings,
And Created He also the night and day, Fear and Love.
He, who Created them, also Sees them He.
Nay, there is no other Creator but our only God. *[3]*

---

1. ਬਿਸਨੁ (बिसनु) : (Sans. व्यसनम्). vice, bad practice, evil habit.

2. ਥਿਤੀ (थिती) : (Sanse. तिथि :), *lit.* a lunar day. This verse-form, like the calendar or alphabet poem, employs lunar days to portray the pangs of love.

3. ਮਹਲੁ ਘਰੁ ਦੀਸੈ (महलु घरु दीसै) : *lit.* the Lord's Castle (ਮਹਲੁ) seems (ਦੀਸੈ) the abode (ਘਰੁ) (of one's soul).

Tritia :

It is He, our God, who Created the trinity of Brahmā, Vishnu and Shiva.
And also gods and goddesses and others in a myriad garbs.
There is no end to the kinds and the qualities of His creation ;
And He alone can Evaluate them who Established them.
He is far to some, and all-too-near to the others. *[4]*

Chautha :

The Lord Himself Created the four Vedas,
And the four material sources of Creation, and forms of speech, and other distinctions.
He Created the eighteen (Purānas), the six (Shāstras) and the three (Modes) :
(But). he alone Knows His Mystery to whom it He Himself Reveals.
He, who overcomes the three (Modes) and abides in the fourth State (of Bliss),
Prays Nānak, "Of him I am a Slave". *[5]*

Panchami :

The five elements (that God created), goblin-like, wildly dance,
But He Himself is Detached and Unperceivable.
Some are ridden by Doubt and Hunger and Thirst,
While others Taste the Essence, and are Satiated with the Word.
Some are Imbued with His Love, others but die to be reduced to the dust.
Some abide in His True Court and See ever His Presence. *[6]*
The False one neither has Honour, nor Name,
Like the black crow who is ever unclean ;
Or, like a bird imprisoned in a cage,
Who though he struts about behind the bars, is realeased not.
One is Emancipated only if the Lord Wills it so,
And is Attuned to the Guru's Word, and Cherishes Devotion (to God). *[7]*

Khasti :

The six systems (of Yoga)[1] too the Lord created ;
Who 'hear' (within) the wondrous Melody of the Unstruck Word.
If the Lord so Wills, He Calls one into His Presence :
If one Pierces his Mind with the Word, he Attains Glory.
If he (only) wears a (mendicant's) robe, he but comes and goes :
For, it is through Truth that one Merges in the True One. *[8]*

Saptami :

If one is Blest with Truth and Contentment,
Then all one's seven Seas[2] (within) are filled with pure, cool waters.
He then bathes in Continence and Reflects within on Truth :
Then, to him all Mysteries are relevealed through the Guru's Word.
In his mind is Truth, as in his mouth,
And Blest with the Password of Truth, he is held up not on the Way. *[9]*

1. *Lit.* the six principal systems of Hindu philosophy, namely, Sankhya, Yoga, Nyaya, Vaisheshika Mimānsā and Vedānta. But here, the reference is to the six types of Yogis, *viz.*, Yogis, Sanyasins, Jangams, Buddhists, Jainas and Vairāgis.
2. *i.e.* five organs of perception (the skin, tongue, eyes, ears and nose), mind and *Buddhi*.

Ashtami :

If one Disciplines the mind, through which eight psychic powers[1] are attained,
And, through Deeds, Contemplates the True One, the Ever-detached,
And abandons his humours born of wind, water and fire[2],
Then within his heart Abides the Immaculate and True Name ;
To it is then one's mind Attuned,
And him then Death destroys not. *[10]*

Naumi :

The (Lord's) Name is the Master of the nine masters of Yoga : and the Nine divisions (of the earth),
And of all hearts—yea, it is the most Powerful, All-mighty (God).
This whole world is the off-spring of that self-same Mother[3].
My Greetings be to that God, our Protector, since the beginningless time. **P. 840**
He is since the beginning of Ages, since the beginning of the beginning, and will ever Be.
Yea, that Lord is Infinite and can Do all He Wills to do. *[12]*

Dasami :

One must Contemplate the Lord's Name, share with the others and purge oneself (of Evil).
Yea, the eternal ablution is that one knows the Virtues of the True One.
Know ye that Truth is soiled not and (through it) one is rid of Fear and Doubt.
And it takes one no time to break the thread (of Illusion).
As is the breakable thread, so is the world :
And one's mind is held only if one finds Joy in the (Lord's) Truth. *[12]*

Ekādaṣi :

One must Enshrine the One God in one's heart,
And overcome the desire for Violence, Selfhood and Infatuation,
And then one Fruitions and, becoming resolute, Knows one's Self.
But one, who is involved with the make-believe, Sees not the Quintessence.
The Lord is Immaculate, Self-sustained[4], and Detached,
And whosoever, through Him, becomes True, is stained not (by Sin). *[13]*
Wherever then one Sees, one Sees the One alone,
Though the Creation He Creates is of many, many kinds.
One, who eats only fruits, loses the Fruit (of Life),
And one, who relishes other tastes, loses the Taste (of God).
Vain are one's Attachments, vain is one's Greed :
For, one is Released only by Practising the Truth, by the Guru's Grace. *[14]*

---

1. Eight superhuman faculities ; these are the following :
   अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।
   ईशित्वं च वशित्वं च तथा कामावसायिता ।।
   (1) becoming as small as an atom,
   (2) assuming excessive lightness at will,
   (3) attaining anything,
   (4) irresistible will,
   (5) increasing size of the body at will,
   (6) superiority, greatness,
   (7) perfect control over body and mind, and
   (8) suppression of desire.
2. The three gunas.
3. ਆਈ (आई) : Kahan Singh translates it as Māyā. In Sindhi the word means 'mother'. It is not to be confused with the 'Ayee order' of Yogis.
4. *Lit.* desires no food.

Duadasi :

He, who is attached not to the twelve kinds[1] of signs,
He is ever Awake (to God) : he knows no Sleep ;
And being ever Awake, he is Attuned ever to his God,
And has Faith in the Guru ; him Death overpowers not.
He becomes Detached and slays he his (five) Adversaries (within).
Prays Nānak : "Such a one alone is Attuned to God". *[15]*
He, who knows Compassion and has Charity in the heart,
And in-gathers who the outgoings (of the mind),
And fasts thus that he desires naught,
And his utterance be the Contemplation of the Name unuttered ;
And Knows he the One Lord in the three worlds,
He knows then Purity, Continence and Truth. *[16]*

Tehrasi :

(Our life is like) a tree on the sea-shore,
But it can be rooted in Eternity[2], if the tree-top[3] is eternally Attuned (to God).
Then one Fears naught, nor is ever Drowned :
But if one Fears not (God), one is Drowned and loses Honour.
And, if he Knows the Lord's Fear within his Self and abides in the Lord's Fear,
Then, he is seated on the Throne (of the Self) and Loves the Truth. *[17]*

Chaudasi :

He, who enters[4] into the fourth State,
And thus overcomes Time and the three (Modes)[5],
His outgoing mind enters in its inward Self[6] :
He alone Knows the Way of Yoga.
He then permeates the fourteen regions and the underworld :
And is Attuned to all the Universe, and all its parts. *[18]*

Amāvas :

On the dark night of Amāvas, the Moon (of Wisdom) illumines the (Mind's) sky.
Know ye this, O Wise men, by Reflecting on the Word:
Such Suns blaze in the Sky that their Splendour illumines the three worlds.
It is the Creator-Lord who builds (this Wonder) and then Sees (its Wonders).
All that ye Know from the Guru, it comes from Him, thy God[7];
But the Egocentric is deluded, and so he comes and goes. *[19]*
He, who establishes his Home and stays in it, being (so) Embellished,
And Knows his Self, attaining to the True Guru,
(And Realises that) wherever there is Desire, there is destruction and ruin,
And so breaks he the Vessel of Duality and stills his Craving,
And who is Released from the snare of Attachment,
Prays Nānak, "Of him I am a Slave." *[20–1]*

---

1. Five signs of Brahmcharis : Sacred thread, deer skin, girdle of a sort of grass, earthen or wooden waterpot and a lock of hair on the crown of the head.
   Three signs of Vaishnavas : A mark made with sandal wood or unguents, a necklace, and a rosary made of Tulsi-wood.
   Two signs of Shaivas : Rosary made of Rudrāksha, and a mark on the forehead consisting of three lines made with cow-dung ashes, sandal, etc.
   One sign of Yogis : The ear-rings.
   One sign of sanyasins : Three staves tied together so as to form one.
2. ਅੰਮ੍ਰਤ (अंमृत) : (Sans. अमृत), immortal, imperishable, indestructible.
3. *i.* e. the mind.
4. ਲਹਿ ਪਾਵੈ (लहि पावे) : *lit.* sinks, goes down into,
5. The three gunas or properties are :
   ਰਾਜਸ (राजस) : Relating to or influenced by the quality of *rājas* or passion.
   ਤਾਮਸ (तामस) : Affected by or relating to *Tamas* or the quality of darkness.
   ਸਤ (सत) : The quality of goodness or purity.
6. ਸਸੀਅਰ ਕੈ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ (ससीअर कै घरि सूरु समावै) : *lit.* the sun (wisdom) enters into the house of moon (ignorance). The moon is also identified by the Yogis with *Irā* (left nostril) and the sun with *Pingalā* (right nostril). Interpreted thus, it would mean, 'the holding of the breath in the Tenth Door'.
7. *Lit.* is merged in Him.

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Bilāwal M. 3 : The Seven Days

Sunday :

There is but one Primordial *Purusha*, our God : P. 841
He alone is the Doer : there is not another.
He alone has Woven the world, warp and woof, into Himself,
And that alone happens what He, our Lord, Causes.
He who is Imbued with His Name, is ever in Bliss,
But rare is the one who, by the Guru's Grace, Knows this. *[1]*
I tell this, the Name of my Lord of Virtue, with the Rosary of the heart.
My God is Unfathomable, Unperceivable and Infinite, and I Dwell upon Him, repairing, like a Slave, to the Refuge of His Saint's Feet. *[1–Pause]*

Monday :

Attuned to the (Lord's) Truth, one Sees one's God Permeating all,
Whose Worth one cannot tell.
He, who Utters it, becomes Attuned to Him.
He, whom He wants to Bless, him He Blesses.
Our Lord is Unfathomable and Unperceivable ; one can know Him not.
It is through the Guru's Word that one Knows Him to Pervade all. *[2]*

Tuesday :

The God Himself Created Illusion and Desire :
And Himself He Yoked all to their tasks.
He alone Knows (His Mystery) whom He makes so to Know.
Through the Guru's Word, one arrives at one's True Home[1].
And then, through Loving Adoration, one is Attuned to Him ;
And through the Word, one destroys one's Ego and the sense of 'Mineness'. *[3]*

Wednesday :

The Lord Himself takes care of the seeker's Intellect :
And he, by the, Guru's Grace, does good Deeds, Reflecting on the Word.
Imbued with the Lord's Name, his Mind becomes Immaculate :
And he Sings the Lord's Praise, purging his mind of the soil of Ego.
He attains Glory at the Lord's True Door,
And he is Imbued with the Lord's Name, and is Embellished with the Guru's Word. *[4]*
One is Blest with the Name through the Guru's Door :
Our Lord, the Giver, Himself Blesses whom He chooses to Bless.
He, who Blesses thus, unto Him I am a Sacrifice.
Still thy Ego, O mind, by the Guru's Grace,
And Cherish the Lord's Name in the heart :
And hail the Victory of thy Beneficent Lord, the God. *[5]*

Thursday :

The (fifty-two) gods of Power[2] are deluded by Doubt :
And the ghosts and goblins too are attached to the Other.
The Lord Himself Creates all, and Sees in each His Distinctiveness.
O Creator-God, everyone leans on Thee in the end.
All creatures seek but Thy Refuge ;
And he alone Meets Thee, whom Thou, of Thyself, Meetest. *[6]*

---

1. *i.e.* the Self.
2. Like Hanumān

Friday :

The All-powerful Master Pervades all beings.
He Creates all, and of each one He Knows the Worth.
He, who is turned Godwards, Realises
That Truth and Continence are the only True Deeds.
Fasting and religious routine and the daily worship,
Lead one to the love of the Other, if one Knows not (the Real). *[7]*

Saturday :

To watch out for the good omens and to read the Shāstras:
By this, the world is deluded, and thiswise one sheds not one's Ego.
The Egocentric is Blind, being lured by the love of the Other ;
And, Bound down at the *Yama's* Door, he is Hurt, and he Grieves.
It is through the Guru's Grace that one Attains Eternal Bliss,
And, doing True Deeds, one is Attuned to the (Lord's) Truth. *[8]*

Fortunate is he, who Serves the True Guru :
And, stilling his Ego, is Attuned to the True God.
He, who is Imbued with Thy Love, O God, all-too-spontaneously,
Meets with Thee : for, such is Thy Will, O Bliss-giving Lord !
There is not another without Thee, O God,
And he, who Knows this, through the Guru, alone Knows. *[9]*

P. 842

The fifteen lunar days and the seven (solar) days,
And the (twelve) months and the (six) seasons come again and again :
Like the ever-changing day and night is the world in flux,
And comes and goes, in the Will of the Creator-Lord.
Only He, the True One, Abides Eternally, Informing all with His Power.
Says Nānak : "Rare is the one ho Knows it, by Reflecting on the (Guru's) Word". *[10–1]*

Bilāwal M. 3

Himself the Primal Lord Creates the Creation,
And His creatures are then involved[1] with Māyā and Infatuation,
And are lured by Illusion, being in love with the Other,
And come and go, and are wasted away, the Unfortunate ones.
Meeting with the True Guru, one comes to Realise,
And the Illusion breaks, and one Merges in the (Lord's) Truth. *[1]*

He, in whose Destiny it is so Writ,
In his Mind Abides the One God. *[1–Pause]*
Creating the Creation, the Lord Upholds[2] it too :
Yea, no one can erase the Writ of our Lord, the God.
He, who calls himself an adept, an ascetic,
He but comes and goes, deluded by Doubt.
But, he, who Serves the True Guru, Knows alone :
And, he who stills his Ego, alone Sees the (Lord's) Door. *[2]*

From the One God emanated all the others :
Yea, the One God alone Works, (for), there is not another.
He, who knows not the Other but the One alone,
He is Anointed at the Lord's Door with the Guru's Word.
Yea, he who Meets with the True Guru, Attains to the One alone,
And within him is stilled the sense of the Other. *[3]*

He, Powerful is whose Lord and Master,
Him no one can destroy, nor lay waste.
He, who seeks the Refuge of his Lord, the God,
Him, He, of Himself, Blesses with Glory and Splendour.
There is no one higher than Him, O ye men,
So why fear ye another : for, there is naught else to be afraid of. *[4]*

---

1. ਪਾਜੈ (पाजे)=ਪਾਗੇ : engaged in, involved with.
2. *Lit.* beholds.

Instructed in the Guru's Wisdom, one is at Peace and becalmed :
Yea, he, who Reflects on the Word, comes not to Pain.
He comes not, nor goes, nor suffers Woe ;
And, Imbued with the Lord's Name, he Merges in Equipoise.
Nānak : One then Sees the Lord's Presence, by the Guru's Grace :
For, our Lord, the God, ever Fills all, all over. *[5]*
Some but Serve their God, others are deluded by Doubt :
The Lord Himself Does it all or Causes so to do.
The One alone Works, for, there is not another :
And, one may mind it only if there were another Doer.
So, Serve thy True Guru : this is the only True Deed :
For, the True Lord thinks thus in His Wisdom. *[6]*
All days, lunar or solar, are anspicions if one is Dedicated to the Word.
Yea, he, who Serves the Guru, finds the Fruit.
All days pass, they come and they go :
But Eternal is the Guru's Word and, through it, one Merges in Truth.
The days are auspicious if one is Imbued with Truth :
(But), without the Lord's Name, the False ones wander in Doubt. *[7]*
The Egocentric dies to enter into an Evil state[1].
For, he Cherishes not the One God, being lured by the Other.
And he piles Ignorance[2] within, and is enveloped by Darkness.
How then is he to be Ferried Across, without the Word ?
The Lord Himself Created Himself, our only Creator-Lord ;
And, He Himself Creates too the Guru's Word. *[8]*
A myriad garbs one wears to pass for a man of religion,
But, he is Fulfilled not[3] thus and wanders endlessly.
He gets no Peace here, nor Hereafter
And thus the Egocentric dies, wasting his life away.
He, who Serves the True Guru, drives out his illusions :
And, within his Self, he finds the Abode of Truth. *[9]*
He alone is Fulfilled whom the Lord Fulfils. **P. 843**
The sanctity attached to the days, lunar or solar, create in one the sense of Duality.
For, without the True Guru, one is enveloped by Darkness ;
And he is but stark Unwise who invests the days with auspiciousness.
Nānak : He who Knows, by the Guru's Grace, becomes Wise,
And Merges he for ever in the (Lord's) One Name. *[10–2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal M. 1 : Chhant Dakhni

The Soul, like a young Bride, comes into the transitory world[4].
And putting aside her Pitcher (of involvement), Attunes herself to her God.
Attuned is she to her Lord and she Embellishes herself spontaneously with the Word,
And prays she to the Guru, with joined palms, "O Love, Meet me through Thy Truth".
Seeing His Bride's Loving Adoration, the Loved Lord rids her of Lust and Wrath,
And the Young Beauteous Bride, Seeing her Lord, is comforted. *[1]*
O Bride, you whose youth is informed by Truth, whose Beauty makes her ever-young,
You waver not in your Faith and abide ever with your Lord !
Yea, you abide ever with your Spouse and love to Adore your God ;
And Know the Unknowable and Utter the Unutterable and Sing the Lord's Praise in the state of Equipoise.
The Lord's Name is so wholseome ; and they, who are Imbued, (through it), with Truth, them the Lord Enjoys,
And Blesses them He with the Guru's Word on which they Dwell. *[2]*

---

1. ਬਿਗਤੀ (बिगती) : in bad (ਬਿ) state (ਗਤੀ).
2. ਅਚੇਤ ਪਿੰਡੀ (अचेत पिंडी) : *lit.* of unconscious (ਅਚੇਤ) body (ਪਿੰਡੀ).
3. ਕਾਚੀ ਸਾਰੀ (काची सारी) : the chess-figure (ਸਾਰੀ) that has not crossed the 42 'houses', that is a man who is yet to cross the sea of transmigration.
4. *lit.* pasture-land.

The Bride is bewitched by her Lord and she Sleeps, locked in her Lord's Embrace,
She is Attuned[1] to the Lord's Truth and moves in the Will of the Guru.
Attuned is she to the (Lord's) Truth and Sleeps, locked in the Lord's Embrace, blest with the Society of (like-minded) Mates.
And, being single-minded, the Lord's Name is Enshrined in the Minds of them all, and they are United (with God) through the True Guru.
Now, they forsake not their Immaculate God even for a moment ;
And within them burns the Light of the Word and all their Fears are overwhelmed. *[3]*

(O Bride), the Lord's Light Pervades all the three worlds :
Yea, He Pervades all hearts—He who is Infinite and Boundless.
Infinite and Boundless is He, and one is United with him, overcoming one's self,
And by ridding oneself of 'I-amness' and 'mine-ness', and eradicating one's inner Soil through the Word.
Thus does one See the Lord's Presence at His Door, thus in His Will does the Saviour Save :
And Tasting the Lord's Nectar-Name, one is Satiated and Cherishes it in the heart. *[4-1]*

Bilāwal M. 1

Within me has welled up immense Joy : I am in Bloom through God's Truth :
Yea, I am bewitched by the Love of my Spouse, who is Eternal and Everlasting.
Everlasting is He, the Supreme Master, and that alone happens what He Wills.
The Lord is Compassionate and Merciful and is the Life of all life.
I have gathered neither Wisdom nor Contemplated or Worshipped (another) ; only the Lord's Name Abides within me.
I wear no (mendicant's) coat, nor roam the holy places, nor force my will : but I hold fast to the Lord's Truth. *[1]* **P. 844**

Blessed is the sun-lit day, blessed the dew-wet night,
When the Lord Awakened me to Himself, I who was wrapt in myself.
I, the young Bride, was Awakened through the Word and the Lord was Pleased with me.
And I shed my Evil nature and the sense of Duality and became the Servant of all beings.
The Lord's Name is now my necklace : lo, I am Anointed with the True Word.
Nānak prays with joined palms, "O God, Bless me with Thy Grace, in Thy Will". *[2]*

Awake, O Bride of beauteous Eyes, and utter the Guru's Word :
Hear it thou, and Believe in the Unutterable Gospel of God.
Unutterable is the Lord's Gospel which leads one to the state of *Nirvāna*, but rare is the one who Knows by the Guru's Grace.
He Merges in the Word, dying to his self, and the Mystery of the three worlds is Revealed to him.
He remains Detached, Imbued with the Infinite Lord, and his True Mind Cherishes the Lord's Virtues :
Yea, the Lord who Fills all places and whom Nānak has Enshrined in the heart. *[3]*

O Bride, thy Lord, the Lover of His lovers, Calls thee to His Mansion.
Now thy Mind is in Bloom, through the Guru's Word, and thy life is Fulfilled[2].
Stilling thy mind, thou Lovest (thy God) and, Fulfilled through the Word, thou Knowest the Lord of the three worlds.
Now thy mind wobbles not and thou Realisest thy God.
O God, Thou art my only Mainstay, my Spouse, my only Support.
I am purged of Sin through Thy Truth, and, through the Guru's Word, all my Strife is ended. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Chhant, Bilāwal M. 4 : Mangal[3]

My God has Come to Grace my Bridal Couch and within my Mind is Bliss :
By the Guru's Grace, I have Attained to my God, and I revel in His Joy.
I am the Lord's most fortunate Bride : in my Forehead sparkles the Jewel (of the Lord's Name) :
Yea, my God is my (only) Spouse with whom my Mind is immensely Pleased. *[1]*

---

1. ਸੰਗੂਤੀ (संगूती) : (Sans. संयुक्त), joined.
2. ਸੀਝਸਿ (सीझसि) : (Sans. सिध्), to be accomplished or fulfilled.
3. *Lit.* a song of joy.

The Lord is the Support of the supportless : He is the One alone all over.
By the Guru's Grace, I've obliterated my self and ever Contemplate my God.
My Lord Does what Pleases Him and Dyes us He Himself in His Own Colour.
Nānak was United with the Lord, all-too-spantaneously ; yea, he is Satiated (only) with the Essence of God. *[2]*
It is by God's Grace that we attain the human birth ; for, this is our only opportunity to Relish our God.
Here, the Lord's Brides Meet with Him, by the Guru's Grace, and immense then is their Love for Him.
He, who has attained not to the human form, how unfortunate, ill-fated, is he !
O God, my Lord, Save Thou me, for, Nānak belongs to Thee alone. *[3]*
The Guru has Embedded my God within me and my body and Mind are Imbued with His Love.
The Lord's Name is 'the Lover of His lovers' : (but) it is through the Guru that one Merges in God.
(The seekers) live not without the Lord's Name, like the fish without water.
Through God, my life is Fulfilled : yea, the Lord Himself has Fulfilled (my life). *[4-1-3]* **P. 845**

Bilāwal M. 4

Shaloka

Seek out thy Lord, thy (only) Friend, that the Destiny of thy Mind is Awakened.
The Perfect Guru will make thee See Him, and thou wilt be Attuned to Him. *[1]*

Chhant

My Mates have come to meet with their God, overcoming the Poison of Ego within them.
Through the Guru's Word, they have obliterated their self, and they are Attuned to their God.
The Lotus (of their heart) has flowered ; the All-wise Guru is Awake (in them).
How Fortunate is Nānak, the Lord's Own, that he has Attained to his God. *[1]*
The Lord is Pleasing to my Mind : within me Rings the Wedding-song of the Lord's Name :
I've Attained to my God, through my Perfect Guru, and I am Attuned to my Lord.
The Darkness of Ignorance (within me) is dispelled, and my Mind is Illumined with His Light.
Nānak leans only on the (Lord's) Name, and so Merges he in the Name of God. *[2]*
The Bride is Relished by the Spouse when He is Pleased with her :
When her eyes are drawn towards Him as are the cat's towards the mice[1].
My Perfect Guru has United me with my God, and I am Satiated with the Lord's Essence.
Nānak, the Lord's Own, has flowered through the Name, and He is Attuned ever to his God. *[3]*
Lo, me, the Ignorant one, the Lord has, in His Mercy, United with Himself.
Blessed is my Guru who has dispelled the Ego (within me).
They, whose Destiny is Awakened, they Enshrine their God in their hearts.
Praise thou the Lord's Name, O Nānak : and be a Sacrifice unto the Lord's Name. *[4-2-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 Chhant

Within me Rings[2] the Song of Joy, (for), I Sing of my only Lord, the God.
I hear my Eternal Lord coming to Wed me, and Joy has welled up within my Mind.
My Mind is in Love : O, when shall I See my Perfect Spouse, by good Fortune,
And, Merged in Equipoise, Attain to Him ? O my mates, make me wise in this.
Day and night, I'll stand to Serve Him, my Lord ; But which way is my Spouse to be Realised ?
Prays Nānak : "O God, be Merciful, and Gather me in Thy Skirt". *[1]*
What a Joy[3] that I have Bought over the Jewel (of God) !
Yea, the Seekers have found Him from the Saints.
I met with the Saints and they became Merciful, and I Reflected on the Unutterable Gospel (of God).
And, single-pointedly, one-mindedly, I Contemplated my Master, informed with His Love.
Prays Nānak, with joined palms, "O Lord, Bless me with Thy Praise ;
For, I am Thy Slave, and Thou art my Unfathomable, Infinite God". *[2]*

---

1. ਬਿਲਕ (बिलक) : (Sans. (विडालक :), a cat.
   ਮਸਾਣੀ (मसाई) : (Sans. मूषक), a rat, mouse.
2. ਸਾਜੁ (साजु)=ਸਾਜ਼ : an instrument for making music.
3. ਸਮਾਹੜਾ (समाहड़ा)=ਸ+ਉਮਾਹ : good gladness.

Eternally fixed was the Day of my Wedding[1] : so, Perfect is now my Union with my Lord.
Yea, I am wholly in Bliss : my Separation from Him is no more.
Meeting with the Saints, I Contemplate the Lord : O, how wondrous is my Wedding Party[2] !
Gathered have they all in Poise and within the Minds of all my Kindreds, on this side and that, is Joy.
My Light has Merged in (God's) Light, warp and woof, and the Lord's Name now Blesses me with the Essence of all joys.
Prays Nānak : "It is the Saint who has United me wholly with my God, the Cause of all causes". *[3]*
Blessed is my home, Blessed the earth I tread upon :
(For), repairing to the Guru's Feet, my God has Entered in to my inmost Self.
Clinging to the Guru's Feet, I am Awakened in Poise, and I am wholly Fulfilled.
And I am Anointed with the Dust of the Saints' Feet, and after a long Separaration, I've Met with my Spouse ;
And the Music of Bliss Rings within me, and my mind is rid of Ego and self-assertion.
Prays Nānak : "Attuned to the Saint, I've sought the Refuge of my only God". *[4-1]*

Bilāwal M. 5

Blessed, Blessed am I, that my God is my Spouse,
Within whose Court Rings the Unstruck Melody (of the Word).
Night and day, I abide in Joy, Hearing ever the Music of Bliss :
No more in this state is Pain or Sorrow, neither birth nor death.
And one is Blest with miraculous powers and the Lord's Nectar, and one comes by the Treasure of the living Faith.
Prays Nānak : "Sacrifice am I unto my God, for, my Transcendent Lord is my only Mainstay". *[1]*
Hark, O my Mates, let us join to Sing the Song of Bliss :
And Love our God, body and soul, and Enjoy our Union with Him.
Let us Enjoy our Love and be Pleasing to Him and forsake Him never.
And hold and hug Him to our Bosom, shying not, and bathe our minds in the Dust of His Feet[3].
With the potion of Devotion, let us entice our God and wobble[4] not in Faith.
Prays Nānak : "Meeting with the Etenal Friend, let us Attain to the Eternal state (of Bliss)". *[2]*
Wonder-struck am I, Seeing the Virtues of my Eternal God.
(For), in His Mercy, He Holds me by the Hand, and makes me His Slave and Snaps the *Yama's* Bonds.
The Soil of my Sins and Desire is washed off and the white Sun dawns upon my days.
My God is in Mercy and Loves me with His whole Mind ; the immense Evil within me is dispelled.
Prays Nānak : "I have now become Immaculate for, I've Met with my Eternal Lord, the God". *[3]*
The rays have Merged in the Sun, the drop has mingled with the Sea,
The light has Merged in the All-Light, and I'm Fulfilled.
Now I See (only) God, Hear (only) God ; I Utter the one God alone.
For, all is the Expanse of the same Self, the Creator-Lord, and I now know of no one but my Lord.
Himself the Lord Creates : Himself He Enjoys ; He alone is the Cause of causes.
Prays Nānak : "Knows this Mystery but he alone who Tastes the Blessed Taste of God". *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 Chhant

Come, O mate, under the Sway of the Lord's Will : and, let us Sing the Song of Bliss. **P. 847**
Eradicate thy Ego, O mate, that thy Lord Loves thee.
Shed thy Pride and Desire and Sin and Duality, and Serve thy One Immaculate Lord,
And Cling to the Feet of thy Compassionate God that thou art rid of all thy Sins ;
And thou sheddest thy Sorrow, becoming the Slave of the Lord's Slaves, aud wander not in any other direction.
Prays Nānak : "O God, be Merciful that I Sing ever Thy Praise". *[1]*

---

1. ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ (साहा अटलु गणिआ) : the eternally fixed (ਅਟਲੁ ਗਣਿਆ) auspicious day of wedding (ਸਾਹਾ).
2. *Lit.* the bride's party.
3. ਚਰਨ ਰਜ ਮਨੁ ਪਾਗੀਐ (चरन रज मनु पागीऐ) : *lit.* coat (ਪਾਗੀਐ) the mind (ਮਨੁ) with the dust (ਰਜ) cf His Feet (ਚਰਨ).
4. ਅਨਤ (अनत) : (Sans. अन्यत्र), elsewhere, in another place.
5. ਪਇਅੰਪੈ (पइअंपै) : (Sans. प्रलप्), to talk, speak.

The Nectar- Name of my Loved God is to me like the staff to the blind.
Māyā, like a beauteous woman. entices, and, seeks to shake my Faith in many ways.
Wondrous is this Enticer and, chameleon-like, she entices me with a myriad gestures.
And I can utter not the Lord's Name, for, Māyā persists stubbornly with me and seems sweet and likeable.
At home, in the woods, on river-banks, on the way or at the sea-shore, fasting or worshipping, she keeps watch over me.
Prays Nānak : "O God, be Merciful, that Thy Name becomes my only Support". [2]

O Loved Master, Save me, the Supportless one, anyhow.
I am not clever and know not with what words to Please Thee.
Nor am I Wise, nor have I Knowledge, nor sharp-wittedness ; I, the Meritless one, have no Virtue to commend me ;
Nor have I scented beauty, nor alluring eyes : so Save me only in Thy Mercy.
Thou, whose Victory is proclaimed by all, how can any one know Thy State, O Compassionate God ?
Prays Nānak : "O Lord, I am the Slave of Thy Slaves : pray, Save me Thou in Thy Mercy". [3]

I am like the fish in Thy Waters, O God, how can I live without Thee ?
I am like the *Chātrik*-bird satiated only if thy Heavenly Drop falls into my mouth.
Only then is my Thirst quenched, O my life, my heart, my vitals, my Master.
O Fondle me Thou, my God, and let me See Thee in all, that I am forever Emancipated.
Like *Chakvi*, I Cherish Thee in the Mind, and hope ever to See Thy Day break upon me.
Prays Nānak : "O God, Unite me with Thee, my Love, that I, Thy fish, forsake not Thy Waters". [4]

How Fortunate am I that my Lord has Come into my Home !
How beauteous look my Mansions : the whole Garden (of my heart) is in Bloom.
My God is the Master of all, the Giver of Bliss and Joy,
Ever-young, Ever-new, the Youthful Spouse; O, how am I to Utter all His Praise ?
Beauteous is the Couch (of my Soul) that entices me now, and all my Doubt and Pain are dispelled.
Prays Nānak : "O Infinite God, fulfil my Desire and Unite me with Thyself". [5-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 : Chhant, Mangal

Shaloka :

Our Lord is Beauteous, Compassionate and Calm, the Treasure of Bliss.
If one Merges in this Ocean of Poise, one's Soul finds (Eternal) Peace. [1] **P. 848**

Chhant :

One Attains to God, the Ocean of Peace, when Awakned is one's Destiny,
And, when one clings to the Lord's Feet, shedding all sense of honour, dishonour.
So, rid thyself of thy cleverness and Evil nature.
And seek the Refuge of God, for, He, thy Groom, Remains eternally and forever. [1]

Why cling to one other than God without whom one can Live not ?
But the Unwise know no shame : for, men of Evil nature are strayed away :
But if one forsakes God, the Purifier of Sinners, then, where is one to find Peace ?
Says Nānak : "Worship thy Compassionate God with Love that thou Attainest to the state of Eternal Life". [2]

May you be burnt, O vicious tongue, that utters not the Lord's Name.
Why Serve not your God, the Lover of His Devotees, for, your body will be eaten up by the crows.
You are enticed away by Doubt but know not its Pain, and so you wander through a myriad births.
Nānak : If one loves anyone other than God, one is consumed like the worm of dirt. [3]

Love thy God and, becoming Detached, be United with Him.
Forsake the love of clothes, and the fragrance of *Chandan* and like scents, and the tastes of the tongue and the vice of Ego ;
And then you wobble not here, nor Hereafter, and are ever Awake to the Service of God.
Says Nānak : "She, who has Attained to her Spouse, the God, Eternal is that Bride". [4-1-4]

Bilāwal M. 5

O Fortunate ones, See only your Lord, associating with the Saints :
And Sing ever the Lord's Praise, Imbued with the Love of the Transcendent Lord.
Serve your Lord ever and then ye are wholly Fulfilled.
Nānak seeks but God's Refuge and Contemplates he the Lord who Sports in a myriad ways. *[1]*

Forsake not the Lord even for a moment, who Blesses thee with everything.
It is by great, good Fortune that one Meets Him, and, by the Guru's Grace, one Realises one's God, the (Eternal) Groom.
He holds us by the Hand, and takes us out of Darkness and so Owns us He.
Nānak lives Contemplating the Lord's Name and thus are his heart and Mind cooled. *[2]*

How shall I Praise Thee, O God ? Thou art the Inner-knower of my heart.
Contemplating Thee, my God, I've Crossed over to the other Shore.
Singing Thy Praise, all my wishes are fulfilled.
Nānak is Emancipated Dwelling on the God of the whole universe. *[3]*

Blessed are the eyes that are Imbued with the Lord's Love :
Seeing one's God, one is wholly Fulfilled, when one Meets with the Lord of life.
One is Blest then with the Nectar-Name ; and all other tastes seem vicious and insipid to him.
Says Nānak : "One mingles then like water with the God's Waters ; and one's Light Merges in God's Light". *[4-2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Bilāwal M. 4

Shaloka M. 4

I Sing of the Supreme Being, my Master, yea, I Sing the Lord's Song of Bliss. **P. 849**
And hearing the Guru's Instruction, I Believed in it : for, such was my Perfect Destiny Writ by God on my Forehead.
I Sing of the Lord's Praise, night and day, and am Attuned to Him in my heart.
Now my body and Mind are wholly in Bloom : and my heart's lotus has flowered.
The Darkness of Ignorance is Dispelled with the Light of Wisdom lit by the Guru.
O God, I live to See Thy Vision, let me but See Thee even for a brief moment. *[1]*

M. 3

One may play the notes of Bilāwal, if one's mouth be filled with the Lord's Name :
Blessed are the Song and the Melody, if one is Attuned (to God) in a State of Poise, through the Word.
If one abandons mere music to Serve God, one Attains Honour at the Lord's Court.
Nānak : If one Dwells on God, by the Guru's Grace, one is rid of the Ego of one's mind. *[2]*

Pauri

Unfathomable art Thou, O God ; Thou art the Creator of all Creation :
Thou alone Workest through all Thy Creation.
Thou art Attuned to Thyself and Singest Thy Own Praise.
Contemplate your God, night and day, O Devotees, for, only God Redeems ye in the end.
(For), they, who Served Him, were Blest with Bliss and Merged in His Name. *[1]*

Shaloka M. 3

Attached to the Other, one is never in Bliss : for, the Egocentric finds no place.
Through Guile, one becomes not a Devotee of God and Attains not the Transcendent Lord.
If one forces one's mind to do Deeds, they are Approved not by the Lord.
Nānak : If one Dwells on the Self, by the Guru's Grace, he loses his selfhood from within.
And then one Sees no one but the Transcendent Lord, for He is Enshrined in the Mind ;
And cease one's comings-and-goings, and one's Light Merges in the All-Light. *]1]*

M. 3

Attune thyself to the One God alone and be thus in Joy ;
And rid thyself of the Pain of 'coming-and-going', and be Merged in the True God.
Ever, ever is one in Bliss if one walks in the Guru's Will,
And, associating with the Saints, one Loves one's God and Sings ever His Praise.
Nānak : Blessed are they who Meet (their God) by the Guru's Grace. *[2]*

Pauri

Our God Pervades all life : He is the Friend of His Devotees.
Everyone is under the Sway of God : the Homes of Devotees ring ever with Joy.
Everywhere is God, the Friend of His Devotees : so Sleep thou in Peace[1], O Servant of God.
Thy Lord is the Master of all : Enshrine thou Him in the Mind,
And then no one equals thee, and whosoever does so, is frustrated with his vain strife. *[2]*

Shaloka M. 3

He, who Knows[2] God alone, is a Brahmin, yea, he, who walks in the Guru's Will,
And in whose heart is Enshrined the Supreme Being and who is rid of his Ego, **P. 850**
And who in-gathers Virtue and Contemplates Virtue and whose Soul Merges in the Oversoul.
Rare are the Brahmins in this age who Know their God with their whole Mind.
Nānak : They, on whom is the True Lord's Grace, they alone are Attuned to the Lord's Name. *[1]*

M. 3

If one Serves not the only True Guru and loves not the (Guru's) Word ;
Then one earns only the painful Malady of Ego and serves but one's self.
If one does Deeds forcing one's will, one is cast into the womb again and over again:
Blessed is the birth of the God-conscious being whom the Lord, of Himself, Unites with Himself.
Nānak : When our Lord of Grace Blesses one with His Mercy, one gathers the Riches of the Lord's Name in one's Skirt. *[2]*

Pauri

All Glory is through the Lord's Name : so Contemplate thy Lord, by the Guru's Grace.
If we are Attuned to the Lord's Name, we attain to what we ask for from our God.
If we tell of the inmost state of our Soul to the Guru, we attain to the Supreme Bliss.
The Perfect Guru makes us Wise in God, and all our Cravings are stilled.
(But), he, in whose Lot it was so Writ *by his past*, Sings the Lord's Praise. *[3]*

Shaloka M. 3

They, whom God Himself Unites with the Guru, go not empty-handed from his Door :
Yea, fruitful is the Vision of the True Guru and whatever one asks from him, that one gathers.
Nectar-sweet is the Guru's Word and it stills all the Cravings and Desires of man.
And Drinking the Lord's Essence, one becomes Content, and one Enshrines the Lord's Truth in the Mind.
Contemplating the True One, one Attains an Eternal State, and within one Rings the Unstruck Melody (of the Word).
Our True God seems to Pervade all, all over, if one Sees Him with the Guru's Poise.
Nānak : they, who have Truth in their hearts, are hid not, try howsoever one may. *[1]*

M. 3

We Attain to God by Serving the Guru, if God's Grace be upon us.
And then from humans, we become angels, if we are Blest with True Devotion.
And we are rid of our Ego, and through the Guru's Word, we become Immaculate.
Nānak : Blest with the Glory of the Lord's Name, we Meet with our God, all-too-spontaneously. *[2]*

---

1. ਸਉ ਨਿਸੁਲ ਜਨ ਟੰਗ ਧਰਿ (सउ निसूल जन टंग धरि) : *lit.* stretch thyself, and sleep in peace.
2. ਬਿੰਦਹਿ (बिदहि) : (Sans· विद्), to know.

Pauri

The Creator-Lord Himself has Bedecked the True Guru with the Glory of His Name,
And his followers, yea, his Servants, are immensely pleased with it ; it gives sustenance to their life.
His vile traducers, however, like it not, for, they love not the good of the others.
But what can their vain strivings achieve, when the Guru is in Love with God.
For, whomsoever our God Likes, He increases his Splendour, and the mean jealousy of the world doe him no harm. *[4]*

Shaloka M. 3

Accursed is the Craving for the Other which makes us cherish Desire and Delusion ;
For, we abandon the Lord's Bliss in return for the world's straws and, forsaking the Lord's Name, come to Grief.
The Unwise Egocentrics are Blind and they come and go : they are born to die over and over again. **P. 851**
Their task is fulfilled not, and they Wail and Regret in the end.
They, on whom is God's Grace, Meet with the True Guru and they Contemplate the Lord's Name.
And, Imbued with the Lord's Name, they are ever in Bliss : O, Nānak is a Sacrifice unto them. *[1]*

M. 3

Hope and Desire entice the whole world away.
And, all that is in form, is under the sway of Death.
It is through God's Will that the *Yama* seizes us, and he alone is Saved whom the Creator-Lord Forgives.
Nānak : This mind Swims Across, by the Guru's Grace, only if it abandons its Ego.
And stills its Hope and Desire, and becomes Detached[1], Dwelling on the Guru's Word. *[2]*

Pauri

Wheresoever in the world I See, I See nothing but God.
Hereafter too the True One alone Works—our Lord, the True Justiciar.
The Devotees by Him are Blest, while the False ones are, by Him, Cursed.
True, True is the Master, True His Justice ; O, dust be on the heads of His traducers.
Nānak Contemplates only his True God and has attained Bliss, by the Guru's Grace. *[5]*

Shaloka M. 3

By Good Fortune, we are Blest with the True Guru, if God's Grace be upon us.
This is the only means to Mount to our God—to Attain to the Lord's Name.
And then our Within is in cool Comfort, and our heart is at Peace :
And we feed ourselves on Nectar, yea, we wear Nectar ; for, through the Lord's Name is our Glory. *[1]*

M. 3

O Mind, hearken to the Guru's Word and thou art Blest with God, the Treasure of Virtue.
And He, the Giver of Bliss, is Enshrined in thee and thou art rid of Ego and 'I-amness'.
Nānak : It is through God's Grace that one is Blest with the Nectar of the Lord, the Treasure of Virtue. *[2]*

Pauri

All kings and their chiefs that there are, are the Creation of God.
And they do as the Lord Wills, for, they all beg[2] from and lean upon their Lord.
(But), That Lord is on the Guru's side, for, He makes all the creation to Serve the Guru.
Lo, such is the Glory of Serving God that our Adversaries are slain and dispelled from within us.
For, the Lord is Merciful to His Devotees, and in His Beneficence, Protects He His Servants. *[6]*

Shaloka M. 3

Within the mind of the Egocentric are Guile and Pain, and so he is Attuned not (to God).
He does what he does, enveloped by Woes, and he reaps Sorrow here and Hereafter.

---

1. *lit.* hopeless.
2. ਅਰਥੀਏ (अरथीए) : (Sans. अर्थिन्) , one who asks, begs or solicits; a beggar, suppliant, suitor.

If he Meets with the Guru, by God's Grace, he is Attuned to the (Lord's) True Name.
Nānak : He then abides in the Peace of Poise, and from within him are dispelled Doubt and Fear. *[1]*

M. 3

The God-conscious being is ever Imbued with God's Love : he Loves ever the Lord's Name.
He Sees and Utters, through the Guru's Word, and Contemplating the Lord's Name, gathers Bliss.
Nānak : When the Light of Wisdom Illumines one's mind, the Darkness[1] of Ignorance is dispelled. *[2]*

P. 852

M. 3

The (mind of the) Egocentric is Soiled : so he dies, enveloped by Ignorance.
The (mind of the) God-conscious being is Pure and Immaculate, for, he Enshrines the Lord in his heart.
Prays Nānak : "Hark, O ye friends,
If ye Serve the Guru, your Soil of Ego is washed off".
Within us is the Pain of Doubt, and Strife ever engages us :
We are asleep, lured by the Other, and so Awake not, being in love with Delusion and Desire.
We Cherish not the Lord's Name and Dwell not on the Guru's Word : such are the thoughts of all the Egocentrics.
And loving not the Lord's Name, we lose the Merit of our lives and so the *Yama* Punishes us and Wastes us away. *[3]*

Pauri

He alone is the True King who is Blest with the Lord's Devotion.
Everyone leans on him, for, what he has[2], no one else has.
The Devotee, for whom the Lord is ever a Presence, is Blest with the Lord's Treasure : they, who turn their back upon God, gather but Dust.
The Devotees Deal only in the Lord's Name, and the *Yama* Taxes them not.
Nānak too has loaded his Carriage with the Lord's Name—the Lord who is Self-dependent and Carefree. *[7]*

Shaloka M. 3

Only the Lord's Devotee earns the Riches of the Lord in this Age, the rest of the world is deluded by Doubt ;
And, by the Guru's Grace, the Lord's Name is Enshrined in his Mind, and he Contemplates ever the Lord's Name.
He lives detached in the midst of Māyā[3] and, through the Word, burns off his Ego.
He is himself Emancipated, as is his whole generation : O Blessed is the mother of such a one.
His Mind is ever filled with Poise and Peace, and he is Attuned to the True One.
Brahmā, Vishnu and Shiva too are deluded by the three Modes, and, through them, men's Ego and Desire are whetted.
Deluded by the Other are also the Pandits uttering their Texts and, also the men of silence ;
And the *Yogis* too, and the *Jangams* and the *Sanyasins*, for, they find not the Essence without the Guru.
The Egocentrics are ever in Pain, deluded by Doubt, and they waste away their life in vain pursuits.
Nānak : They, who are Imbued with the Lord's Name, abide in Poise[4], yea, they, whom the Lord, of Himself, Forgives and Unites with Himself. *[1]*

M. 3

Nānak : Praise ye that Lord under whose Sway all things are.
Serve ye Him without whom there is not another.
Enshrine God in the Mind, by the Guru's Grace, and ye are ever at Peace. *[2]*

---

1. ਤਿਮਰ (तिमर) : (Sans. तिमिर :) darkness.
2. ਵਥੁ ਨ ਵੇਸਾਹੁ (वथु न वेसाहु) : *lit.* neither goods (ਵਥੁ, ਵਸਤੁ), nor trade (ਵੇਸਾਹੁ).
3. *lit.* poison.
4. ਸਮਧੇ (समधे) : (Sans. समृद्ध), richly endowed with (poise).

Pauri

Bankrupt are they, in this Age, who have earned not the Riches of the Lord's Name, by the Guru's Grace :
They beg from door to door, but no one even spits in their face.
They slander others and so lose their credit and also[1] get themselves exposed.
The riches for which they backbite others, they gather not, try as well as they may.
The Lord's Riches one attains through Service, by the Guru's Grace, but the Unfortunate wretches Receive them not, though they roam the whole world through. *[8]*

Shaloka M. 3

The God-man is ridden not with Doubt : he casts off all his Cares. **P. 853**
And whatever he does, he does with Poise : his praise one cannot utter.
Nānak : The Lord Himself Hears the Prayers of one whom He Owns as His Own[2]. *[1]*

M. 3

Dispelled is (one's fear of) Death ; stilled is one's Desire within the mind, and within one is Enshrined the (Lord's) Immaculate Name.
And one is ever Awake (to God) : one Sleeps never, and Drinks the Lord's Nectar in a state of Poise.
And he Sings ever the Lord's Praise and utters what is soothing and sweet :
And abides he in the Self and looks Beauteous thus : meeting with such a one, I am ever in Peace. *[2]*

Pauri

The Lord's Name is the Jewel, the Pearl, with which the Lord Blesses us through the Guru.
If one Sees something[3] with another, him one can ask too : but the Lord's Riches are shared not by forcing the will of one who has these.
He alone attains unto these Riches in whose Destiny it is so Writ by God, and whom God Blesses with Devotion to the Guru.
No one is its share-holder, with no one is its exclusive patronage[4], there is no mixing up about it[5] and whosoever talks ill of the Lord's Riches, is cursed.
He, whom the Lord Blesses, him no one can slander or force, and his Glory increases with each day. *[9]*

Shaloka M. 3

The world is on fire : O God, Save it Thou in Thy Mercy :
Through whichever Door it Comes unto Thee, Save it thatwise, pray.
The True Guru has Revealed that he who Reflects on the True Word is ever at peace :
And, without the Lord, there is no one else to Bless us with Forgiveness. *[1]*

M. 3

Māyā through which comes Ego, entices us all away, and one is yoked to the Other.
It can be slain not, nor sold off to another.
(But), if one burns it off with the Guru's Word, it leaves one ;
And one's body and Mind become Immaculate, and one Enshrines the Lord's Name in the Mind.
Nānak : It is through the Word that Māyā is slain, and unto the Word one attains through the Guru. *[2]*

---

1. ਸਗਵਾ (सगवा)=ਸਗੋਂ : also.
2. ਪੰਨੈ ਪਾਇ (पंनै पाइ) : *lit.* to enter in the register.
3. ਕਿਹੁ (किहु)=ਕੁਝ : something.
4. ਖਤੁ (खतु) : *lit.* deed (of property).
5. ਸੀਵ (सीव) : (Sans. सीमा), a mound or ridge serving to mark the boundary of a field, village, etc.
   ਰੋਲੁ (रोल)=ਰਲਾ, ਰਲਾਵਟ, mixing up.

Pauri

The True Guru[1] was Blest with Glory by the True Guru, knowing this to be the Approved Will of God.
He tested his sons, nephews, sons-in-law and his kinderds, but the Ego of everyone was humbled by him.
Wherever one Sees, thither one Sees but the True Guru ; the Lord Blesses the Guru with the (riches of the) whole world.
He, who Believes in the True Guru, he is Saved both here and Hereafter ; he, who turns his back upon Him, is cast into the cursed place.[2]
The Lord is on the side of Nānak, His Servant, yea, He, the All-wise Cosmic Being, the Friend, the Master.
Seeing the True Guru's Beneficence,[3] everyone repaired to the Guru's Feet, and he rid them of their Ego. *[10]*

Shaloka M. 1

P. 854

Someone tills, another reaps, and still another keeps the stock.
But, no one knows who is to eat the grains in the end[4]? *[1]*

M. 1

He, in whose Mind is God, is Emancipated.
But, that alone happens, O Nānak, what the Lord Decrees. *[2]*

Pauri

The Transcendent, Compassionate Lord has Ferried me across the Sea (of Existence).
Yea, my Beneficent and Perfect Guru has rid me of my Doubt and Fear.
The wild demons like Lust and Wrath are all humbled.
And I treasure the Lord's Name in the heart and the throat.
Nānak : Blessed have become my birth and death in the Society of the Saints. *[11]*

Shaloka M. 3

They, who have forsaken the Lord's Name are proclaimed False (at the Lord's Court).
Their mind's 'Home' is Thieved by the Five Thieves and Ego breaks into their 'Home'.
They Know not the Lord's Essence, beguiled by their Evil nature :
They are attached to Poison, and cast away the inner Nectar *through Doubt.*
They love the Evil-doers and argue with the Saints.
Nānak : The Māyā's lovers are cast into Hell and, bound by the *Yama*, they Suffer and Grieve.
They act as instinct leads them : but it is Thou, O God, who *Keepest them thus.* *[1]*

M. 3

He, who Serves the True Guru, is humble even when endowed with power.
He keeps the Lord ever in his Mind, and the *Yama* eyes him not.
In his heart is Enshrined the Lord's Name, and Māyā slaves for him.
He is the Slave of the Lord's Slaves, and so is Blest with the Supreme State (of Bliss).
Nānak is a Sacrifice unto him who treasures God in his body and Mind.
Yea, they, in whose Lot it was so *Writ in the Past*, they alone are in love with the Saints. *[2]*

Pauri

That what the True Guru utters, that the Lord Hears :
(The Guru's Word) Pervades the whole world and every tongue utters it.
Our Lord is immensely Meritorious : Ineffable is His Praise.
And the True Guru (too) has Truth, Poise and Bliss; and (Blesses all with) the True Jewel (of His Instruction).
Nānak : The Saint is Embellished by the Transcendent Lord and he becomes like his God. *[12]*

---

1. The reference here to the claims made by the relations of Guru-Angad, the second Sikh Guru, to the throne as against Guru Amar Dās.
2. "lower or evil wombs", translates Teja Singh (vide "Shabdārth").
3. ਪਉਦੀ ਭਿਤਿ ਪਵਦੀ ਪਿਖਿ : *lit.* seeing the food (ਭਿਤਿ, Sindhi) being distributed in the Guru's free kitchen.
4. *i.e.* will practise the Name.

Shaloka M. 3

One Knows not one's Self and thinks the Lord to be far.
(For). if one abandons the Guru's Service, how can one's mind abide in the Lord's Presence ?
The self-minded one loses the Merit of the human birth, possessed by Greed and Falsehood.
But, the Lord Himself Forgives (him), and, through the True Word, Ushers him into His Presence. *[1]*

M. 3

Blessed is the Lord's Praise : by the Guru's Grace, one Contemplates the Lord's Name.
And one praises ever the Name and, Dwelling on it, his Mind is in Bliss.
It is by Good Fortune that one Attains unto the Perfect God of Bliss.
Nānak has Praised the Lord's Name, and now his body and Mind are at Peace. *[2]*

Pauri

If someone slanders the True Guru and then seeks his Refuge,
His past Sins the Guru forgives and Blesses him with the Society of the Saints.
As the rain water received by the street drains and streams become pure, falling into the Gangā[1]: **P.855**
Such Beneficence is also in the True Guru, who is inimical to no one, and meeting with him, our Craving is stilled and Peace instantaneously dawns upon us.
Nānak : See thou this Wonder of my True King that he, whom the Guru Loves, him Loves the whole world. *[13-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal : The Word of the Bhaktas :

The Word of Kabirji

This world is a stage[2] and no one stays here save for a brief moment.
So walk you on the straight path[3], else[4] you too will receive the push. *[1-Pause]*
Neither childhood, nor youth, nor age is safe from the clutches of death.
Man is but a mouse, and the cat of Death devours it in the end. *[1]*
One may be rich or poor, but it cares not for either ;
And destroys both the king and the subjects : so powerful is Death. *[2]*
The Lord's Servants, whom the Lord Loves, mysterious is their life,
For they neither come nor go nor Die ever, and abide ever with the Transcendent Lord. *[3]*
Know you, O loved life, that you must forsake the illusions of sons, wife and riches in the end
Says Kabir, "Hark, O ye Saints, now is the time to Meet with the Lord of the universe". *[4-1]*

Bilāwal

I know not knowledge : I can argue not :
I'm lost only in the Hearing and Uttering of the Gospel of God. *[1]*
O men, the whole world is sane ; only I am not.
I'm lost to the world ; so beware of me[5] ! *[1-Pause]*
I haven't become mad of my own ; my God has made me so.
For, the True Guru has burnt off my Doubt (of what is, and yet is not). *[2]*
I have lost my sense and so I'm deformed :
So follow not in my wake, seeing my illusion. *[3]*
He alone is mad who knows not his Self,
For, if he so Knows, he would Know the One alone. *[4]*

---

1. ਸੁਰਸਰੀ (सुरसरी) : the Gangā (which is, to Hindus, the river *par excellence*). It is supposed to exist also in the sky and in the lower regions.
2. ਪੇਖਨਾ (पेखना) : *lit.* play.
3. ਰੇਗਿ (रेगि)=ਰੇਖ, ਰੇਖਾ : line, the way, the path.
4. ਨਤਰ (नतर)=ਨਹੀਂ ਤਾਂ : otherwise.
5. ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ (बिगरै मति अउरा) : let no one else (ਅਉਰਾ) be spoiled (ਬਿਗਰੈ) after me.

He who is Imbued not *now* with his God, would never be so Imbued.
Says Kabir : "*Now* is the time to be saturated with thy Lord". *[5-2]*

Bilāwal

One abandons one's home and repairs to the forest and eats nothing but roots.
And still, one forsakes not Evil : so vicious is our mind. *[1]*
How am I to be Released and to Swim across, for, the Sea of Existence is rough and fierce.
O God, only Thou canst Save me, so I've sought Thy Refuge. *[1-Pause]*
I can leave not the desire to indulge over and over again.
I strive to still my mind and yet it clings to what it craves. *[2]*
Youth, beauty and age—all have passed, but I did no good Deeds ;
And this precious life, shorn of all Merit, was thus wasted away. *[3]*
Says Kabir ; "O God, Thou Pervadest all, all over, **P. 856**
And, there is none as Compassionate as art Thou ; nor any a Sinner greater than I *[4-3]*

Bilāwal

Every day my son, brings home a fresh 'vessel', and wastes his life embellishing it.
He cares not for weaving, and is Imbued ever with the Lord's Essence. *[1]*
Whoever, in our family, ever Contemplated the Lord's Name ?
Ever since this luckless man took to the rosary, Peace fled from our home. *[1-Pause]*
O mates how strange, how cruel,
That this my son has abandoned carding and weaving, and lives only to torture us ! *[2]*
Hark, O mother, the Lord has Blest me with the Guru's Word, the harbinger of all Joy :
Yea, I have a Master who Saved the Honour of Prehlāda and tore Harnakashyapa with his Nails. *[3]*
I've abandoned my family-goods and taken to the Guru's Word.
Says Kabir : "This Word is the destroyer of all Sins ; and, receiving it from the Saints, I'm Emancipated". *[4-4]*

Bilāwal

There is no other King equal to our God !
The kings of the world stay but for a few days, and all their show[1] is illusory and false. *[1-Pause]*
If someone belongs to Thee, O God, he wavers not : his shadow is over all the three worlds.
No one can raise his hand against him, nor can anyone evaluate his whole Worth. *[1]*
O careless mind, Cherish thy God that the Unstruck Melody Rings (within thee).
Says Kabir : "Cast off thy Doubt, O man, for, thy God has Saved Dhruva and Prehlāda before thee". *[2-5]*

Bilāwal

Save me, O God, Save me ; for, I've Sinned against Thee.
I've practised not the religion of Righteousness, nor Contemplated Thee ; and, being Egotistical, I go the tortuous way[2], yea, the way of the self. *[1-Pause]*
I nourished this body taking it to be eternal, but lo, it turned out to be an earthen picther, a mere illusion.
And he, who had Created and Embellished me, Him forsook I, and clung to the Other. *[1]*
We are Thy thieves[3], not Saints, O Lord, but have repaired to Thy Feet[4].
Says Kabir : "O God, hearken to my Prayer and send not to me the call of the *Yama*". *[2-6]*

Bilāwal

In all humility[5], I stand before Thy Court, O God,
Who but Thou wilt take Care of me ? So open Thy Door and Usher me into Thy Presence. *[1-Pause]*
Thy Treasure is Inexhaustible and Thou art Detached and Beneficent too ; this is Thy Praise that I have heard with my ears.
Then, who but Thee shall I go to ask when everyone else is a beggar : only Thou art my Emancipator. *[1]*

---

* The reference may be to the fresh arrivals of the Saints in Kabir's home & the attention he paid to them, caring not for weaving, his ancestoral profession. It is against this that his mother protests.

1. ਦਿਵਾਜਾ (दिवाजा) = ਦੀਬਾਚਾ : ornate introduction or front-door : hence, the outer show.
2. ਟੇਢ ਪਗਰੀ (टेढ़ पगरी) : resorted to (ਪਗਰੀ = ਪਕੜੀ) the zig-zag way (ਟੇਢ).
3. ਸੰਧਿਕ (संधिक) = ਸੰਧਿ + ਕ, he who thieves.
4. ਪਗਰੀ (पगरी) = ਪਗ : feet,
5. ਦਰਮਾਦੇ (दरमादे) : (Persian, ਦਰਮਾਂਦਾ), humble.

Jaideva, Nāmdeva and Sudāmā, the Brahmin[1], them Thou Blest immensely in Thy Mercy.
Says Kabir : "O God, Thou art Beneficent, and All-powerful, and tarriest not in Blessing one with the four Boons[2]". *[2-7]*

Bilāwal

The Yogi with his staff, the ear-rings, the coat and the wallet,
Wears a (mendicant's) garb, lured by Doubt. *[1]*
Abandon thy postures and the control of breath, O crazy one,
And shed thy Guile and Contemplate ever thy God. *[1-Pause]*
She[3], whom you seek has been 'enjoyed' before by the three worlds. **P. 857**
So know you that the only Yogi in the world is my God of Beauteous Hair. *[2-8]*

Bilāwal

Attached to Māyā, we have forsaken Thy Loved Feet, O Lord of the universe !
And we love Thee not even a bit : what can Thy poor Devotees do, O God ? *[1-Pause]*
O cursed be such a body, such riches, the tricky[4] mind, the delusion.
O God, bind down this Māyā with Thy Will (and Save me). *[1]*
Neither farming is of any avail nor trade, nor the Guile, nor the Ego we practise.
Says Kabir : "All those are wasted away when Death calls them in the end". *[2-9]*

Bilāwal

Within the Pool of the body, there is the Lotus of Incomparable Beauty—
Of magnificent Splendour, the Supreme Being, who has neither Form nor Sign. *[1]*
O mind, shake off thy Doubt and Contemplate God, the Life of all life : *[1-Pause]*
And then you see nothing as coming and going ;
And like the leaves of the *Nilofar* plant, you Merge in from where you issued forth. *[2]*
Abandon the love of Māyā as an illusion, thinking of the Peace of Poise,
And Serve thy God, for, lo, He is within thy Mind. *[3-10]*

Bilāwal

Attuned to the Lord, my Doubts of a myriad births were cast off
And in life I entered into the Silence[5] of my Absolute God, for, lo, through the Guru's Word, my Mind is Awake. *[1-Pause]*
The voice that issues on striking a bronze vessel, is dissolved again in its source.
But where (save in the Void) does it merge, O Pandit, when the vessel breaks ? *[1]*
I've seen the world, the confluence[6] of the three Modes : God's Light Pervades all hearts.
And now, that my mind is (thus) Illumined[7], I've become Detached within myself. *[2]*
I've Realised my Self through the Self, and my Light is Merged in the All-Light.
Says Kabir : "Now, that I have Known (thus), my Mind is Pleased with my God". *[3-11]*

Bilāwal

O God, why shall that man waver who Enshrines Thy Lotus-Feet ?
He, who is[8] Blest with Bliss, the Nine Treasures, and hymns Thy Praise, is in a state of Equipoise *[Pause]*
One's Mind is (Illumined) when one Sees God in all, and when one unties the knotty Knot (of Doubt),
And protects the mind from the pollution of Māyā, and weighs his Evil in the balance[9] of the Self. *[1]*

---

1. ਬਿਪ (बिप) : (Sans. विप्रः), a Brahmin,
2. Dharma, Artha, Kama, Moksha, *i.e.*, Righteousness, worldly weal, nuptial joy and emancipation.
3. *i.e.* Māyā.
4. ਫੰਨੀ (फंनी) : (Sans. Arabic, ਫਨ), trick, art.
5. ਸੁੰਨਿ (सुंनि) : (Sans. शून्यम्), Absolute.
6. ਤ੍ਰਿਕੁਟੀ (त्रिकुटी) : the confluence of three modes—*Rajas*, *Tāmas* and *Sātvika*.
7. ਸਮਾਚਰੀ (समाचरी)=ਸਮ+ਆਚਾਰੀ : of poised conduct.
8. ਮਾਨੋ (मानो) : as if.
9. ਨਰਜਾ (नरजा) : balance : weighing machine.

And then he is in Bliss wherever he goes, and Māyā shakes him not.
Says Kabir : "My Mind is Pleased with my God, and is Merged[1] in the Love of the Lord". *[2-12]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal : The Word of Bhakta Nāmdevaji

The Guru has Fulfilled me,
And I am rid of my Woes and my inmost Self is filled with Bliss. *[1]*
The Guru has Blest me with the collyrium of Wisdom : **P. 858**
(And now I believe that) without the Lord's Name, life is without a mind[2]. *[1-Pause]*
Namdeva has Known Thee through Contemplation, O God,
And now his soul is Merged in Thee, the Life of all life. *[2-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal : The Word of Bhakta Ravidāsji

Everyone laughed at my poverty : for, such was my state.
And, now, the eighteen *Siddhis* are under my sway : such is Thy Mercy, O God ! *[1]*
Thou Knowest all and I am so Ignorant : Thou art the Destroyer of 'coming-and-going'.
So all life seeks Thy Refuge and Thou Fulfillest all. *[1-Pause]*
He, who seeks Thy Refuge, carries not the load (of Evil) ;
And Thou Savest both high and low—and no one is ashamed[3] of receiving Thy Bounties. *[2]*
Says Ravidās : "O God, Unutterable is Thy Gospel : so what more shall I say ?
Thou art what Thou art, and there is nothing to Compare with Thee". *[3-1]*

Bilāwal

Whosoever is a Saint of God,
His Fragrance spreads all over whether he is high or low, rich[4] or poor. *[1-Pause]*
May he be a Brahmin or a Vaisha, a Kshatriya or a Shudra—and, even if he be a *Chandāla* of an unclean mind,
He becomes Immaculate and Pure, Contemplating his God ; and Saves himself and all who belong[5] to him. *[1]*
Blessed are his homestead, his family, and all his men,
Who Drinks the Lord's Pure Essence, forsaking all other tastes ; he sheds all his Evil. *[2]*
Whether one be a Pandit, or a warrior, or a canopied king of the world—he equals not the Devotee of God.
And, as the leaves of *Nilofar* abide, detached in water, so does the Devotee of God in the world. *[3-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal : The Word of Bhakta Sadna

To wed a king's daughter, a person assumed the grab (of Vishnu[6]).
And he too, O God, though lured by lust and self, was Fulfilled by Thee. *[1]*
What is Thy Merit, O Guru of the world, if Thou forgivest not my past sins ?
And, why may one seek the refuge of the lion, if he is to be seized by the jackal ? *[1-Pause]*
The *Chātrik* wails but for one drop from on high,
But, if he loses his life and then is Blest with a whole Ocean : of what avail is that 'blessing' to him ? *[2]*
How am I to comfort my mind, when it is so tired of the toil and is stilled not :
For, if I get the boat after I'm drowned, then, how shall I ride it and go across ? *[3]*
O God, I am nothing, nor is anything mine ; (only Thou art),
So Save Thou my Honour, here and now, for, I belong to Thee. *[4-1]*

---

1. ਲੈ (लै) : (Sans. लय), union.
2. Also, Soul.
3. ਆਲਜੁ (आलजु)=ਆ+ਲਜ : without shame.
4. ਈਸੁਰੁ (ईसुरु) : (Sans. ईश्वर:), a rich or great man.
5. ਕੁਲ ਦੋਇ (कुल दोइ) : *i.e.* paternal and maternal.
6. A king's daughter had vowed to marry Vishnu. A carpenter assumed the garb of Vishnu and enticed her away. When put to the test, he came out victorious, as he prayed to God to cover up his shame.
7. ਵਿਰਮਾਵਉ (विरमावउ) : to hold, to comfort, to please.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Gond, Chaupadās : M. 4

If man rests his hope on the Lord, then he reaps a myriad fruits of his heart's Desire. **P. 859**
For, the Lord Knows the inmost state of our hearts, and whosoever makes an effort (in His Name) God fails him not.
O my Mind, lean only on the Lord, thy Master, who Pervades all. *[1]*

Rest thy hope on the Lord of the universe, the Master of the earth.
For, if one leans on another, one's hope is never fulfilled. *[1–Pause]*
All one's attachment to the family that one sees, is but the love of an illusion and it makes one lose the Merit of one's life.
In their hands lies nothing : for what can the poor kindreds do ? And even what they do, avails us not[1].
O my mind, lean only on thy Loved Lord who Redeems thee and Emancipates also all thy kinsmen. *[2]*

If one leans on one's other friends, one must know that they are of no avail to him.
This dependence on the others is born of the sense of Duality ; and, being illusory, it brings us no gain. **P. 860**
O my mind, have Faith only in thy True and Loved Lord who Rewards thee for all thy efforts. *[3]*

But, even Hope and Desire spring from Thee. O God, and as is Thy Will, so do we hope.
The True Guru has Revealed this Truth to me that nothing lies in the hands of any but Thee, O my Master !
Thou alone Knowest the Desire of Nānak : so Fulfil Thou it, and Bless him with Thy Vision, that he asks for nought else. *[4–1]*

Gond M. 4

Contemplate thou that Lord who Dispels all thy Sins instantaneously.
For, if one forsakes God and leans on onother one is never Fulfilled.
O my mind, Dwell on thy Bliss-giving Master, Contemplating whom all thy Craving is stilled. *[1]*

Rest thy Hope on thy Lord, O my mind,
For, He Goes along with us wherever we go, and Saves the Honour of His Servants as well as His Own. *[1–Pause]*
If we go out to tell of our pain to another, he cries out his own pain to us.
So share thy Sorrow with thy Lord who Dispels it, and instantaneously makes thee Whole.
Forsaking such a Lord if one places one's woes before another, one only suffers dishonour and shame. *[2]*

All thy kinsmen that seem to thee thy friends meet with thee only to serve their own ends[2].
And, when they get not what they desire from thee, then they come near thee no more.
O my mind, Dwell on thy Lord, night and day, who Reaches[3] thee alike in pleasure and pain. *[3]*

Why lean on him, O mind, who breaks off from thee in the end ?
Contemplate thy God's *Mantram*, instructed in the Guru's Word, for, the Lord Redeems those in the end who Cherish His Love.
O Lord's Saints, Meditate upon the Lord's Name ever, for, this verily is the only hope for man's Deliverance. *[4–2]*

Gond M. 4

Contemplating God, one is ever in Bliss, and his Mind is in cool comfort and at Peace.
And Māyā's Sun, burning over our head, is Cooled, on seeing the soothing face of the Guru-moon. *[1]*

---

1. ਇਨ ਕਾ ਵਾਹਿਆ ਕਛੁ ਨਾ ਵਸਾਈ (इन का वाहिआ कछु न वसाई) : their effort (ਵਾਹਿਆ) is of no avail (ਵਸਾਈ ਵਸ ਚਲਦਾ).
2. ਸੁਆਇ (सुआई) : (Sans. स्वार्थ), one's own object, purpose, end and aim.
3. ਉਪਕਰੈ (उपकरै) : to go all-out to help (ਉਪ ਕਰੈ, ਉਪਕਾਰ ਕਰੇ).

O my mind, Dwell ever on thy God's Name,
And Serve such a Lord who Saves thee both here and Hereafter. *[1–Pause]*
He, in whom are contained all the Treasures of Bliss, Contemplate Him ; and search only for that Jewel, through the Guru's Grace.
For, they, who Contemplate Him Attain to Him, their Master : go out to meet such of thy God's Servants and caress their Feet. *[2]*
Then the Word would be Revealed to you and you will Attain to the Lord's Bliss, and then your Glory, O Saint, will be Acclaimed all over. **P. 861**
For, the Lord Himself Blesses us with Glory, and it decreases not even a bit, try whosoever may as he wills. *[3]*
O my Mind, Contemplate Him, with joined palms, by whom one is Blest with Bliss.
Bless Nānak, O Lord, that in his heart are ever Enshrined Thy Lotus-Feet. *[4–3]*

Gond M. 4

As many kings and chieftains and courtiers and the elite one finds, they are but illusory figures born of our sense of the Other,
So Dwell thou on thy Eternal Lord, O mind, that thou art Approved. *[1]*
O my mind, Contemplate the Name of the Lord whose Court is Eternal.
For, he, who Attains to the Lord's Mansion, through the Guru's Word, his Power no one can equal. *[1–Pause]*
As many men of riches, family and property one sees, they all pass away like the fast-fading colour of the safflower. So one must Serve ever the True, Immaculate Lord that one is Honoured at the Lord's Court. *[2]*
There are four castes[1] and four stages of life[2] ; but he who Contemplates the Lord, is Supreme among men.
As the bitter *Arinda* plant, abiding near the sweet-smelling *Chandan*-tree, becomes as fragrant as its neighbour, so does the Sinner, associating with the Saints, become a Saint. *[3]*
Yea, he is Highest of the high and Purest of the pure, in whose heart Abides the Lord.
Nānak washes the Feet of such a Devotee who Dedicates himself to his Lord, though he be of a low caste. *[4–4]*

Gond M. 4

The Lord, the Inner-knower of hearts, Pervades all, and as He Leads, so do men act.
So Serve thou such a Lord, O my mind, who Saves thee from all thy Maladies. *[1]*
O my mind, Contemplate thy God : and utter only His Name.
Without thy Lord no one can Save nor slay thee : so why worriest thou ? *[1–Pause]*
The whole universe is the Play of thy Creator-Lord : it is His Light that animates all hearts.
The One Lord alone Speaks : He alone makes thee utter : my Perfect Guru has Revealed to me the One God alone. *[2]*
He is with us both within and without ; so how can we hide our deeds from Him ?
And he who Serves Him with a clean heart, he is Blest with all joys. *[3]*
He, in whose Power is everything, is the greatest of us all ; Dwell thou on Him, O my mind.
Says Nānak : "Contemplate thy Lord who is ever with thee, and lo, He Emancipates thee". *[4–5)*

Gond M. 4

I crave[3] for my Lord's Vision as one athirst craves for water. *[1]*
My Mind is pierced through with the shafts of His Love.
Only my Lord Knows my Malady[4], the inner Pain of my Mind. *[1–Pause]*
He, who Recites to me the Gospel of my Love, alone is my friend, my brother. *[2]* **P. 862**
O my mates, gather ye together, and Sing the Lord's Praise, instructed in the comforting Wisdom of the True Guru. *[3]*
O God, Bless Nānak with Thy Vision that his Craving is stilled and his body abides in Peace. *[4–6]*

1. *i.e.* Brahmin, Kshatriya, Vaishya and Shudra.
2. Four stages of the life of a Brahmin are : Brahmacharya. Garhastha, Vānprastha and Sanyāsa.
3. ਤਪਤੈ (तपतै)=ਤਾਂਘਦਾ ਹਾਂ : crave for.
4. ਬੇਦਨ (बेदन) : (Sans. वेदना), pain, torment, agony, anguish.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond, M. 5 : Chaupadās

The Lord Himself Creates all and Himself He Enjoys His Bounties. *[1-Pause]*
Yea, it is the Lord who Hears, it is the Lord who Sees ;
He it is who is Unmanifest and also Manifest.
He is our Creator-Lord and also the One who Destroys.
He Pervades all and yet Remains Detached from all. *[1]*
He it is who Utters : He it is who Understands.
He it is who Comes : He it is who Goes.
Yea, Absolute is my Lord and also the One Related.
It is through the Guru's Grace that Nānak Sees Him in all, all over. *[2-1]*

Gond M. 5

O mind, you are trapped like the fish and the monkey, for you love the (fast-fading colour of the) safflower.
But if you walk and breathe in the Lord's Will[1], you are Emancipated, Singing the Lord's Praise. *[1]*
O mind, know this and shed your wander-lust[2].
You have found no place (within you) to rest yourself : then, why go you out to (instruct) another ? *[1-Pause]*
As is the elephant lured by lust[3], so are you lured away by the love of the family.
Men come together, then fly away like the birds ; if you seek Eternal Life, then, join the Saints and Contemplate the Lord. *[2]*
As is the unwise fish netted, cheated by the call of her tongue-taste[4],
So is one overwhelmed by the five Passions, and is Released only if one seeks the Refuge (of the Lord). *[3]*
O God, the Dispeller of Sorrow, be Thou Merciful to Thy poor creatures, for, they belong to Thee ;
And, Bless Nānak with Thy Vision, for, he is the Slave of Thy Slaves. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond, M. 5 : Chaupadās

He, who Blest thee with life and Soul,
And animated thy dust with His light,
And Blest thee also with all kinds of delicacies,
Why forsake Him, O Ignorant fool, and go to another ? *[1]*
I would Dedicate myself to the Service of the Transcendent Lord :
(But), it is through the Guru that one Knows one's Detached[5], Immaculate God. *[1-Pause]*
He, who has Manifested Himself in many forms,
And Creates and Destroys in an instant,
Whose State one cannot describe, whose Deeps one cannot fathom, **P. 863**
Dwell on Him, thy God, O my mind. *[2]*
He, thy Master, is Eternal : He neither Comes, nor Goes.
He is the Treasure of Virtues : which of His Merits shall I Sing of ?
His Treasure is Brimful with the Rubies of the Name,
And He Gives Support to all hearts. *[3]*
His Name is the True *Purusha* :
And Singing His Praise, even for an instant, myriads of Sins are washed off.
He is our childhood-friend : of His Devotees He is the Eternal Mate.
Yea, He is the Mainstay of our Life-breath, our Love and our Heart. *[4-1-3]*

---

1. ਲੇਖੈ ਲੈ (लेखै ल) : as is the Writ (ਲੇਖੇ) of God.
2. ਆਵਾਇਲੈ (आवाइले)=ਆਵਾਗਮਨ : wander-lust.
3. ਇੰਦ੍ਰੀ ਰਸਿ (इन्द्री रसि) : the joy of sex.
4. *lit.* great.
5. ਨਿਰੰਜਨ (निरंजन) : (Sans. निरंजन), unstained, untinged.

Gond M. 5

I Deal only in the Lord's Name :
For, the Lord's Name is the only Mainstay of the Mind.
The Lord's Name is the Sustenance of the heart,
Dwelling on the Lord's Name, myriads of our Sins are eradicated. *[1]*

The Lord has Blest me with the Capital-stock of His Name.
The Lord's Contemplation, through the Guru's Grace, is the object[1] of my Mind. *[1-Pause]*

The Lord's Name is the life-breath of my Soul.
The Lord's Name keeps me company wherever I be.
Through His Name, the Lord seems sweet to me.
Through His Name, I See the Lord Pervade the earth and the waters. *[2]*

Through the Lord's Name is one Approved at the Lord's Court :
Through the Lord's Name are whole generations of men Emancipated.
Through the Lord's Name are all our tasks fulfilled,
So my Mind is Imbued with the Lord's Name. *[3]*

Through the Lord's Name alone, I become fearless.
Through the Lord's Name did my comings and goings cease.
Says Nānak "Blest by the Guru, I Met with my God, the Treasure of Virtue :
And so, I now abide in the Peace of Equipoise." *[4-2-4]*

Gond M. 5

The Lord, who Blesses with Honour those without honour,
Who Satiates the Hunger of all the world,
Who Keeps us whole in the deeps of the mother's womb,
I salute ever that Lord, my God. *[1]*

Contemplate thou that Lord, thy Glorious Master,
Who Keeps thee company both within and without. *[1-Pause]*

And before whom alike are the rich and the poor,
And who Sustains[2] both the ant and the elephant.
The Lord Seeks not the advice of another,
And Does all by Himself what He seeks to Do.

He of whose end no one knows,
He is Self-existent and Immaculate and Detached.
He is in Form and also without Form :
Yea, He is the Mainstay of all hearts. *[3]*

The Devotees of the Lord are ever Imbued with the Love of the Lord's Name.
And Singing the Lord's Praise are the Saints Blest.
The Lord's Devotees are Satiated with His Name :
And, so, Nānak takes to their Feet. *[4-3-5]*

Gond M. 5

They, associating with whom our mind becomes Immaculate :
They, in whose Society one only Contemplates one's Lord :
They, whose touch dispels all our Sins :
They, in whose company one's mind is Illumined :

They, the Lord's Saints, are my friends and life-mates,
In whose Abode is Uttered ever the Lord's Name. *[1-Pause]*

Through their Word[3], the Lord comes to Abide within our Minds.
Instructed in their Wisdom stilled are one's Doubts and Fears.
Singing their Praise, one Knows the Pure Essence (of the Lord).
Yea, the whole world craves for the Dust of their Feet. *[2]*

P. 864

---

1. ਇਸਟੁ (इसट्) : (Sans. इष्टम्), wish, desire.
2. ਪੂਰਾਨ (पूरान)=ਪੂਰਦਾ ਹੈ : fulfil s ; sustain s.
3. ਮੰਤ੍ਰਿ (मत्रि) : (Sans. मंत्रम्), advice.

Associating with them, myriads of Sinners are Saved ;
For, they lean only on the Name of the One Absolute Lord.
The Lord Knows the inner state of every Soul,
And, He is the Treasure of Mercy, Immaculate and our only God. *[3]*

When He, the Transcendent Lord, is Compassionate to us,
Then, one meets with the Beneficent Guru-Saint.
Nānak Dwells on His Name, night and day :
For, through the Lord's Name, one is Blest with Bliss, yea, the Peace of Poise. *[4-4-6]*

Gond M. 5

Dwell thou on the Guru's Vision in thy Mind :
And accept the validity of God, for, so does the Guru's Word instruct.
Enshrine the Guru's Feet in thy Mind,
And salute ever thy Guru, thy Transcendent Lord. *[1]*

Be not led astray by the illusion of the world,
(And know thou that) without the Guru, no one is Ferried across (the Sea of Existence). *[1-Pause]*

The Guru shows the Path to the strayers,
And makes one forsake the Other, and be dedicated to the Lord's Worship :
And obliterates He the fear of births and deaths.
Yea, infinite is the Glory of my Guru. *[2]*

By the Guru's Grace, the inverted lotus (of my heart) flowers :
And the mind, wrapt in the utter darkness (of Ignorance), is Illumined.
He, who Created me, Him I Know through the Guru :
It is by the Guru's Grace, that the Ignorant mind has come to Believe. *[3]*

The Guru is the Creator, the Cause of causes,
The Guru-God is, and will also be.
Says Nānak, "This is what the Lord has Revealed to me,
That without the Guru, no one is Emancipated". *[4-5-7]*

Gond M. 5

O my mind, Utter thou the Guru's Name,
For, without the Guru, one can lean upon no one.
So, have ever the Guru as thy only Support
Whose Beneficence no one can hold back. *[1]*

Look upon the Guru and God as one,
And accept whatever be His Will. *[1-Pause]*

He, who is Attuned to the Guru's Feet,
His Woes are stilled ; his Doubts and Pain hasten away.
It is through the Guru's Service that one attains Honour.
I am ever a Sacrifice unto the Guru. *]2]*

Seeing the Guru's Vision, one is Blest :
The Devotee of the Guru is ever Fulfilled.
Never does Pain afflict the Devotee of the Guru :
Yea, the Guru's Devotee becomes Known in all directions. *[3]*

One can utter not the Praise of the Guru :
For, the Guru has Merged in the Transcendent God.
Says Nānak : "He who is Blest with Perfect Destiny,
His Mind, forsure, is Attuned to the Guru's Feet". *[4-6-8]*

Gond M. 5

I Worship only the Guru, for, my Guru is God.
My Guru is the Transcendent Lord : He is the God of Glory.
The Guru is the God, Unknowable and Mysterious.
So I Serve at the Lord's Feet which are Worshipped by all. *[1]*

I have no other place but the Guru's to go to :
So, I Contemplate ever the Guru's Name. *[1-Pause]*

The Guru is my Wisdom : I Contemplate no one in my heart but the Guru.
My Guru is the Master of the earth, the Cosmic Being, the Glorious God.
I keep ever in the Guru's Refuge, prayerful and with joined palms,
For, I have no one but the Guru to lean upon. *[2]*
The Guru is the Boat wherewith we Cross the Sea of Existence.
Through the Service of the Guru, one is Released from the clutches of the *Yama*.
In the abysmal Darkness, the Guru's *Mantram* is the only Light. **P. 865**
It is by Associating with the Guru that one is wholly Redeemed. *[3]*
By Good Fortune, one Meets with the Perfect Guru :
And, through the Guru's Service, one is afflicted not by Pain.
The Guru's (Eternal) Word no one can obliterate :
Yea, Nānak is the Guru, (for), Nānak is at one with his God. *[4-7-9]*

Gond M. 5

Deal only with the Lord, thy God,
For, the Lord is the Mainstay of thy vital-breath.
Sing ever the Praises of thy Lord,
For, thy Lord Fills and Pervades all. *[1]*
Associate thyself with the Saints and Utter the Name of God,
For, this is the only Pious work of highest Merit. *[1-Pause]*
Gather thou the Riches of the Lord, thy God,
And make the Lord's Name as thy only Fare.
Forsake not ever the Lord's Name,
With which thou art Blest by the Guru, in His Mercy. *[2]*
God is ever our Support, our only Refuge,
So Attune thyself to thy Lord, thy God.
Contemplating the Lord, one is rendered Immaculate,
And one's Sins accumulated birth after birth, are eradicated. *[3]*
Uttering the Lord's Name, one overcomes the round of births and deaths.
Reciting the Name of God, one is Ferried across the Sea of Existence[1].
The sublimest thing is that the Lord Flowers in one's heart.
So Dwell thou, O Nānak, ever on thy Lord whose Slave thou art. *[4-8-10]*

Gond M. 5

My Master has held my five Passions in check[2],
And scared[3] them away from their association with me, His Slave.
They found not the Mansion of the Lord's Devotee (to break into) :
And, so the Lord's Slaves Sing the Songs of Joy, in Bliss. *[1]*
The Five rule over the whole world,
But, for the Lord's Devotee, they (willingly) Slave. *[1-Pause]*
They make their demands on the entire world,
But they salute ever the Devotees of the Lord.
They Rob and Dishonour the worshippers of Māyā,
But they Wash, with love, the Feet of the Lord's Saints. *[2]*
Māyā, their mother, has given birth to the Five (Passions),
And created[4] the whole world through the play of the four material sources[5].
And they abide joyously with the three Modes :
But the Lord's Devotee lives ever above them. *[3]*
In His Mercy, the Lord has Released His Servants from their snare.
For, He to whom they belong, He Delivers them too.
Says Nānak : "Cherish thou the Lord's Devotion in the Mind :
"For, without Devotion, everyone is wasted away". *[4-2-11]*

1. ਭੈ (भै)=ਭਵ ਸਾਗਰ ਤੇ : the ocean of material existence.
2. ਠਾਕਹਾਰੇ (ठाकहारे)=ਠਕਹਾਰਿ, ਰੁਕਾਵਟ : to check, obstruct.
3. ਬਿਦਾਰੇ (बिदारे) : (Sans. विदारणम्), *lit.* to be born, to come out.
4. ਵਿਆਇ (विआइ) : *lit.* to be born, to come out.
5. ਉਤਭੁਜ ਖੇਲੁ (उतभुज खेल) : the play of (four) meterial sources of creation, one of which is (ਉਤਭੁਜ).

Gond M. 5

Through the Lord's Name, all our Woes are dispelled :
And, we are rid of our Maladies and filled with Bliss.
Contemplating the Nectar-Name, one's Soul is satiated,
And, by the Saint's Grace, one is wholly Fulfilled. *[1]*
Dwelling on the Lord, one is Ferried across (the Sea of Existence),
And one's Sins of myriads of births are eradicated. *[1-Pause]*
If one Cherishes the Guru's Feet in one's heart,
One is Ferried across the Sea of Fire ;
And end for him the round of births and deaths and all his Maladies,
And he is Attuned to the Lord, wrapt in the Trance of Equipoise. *[2]*
The One Master Pervades all space and interspace :
Yea, He, the Lord, is the Inner-knower of all hearts.
He, on whom is the Lord's Grace, him He makes thus Wise,
That he Utters the Name of God throughout the eight watches (of night and day). *[3]*
He, within whom Abides the Lord, **P. 866**
His heart is Illumined.
If one Sings the Lord's Praise, with Loving Adoration,
And Contemplates his Transcendent God, he, Nānak, forsure is Emancipated. *[4-10-12]*

Gond M. 5

Pay obeisence to the Lotus-Feet of the Guru,
And drive out of thy body both Lust and Wrath.
And be thou the Dust for all men to tread upon,
And See thy Lord in every heart. *[1]*
Contemplate thus thy Master, the Sustainer of the earth,
That thy body and life and thy riches are Dedicated to thy Lord. *[1-Pause]*
Sing thou ever the Lord's Praise,
For, this is the prime object of thy life and Soul.
Shed thy Ego, consider thy Lord ever with thee,
And be Imbued with thy God, by the Saints' Grace. *[2]*
Know thou Him, who Created thee,
That thou art Honoured Hereafter at the Lord's Court.
Thy body and mind will then become Immaculate and be Blest,
And thy tongue will utter ever the Name of God. *[3]*
Be Merciful to Thy humble Servant, O my Compassionate Lord,
That my Mind asks for naught else but the Dust of Thy Saints' Feet.
Bless me, O God in Thy Mercy,
That Nānak lives Contemplating Thy Name. *[4-11-13]*

Gond M. 5

This is my incense, my earthen lamp, my Service of the Lord,
That I Salute Him ever and forever more.
I've now forsaken all and taken to the Lord's Refuge :
And by Good Fortune, the Guru is Pleased with me. *[1]*
I Sing the Lord's Praise night and day :
For, my body, life and riches belong to the Lord. *[1-Pause]*
Uttering the Lord's Praise, I am in Bliss,
For, my Transcendent Perfect God Blesses all.
He it is who, in His Mercy, yokes me to His Service,
And Unites us with Himself, ridding us of the Woes of births and deaths. *[2]*
This is the Essence of Wisdom : this the highest Deed, our *Dharma*,
That one Contemplates the Lord's Name in the Society of the Saints ;
And Crosses the Sea (of Existence), Ferried Across by the Lord's Feet.
Yea, He, the Inner-knower of hearts, is the Cause of causes. *[3]*
The Lord, in His Mercy, Saves and Blesses all,
And the five Demons, the Wild wretches, then hasten away.
And, then, one loses not the Merit of one's life :
For, the Lord then Owns one as His very Own. *[4-12-14]*

Gond M. 5

The Lord, in His Mercy, Blesses all with Bliss :
Our Great God Saves all his Children.
Our Master is Kind, Compassionate and the Supporter of the earth ;
And He Forgives all His Creatures : so Benevolent is He. *[1]*
O Beneficent Lord of the meek, I seek Thy Refuge.
For, Contemplating Thee, my Transcendent Lord, I am forever Blest. *[1–Pause]*
No one is as Compassionate as is my Lord,
And He Pervades and Fills all hearts.
He Redeems His Servants both here and Hereafter.
It is His innate Nature that He Purifies the Sinners. *[2]*
Contemplation of the Lord is the Cure-all of our Maladies.
Dwelling on God is the only efficacious *Tantra* and *Mantra.*
Meditating on the Supreme Being, stilled are all our Woes,
And then one is wholly Blest with the Fruit of one's heart's Desire. *[3]*
The All-powerful, Beneficent Lord is the Cause of causes ; **P. 867**
To Reflect on Him, the Great One, is to attain all the treasures of the earth.
Nānak has been Blest by his Lord,
And so he Contemplates his One and only God. *[4–3–15]*

Gond M. 5

Contemplate thou the Lord's Name, O my friend,
That thy mind becomes Immaculate ;
And all the Maladies of thy body and mind are eradicated,
And all thy Woes and Darkness are dispelled. *[1]*
Singing the Lord's Praise, one Swims across the Sea of Existence :
Yea, it is by Good Fortune that one Attains to the Infinite *Purusha.* *[1–Pause]*
He, who Sings the Lord's Praise,
Him corrodes not the fear of Death :
He who Realises his Master,
His coming into the world is Approved. *[2]*
He, who, by the Saints' Grace, Sings the Lord's Praise,
No more are his Lust and Wrath and mercurial nature[1].
For, he Sees the Lord's Presence ever and all over,
Such is the Perfect Wisdom that the Perfect Guru imparts. *[3]*
He earns and treasures the Lord's Riches,
And Meeting with the True Guru, he is wholly Fulfilled.
His mind is Awakened by the Love of the Lord's Name,
And is Attuned to the Lord's Feet. *[4–14–16]*

Gond M. 5

The Lord's Feet are the Boat to Ferry us across the Sea of Existence.
If one Contemplates the Lord, one dies not again.
He, who Sings the Lord's Praise, traverses not the *Yama's* Path,
And, Reflecting on the Lord, he smothers the five Demons. *[1]*
I seek but Thy Refuge, O my Perfect God,
Now Protect me, for, I was Created by Thee. *[1–Pause]*
The Smiritis, the Shāstras, the Vedas and the Purānas
Dilate upon the Transcendent Lord :
As do the Yogis, the Celibates, the Vaishnavas and men of dispassion[2].
But they can find not the limits of my Eternal God. *[2]*
Even Shiva, the god, wails[3] for His Vision,
But he knows not even an iota of the Infinite, Mysterious Lord.
He, whom the Lord Blesses with His Loving Adoration,
Is rare among men : (but Attains he alone to his God.) *[3]*

1, ੳੁਨਮਾਦ (उनमाद) : (Sans. उन्माद:) *lii.* madness, intense passion.

2. ਰਾਮਦਾਸ (रामदास) : a sect of Vairagis.

3. ਕਰਣ ਪਲਾਹ (करण पलाह) : (Sans. कारुण्य प्रलाप=ਕੀਰਨੇ), pathetic lamentation.

I am Meritless, O Lord !
But if Thou Blessest me with Thy Eye of Grace, I deem myself Blest with all Thy Treasures.
Nānak seeks but to Serve Thee, O Lord,
Pray, Bless him with this Boon in Thy Mercy. *[4-15-17]*

Gond M. 5

(Says my God :)
He, whom the Saint curses, him I would destroy.
He, who slanders the Saints, him I would throw down[1] from the skies.
I would keep whole the Saint with my Soul :
My Saints I Emancipate instantaneously[2]. *[1]*
The Saint is he, with whom the Lord is Pleased.
The Saint does only what the Lord Does. *[1-Pause]*
The Lord Shields the Saint with His Mighty Hands,
And Abides He with the Saint, night and day.
He Sustains ever His Saints and Devotees ;
And, he, who hurts the Saints, has a fall from glory. *[2]*
Let no one slander the Saint ;
For, he. who slanders him, is destroyed.
He, whom the Creator-Lord saves,
Him no one can harm, try as one may. *[3]*
When I was filled with Faith in my God,
I realised that my body and Soul belonged to Him.
And then sprang Belief in the mind of Nānak : P. 868
That the egocentrics lose, and the Holy ones ever Win (the battle of Life). *[4-16-18]*

Goud M. 5

The Immaculate Name of the Lord is like pure water,
And when the tongue utters it, (with Faith), our Sins are washed off. *[1-Pause]*
Yea, our God Pervades all,
And He Illumines all hearts.
He, who Utters His Name, falls not into Hell :
He, who Serves Him, is wholly Fulfilled. *[1]*
The Lord is the Mainstay of our Mind,
The Lord is the Boat to Ferry the world Across.
Uttering the Lord's Name, the *Yama* hastens away.
The Lord breaks the Teeth of Māyā, the Witch. *[2]*
Our Lord is Ever-forgiving,
And He ever Blesses us with Peace and Bliss.
Through the Lord's Grace, one's Glory becomes manifest.
The Lord is the Father and Mother of the Saint. *[3]*
In their congregations, the Saints Utter only the Name of the Lord :
And they Sing ever the Praise of Him, their God.
Meeting with the Guru, one Attains to the Unperceivable Thing.
So Nānak, the Lord's Slave, has sought the Lord's Refuge. *[4-17-19]*

Gond M. 5

He, whom the Lord seeks to Save,
Him He Saves, Owning him as his very Own. *[1-Pause]*
Him burns not the Fire of the mother's womb,
Nor do Lust, Wrath, Greed and Attachment him affect.
He Contemplates his Absolute Lord in the Society of the Saints,
And, lo, God throws dust in the face of his slanderers. *[1]*

---

1. ਟਾਰਉ (टारउ)=ਟਾਲਉ : to displace.
2. ਤਤਖਿਣ (ततखिण) : (Sans. तत्क्षणम्) immediately, instantly.
   ਤਾਲਿ (तालि) : (Sans. clapping the hands together), ਤਾਲੀ ਵਜਣ ਜਿੰਨੇ ਸਮੇਂ ਵਿਚ, .e. instantaneously.

The *Mantram* of the Lord's Name is the Devotee's coat-of mail[1],
And so the Demons (of Desire) touch him not.
He, who indulges in Ego, wastes his life away,
But the poor Devotee, who seeks the Lord's Refuge, is Saved. *[2]*

He, who has entered into the Refuge of his Lord, the King,
Him the Lord Saves, Hugging him to His Bosom.
He, who is vain and indulges in Ego,
He is reduced to the dust instantaneously. *[3]*

He, the True One, *Is* and also shall *Be* :
O, I am ever a Sacrifice unto my Lord.
His Servants the Lord Saves in His Mercy.
Yea, the Lord is the only Mainstay of Nānak's vital-breath. *[4-18-20]*

Gond M. 5

Wondrous and peerless is the Gospel of the Lord :
And our Soul is the image of the Transcendent God. *[1-Pause]*

Neither is this Soul old, nor young.
Neither it suffers sorrow, nor is caught in the *Yama's* noose.
Neither is it wasted away, nor it goes :
For, since the beginningless time, it is Merged in its Self: *[1]*

Neither it knows heat, nor cold,
Neither it befriends any, nor is it estranged from another.
Neither it is in joy, nor in pain :
Yea, everything belongs to it : everything is under its sway. *[2]*

Neither it has any father, nor it has any mother,
For, it has come down from Eternity, from Yonder of the Yond.
It is affected neither by 'virtue' nor 'sin',
And is ever Awake in its inner Self, in every heart. *[3]*

The three Modes gave birth to Māyā,
Of which the Great Ignorance is but a reflection.
The Lord is Undeceivable, Unpierceable, Mysterious and Compassionate : **P. 869**
Yea, He is Merciful to the meek, ever-Beneficent and Kind.
Of His State or Expanse no one can tell :
So Nānak is ever a Sacrifice unto his Lord. *[4-19-21]*

Gond M. 5

I am ever a Sacrifice unto the Saints :
For, associating with them, I Sing the Lord's Praise.
By the Saints' Grace, all our Sins are dispelled.
Yea, Fortunate are they who seek the Saints' Refuge, *[1]*

Contemplating the Lord, one is afflicted not by Pain :
And, by the Guru's Grace, one Realises one's God. *[1-Pause]*

When the Transcendent Lord is Compassionate to me,
He makes me the Dust for the Saints to tread upon.
And I am rid of my Lust and Wrath,
And Treasure within my Mind the Jewel of the Lord's Name. *[2]*

Fruitful and Approved then is one's life,
And one Sees near one's Transcendent Lord ;
And one is Devoted, through Loving Adoration, to the Lord's Praise,
And then one is Awakened out of the Slumber of ages[2]. *[3]*

The Lord's Lotus-Feet are the Mainstay of the Saints :
For, to Sing the Lord's Praise is the only True Trade.
O Lord, Fulfil this my Desire,
That I find Peace ever in the Dust of the Saints' Feet. *[4-20-22-6-28]*

---

1. ਕਵਚੁ (कवचु) : (Sans., कवच:), an armour, coat of mail.
2. *Lit.* of myriads of births.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Gond : Ashtapadis M. 5

Greet thou thy Perfect Guru,
Fruitful is whose Vision, Rewarding is whose Service :
Yea, who is the Inner-knower of hearts, the Purusha, the Creator,
And is Imbued with the Lord's Name, night and day. *[1]*

The Guru is Govind : the Sustainer of the earth,
And Saves He His Servants and Devotees forsooth. *[1–Pause]*

He Satisfies even the kings and the elite,
But Destroys he the wicked and the egotists.
He Curses the mouth that slanders the Saints :
Yea, the Victory of the Guru is Acclaimed by all. *[2]*

The, Mind of the Saint is filled ever with Bliss :
For, the Saint Contemplates the Guru, the Man of Destiny.
The Countenances of his associates sparkle with Glory,
But his slanderers get no Refuge, here or Hereafter. *[3]*

His Devotees Praise ever their Guru
Who is their Transcendent Lord. the Self-dependent He.
Seeking whose Refuge all one's fears are stilled,
And whose slanderers are cursed and fall to the ground. *[4]*

O ye men, Slander not the Saint :
For, he, who slanders the Saints, reaps Pain.
The Lord's Saint Dwells on the One Lord alone,
And so the *Yama* comes not near his Presence. *[5]*

The Saint is hate-free : the slanderer is egotistical,
The Saint thinks well of all ; the slanderer has Evil in the mind.
The Guru's Devotees Dwell only on the True Guru,
And so they, the Saints, are Saved, while the slanderer is cast into Hell. *[6]*

Hearken, O my loved friend, my mate,
That at the Lord's Court only the True Word Avails. **P. 870**
As one sows, so one reaps.
And the egotistical are pulled from the roots forsooth. *[7]*

O True Guru, Thou art the only support of the supportless :
Be Thou Merciful, and Save the Honour of Thy Saints.
Says Nānak : "I'm a Sacrifice unto the Guru,
Dwelling on whom my Honour is Saved". *[8–1–29]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener

Rāg Gond : The Word of the Bhaktas

Kabirji

Meeting with a Saint, one should converse with him.
But if one meets with an Evil mind, one should keep to oneself. *[1]*
O friend, what words should one utter (to the Saints) ?
Only such words which make us Abide in the Lord's Name. *[1–Pause]*
If one converses with the Saints, one earns Merit,
But if one speaks with the Unwise. it is a mere waste of breath. *[2]*
As one speaks more and more (with the Fools), the Evil in one increases
But, how can the fool keep his silence ? *[3]*
Says Kabir : "The empty vessel makes much noise,
But he that is filled, keeps his peace". *[4–1]*

Gond

If a man dies, he is of no use to his kind,
But if dies an animal, its uses are many. *[1]*

O friend, how do I know what is to become of me ?
I know it not : for, who can know and foresee (one's lot) ? *[1-Pause]*
My bones will be burnt like the faggot[1] of wood,
And my hair will burn as does the bundle of grass. *[2]*
Says Kabir : "Then alone will the man Awake,
When the *Yama's* Rod strikes his head". *[3-2]*

Gond

The All-pervading (Lord) is over the skies as in the underworld; yea, He is all over.
He is the root-cause of Bliss, ever the same, the Supreme Purusha ; and even when the body's pitcher breaks, He Dies not. *[1]*
I am saddened by the thought
That the Soul that is now here flies away too ; and no one knows whither it goes ? *[1-Pause]*
If of five elements is our body, then how were the elements created ?
If one says, "This soul is bound to its deeds," then who is it that bound it so ? *[2]*
Our body lives in God, and the God Lives within our body : yea, He Lives within all.
Says Kabir : "I'll forsake not the Lord's Name, for, all that happens naturally (is in His Will), and to it I submit". *[3-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Bhakta Kabirji

They bind my hands and cast my (body's) bundle[3] before an elephant,
And its driver, in rage, strikes its head.
The elephant trumpets and runs about,
(As if it says) : "I am a Sacrifice unto this image (of God)". *[1]*
I pray to my Master : "I have now but Thy Hope to lean upon".
While the Qāzi shouts at the driver : "Drive the elephant on, *[1-Pause]*
Or I'll cut thee up into pieces : I'll chew thee,

P. 871

Else strike the animal and make an advance".
But he drives not the elephant, being lost in Contemplation :
For, within his heart (too) Abides his Lord, the God. *[2]*
"What sin has this Saint committed," says he,
"That he is bound down and thrown before an elephant ?"
The elephant salutes my bundle of bones again and again,
But the Qāzi, in his blindness, knows not its mystery. *[3]*
Three times he tried[4] his hand (to no avail),
Yet his hard heart melted not.
Says Kabir : "My body belongs to my Lord, the God,
And my Soul lives in the Supreme State of Bliss".[5] *[4-1-4]*

Gond

Neither is my Soul human, nor angelic,
Neither it is an ascetic, nor a *Shaivite*,
Neither it is a Yogi, nor a *Sanyasin*,
Neither it has a mother, nor it is the son of any one. *[1]*
Then, what is it that abides in the temple (of the body) ?
Nay, no one can find its limits. *[1-Pause]*
Neither it is a householder, nor a renouncer,
Neither it is a king, nor a beggar.
Neither it has a body, nor it hats a spot[6] of blood.
It is neither a Brahmin, nor ever a Kshatriya. *[2]*

---

1. ਤੂਲਾ (तूला) : (Sans. तूणम्), a tuft of grass, etc.
2. ਗਗਨ (गगन) *lit.* the all-pervading sky ; the inner consciousness ; the higher Mind ; God.
3. ਭਿਲਾ (भिला) = ਭੇਲਾ, ਪੋਟਲੀ : *lit.* a bundle.
4. ਪਤੀਆ (पतीआ) : (Sans. परीक्षा), a test, trial.
5. The reference in this hymn is to the tortures to which Kabir was subjected at Banāras in the time of Sikandar Lodhi.
6. ਰਕਤੁ ਰਾਤੀ (रकतु राती) = ਰਤਾ (ਰਤੀ) ਜਿਨੀ ਰੱਤ (ਰਕਤੁ) : a small drop of blood.

Neither it is a man of austerity, nor a Sheikh :
Neither it lives nor it dies,
If someone cries over its death
He loses Honour, being so Unwise. *[3]*
I've found the Path[1], by the Guru's Grace,
And obliterated the experience of both birth and death.
Says Kabir : "This Soul is of the same Essence as is God
And abides ever, as does the indelible ink on paper." *[4-2-5]*

Gond

"His threads are broken, the starch has run out,
And his reeds are hung up in front of his door.
The hair of his brush is scattered[2],
Yea, this weaver-boy is inviting death for himself. *[1]*
The cursed one has wasted away all his money,
And the visits of his associates have strained my nerves[3]. *[1-Pause]*
He has given up the talk of his reeds[4] and his brush[5],
For, his Mind is Imbued with the Lord's Name.
His daughters and sons have nothing to feed upon,
But his associates' hunger is, by him, always gratified. *[2]*
Some of these live within the house, others are on their way to him,
He offers them beds, while we sleep on the bare floor !
Lo, how they caress their shaven heads, with the Books dangling by their side,
Yea, he gives them bread to eat and us the parched grains[6]. *[3]*
These wretches have, all become one in their thought and deed,
For they are out to drown themselves !"
Says Kabir : "Hark, O blind Loi, my Guideless wife,
Repair to the Refuge of these Saints (and Save thyself)." *[4-3-6]*

Gond

When the husband dies, the wife cries not :
For, she may have another (lover) to look after her.
And when this care-taker also dies,
No matter how much they enjoyed here, they (both) fall into Hell. *[1]*
There is but one Bride, (the Māyā), whom everyone loves ;
For, she is the woman of everyone that is alive. *[1-Pause]*
She is embellished with bejewelled necklaces and other adornments,
But the Saints hate her like poison. Yet, seeing her, the world flowers.
This street-woman[7] decks herself in many ways,
But she's cursed[8] by the Saints, but she wanders about like mad ; *[2]*
And runs wildly after the Saints,
But dr eads being beaten by them, by the Guru's Grace.
She is the only sustenance[9] for the worshippers of Māyā,
But to us she seems to be a blood-thirsty[10] witch. *[3]*
I have now known what she is about,
Now that I have met with my Compassionate Guru-God.
Says Kabir : "I've driven her out of my Home,
But the world has picked her up, and she clings to its skirt". *[4-4-7]*

P. 872

---

1. ਡਗਰੋ (डगरो) : the path.
2. ਫੂਏ ਫਾਲ (फूए फाल)=ਖਿੰਡੇ ਖੁਸੇ : scattered.
3. ਨਾਕ ਸਰ (नाक सरे)=ਨਕਸੂਰ : to make one hold the breath in the nostrils, *i.e.*, to worry one overmuch.
4. ਨਾਰਿ (नारि)=ਨਾਲ : reeds.
5. ਤੁਰੀ (तुरी) : brush.
6. ਚਾਬਨੁ (चाबनु)=ਚਬੀਨ : parched grains
7. ਪਖਿਆਰੀ (पखिआरी) : she who sets her hair in waves (ਪਖ, ਪਖਸ, ਪਟੀ) ; *i.e.*, a prostitute; Māyā.
8. ਠਿਠਕੀ (ठिठकी)=ਠਿਠ ਕੀਤੀ : cursed, made fun of.
9. ਪਿੰਡ ਪਰਾਇਣਿ (पिंड पराइणि) : the support (ਪਰਾਇਣਿ) of the body (ਪਿੰਡ).
10. ਤ੍ਰਿਖਿ (त्रिखि)=ਤ੍ਰਿਖਾ ਵਾਲੀ : thirsty.

Gond

The house that is devoid of the glory (of Māyā),
Whosoever comes[1] into that house, goes away hungry[2].
The master of the house is content not,
For, without his Bride, the Māyā, he is afflicted with pain. *[1]*

'Blessed' is this bride, 'purest' of the 'pure'.
Which makes even the ascetics waver in their minds. *[1–Pause]*

This 'Bride' is the daughter of a wretched miser,
For lo, forsaking the Lord's Devotee, she is abed with the world :
Standing at the Court of the Saint, she prays :
"I seek thy Refuge : Save me, O, Save me !" *[2]*

The 'Bride' is utterly beauteous, of bewitching eyes,
And her silvery ankle-bells tinkle to make soft music.
So long as one lives, she lives with one,
And (as soon as one dies), she walks out hastily, on naked feet. *[3]*

This 'Bride' has won over the heart of the three worlds,
And the eighteen Purānas and the holy places love her too.
She has pierced through the hearts of Brahmā, Vishnu and Shiva,
And destroyed even kings and men of substance. *[4]*

One knows not what she is, how vast is her expanse,
But she keeps well her association[3] with the five sense-organs[4].
Says Kabair : When breaks the earthen pitcher of the five (Desires),
Then alone one is Released by the Guru's Grace." *[5–5–8]*

Gond

If the house stays not without the beams[5],
Then, how can one be Ferried across without the Lord's Name ?
Without the pitcher, the water is held not,
So does one come to Grief[6], without the Grace of the Saints. *[1]*

I'll burn the body of one who Cherishes not the Lord,
And, who is involved, body and soul, with his self[7]. *[1–Pause]*

As without the farmer[8], the land is ploughed not,
As without the thread, no one can string the beads,
As one can not tie up the knot without twisting the thread,
So does one come to grief without the Grace of the Saints. *[2]*

As without father and mother, there can be no off-spring,
As without water[9], one can wash not one's soiled clothes,
As without the horse, no one can ride to one's destined end,
So does one find not the (Lord's) Court without the Grace of the Saints. *[3]*

As without music, there is no dance,
So rejected by the Eternal Spouse, one is cursed[10].
Says Kabir : "Own only thy One Lord,
And then, by the Guru's Grace, thou diest not again". *[4–6–9]*

---

1. ਪਹੀਆ (पहीआ) : *lit.* wheel ; that which moves ; a traveller.
2. ਖੂਧੇ (खूधे) : (Sans. क्षुधित), hungry.
3. ਬਿਧਵਾਰਿ (बिधवारि) : in association with.
4. ਨਾਰਦ (नारद) : a sage of mercurial mind, signifying unsteadiness.
5. ਬਲਹਰੁ (बलहरु) = ਬੱਲੀ : prop.
6. ਅਬਗਤੁ (अबगतु) : without (ਅਬ) the proper state (ਗਤੁ).
7. ਖੇਤੈ [खेतै) : (Sans. क्षेत्रम्), the farm (of the body).
8. ਹਲਹਰ (हलहर) (Sans. हलधर :), a ploughman.
9. ਬਿੰਬ (बिंब) : water ; also, bubble.
10. ਅਉਹੇਰੀ (अउहेरी) : (Sans. अवहेलनम्), insult, disregard.

Gond

A 'Tout' indeed is one who brings together the mind and the Self :
For, he, who disciplines (thus) his mind, is Released from the *Yama's* Noose
And beating up his mind (like gold), he should test it on the Touchstone:
Such a one then is Emancipated for good. *[1]*
The world has other functions for the tout,
But there is always a distinction between words and words. *[1-Pause]*
The True Dancer is he, who Dances with his (Awakened) Mind,
For, the Lord is Gratified not by Falsehood, but through Truth alone.
If to such an (Illumined) Mind, one Dances with graceful steps,
Then of such a Dancer's mind, the Lord Himself is the Protector. *[2]*
A Street-girl[2] is she, who cleans the street (of her body), **P. 873**
And instructs wisely the five Evil[3] sense-desires,
And is Awake to the Devotion of the Master of the nine (sense-organs) :
Yea, such a Street-girl I look upon as my Guru. *[3]*
A Thief is he, who steals not another's (but his own Evil),
And assembling all his sense-faculties, repeats the Lord's Name.
Says Kabir : "Such are the characteristics of those
Whom we acclaim as the Guru, the Beauteous and the Wise[4]" *[4-7-10]*

Gond

Blessed be my Guru, Blessed be my Guru,
Blessed be the food-grains[5] which make the lotus (of our heart) flower.
Blessed are the Saints, who know thus,
For, them Meets the Lord of the earth. *[1]*
It is the Primal Man who Blest us with our daily bread :
Yea, one can relish the Lord's Name only if one knows the taste of food. *[1-Pause]*
Let us, then, think both of the Lord's Name and our eats,
Which, along with cool water[6], taste so sweet.
He, who denies himself the joys of bread,
He loses honour in the three worlds of God. *[2]*
He who pretends love for the Lord, but adandons food,
He is neither approved by man, nor by God.[7]
They tell the world : "O, we live on milk alone",
But, surreptitiously, they eat a whole load[3] of food grains. *[3]*
For, without the food-grains, our hunger goes not :
And, by giving up food, we Meet not with our God.
Says Kabir : "Thus have I realised, O man,
That blessed are the food-grains which nourish us and we are Pleased with our Lord." *[4-8-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Gond : The Word of Nāmdevji

To sacrifice horses in a *Yajna*,
To give away in charity one's weight (in gold),
Or to bathe oneself at the confluence at Prayāga (is vain). *[1]*

---

1. ਕੁਟਨ (कूटन) : (Sans. कुटनी), *lit.* a procuress, a go-between. a tout.
2. ਬਜਾਰੀ (बजारी) : the professional street-dancer.
3. ਪਲੀਤਹ (पलीतह) : *lit.* the soiled ones, *i.e.* the sense-organs.
4. ਬਿਚਖਨ (बिचखन) : (Sans. विचक्षण :), a learned man, wise man.
5. ਅਨਾਦਿ (अनादि)=ਅੰਨ-ਆਦਿ : food grains, etc.
6. ਅੰਭੈ (अंभै) : (Sans. अंभस्), water.
7. ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ (ना सोहागनि ना ओहि रंड) : *lit.* neither has the station of repute of the wedded bride (of God) nor a (chaste) widow, (*i.e.*, a good man of the world).
8. ਵਟਿਕਾ (वटिका)=ਵੱਟੀ : *lit.* a measure equal to five seers.

For, these equal not the hymning of the Lord's Name.
O my indolent mind, Contemplate thy God. *[1-lause]*

If one goes to Gaya to offer rice-balls (to one's ancestors),
And abides on the banks of the Āsi river, near Kāshi,
And utters cleverly the four Vedas from the mouth, *[2]*

And practises the disciplines of all the Paths,
And instructed in the Guru's "Wisdom", one disciplines one's sense-faculties,
And performs the six kinds of works, *[3]*

And, dilates upon the discourses of Shiva and his consort :
All this would be vain, O mind : so, leave thy sense of otherness,
And Contemplate thy Lord :
Yea, Dwell upon the Lord's Name that thou art Ferried across the Sea of Existence. *[4-1]*

Gond

One is attracted by the sweet sounds, as is the deer,
Who gives up his life, but thinks of his passion alone *[1]*

Bless me, O God, that I See Thee thiswise.
That forsaking Thee, I turn not to another. *[1-Pause]*

As the fisherman[1] thinks only of the fish,
As the goldsmith thinks of stealing some gold as he forges the gold-chains, *[2]*

As the man of vice lures away another's woman,
And throwing the marbles[2], the gambler seeks to steal some, *[3]*

I but crave to See the Lord wheresoever I See,
And Dwell only on the Lord's Feet. *[4-2]*

Gond

Save me, O Save me, my Lord !
For, I'm Ignorant and know not how to Swim Across : O, my God, my Father, lend me Thy Hand. *[1-Pause]*

From man, I've become an angel instantaneously : so has my Guru Illumined my mind. **P. 874**
I was born of a human, but have conquered the heavens ; such is the alchemy[3] of God. *[1]*

Where abide eternally Dhruva and Nārada, O God, place me too by their side for a moment.
Leaning[4] on Thy Name, many were Ferried Across : and this is the Wisdom I too have learnt. *[2-3]*

Gond

My mind is in great agony[5] (without the Lord),
Like the cow made lonely without the young calf. *[1]*

As the fish is in distress without water,
So is the poor me without the Lord's Name. *[1-Pause]*

As the calf, being untethered, runs to her mother,
And sucks her teats and sips her sweet milk. *[2]*

So do I, Meeting with my Lord,
Yea, by the Guru's Grace, I've Realised the Unfathomable, Unknowable God. *[3]*

As the vicious man goes after another's woman,
With that intensity do I Love my Lord, the God. *[4]*

As the scorching sun agitates the mind of man.
So is poor Nāmdeva agitated without the Lord's Name. *[5-4]*

---

1. ਪਸੂਆਰਃ (पसूआरा)=ਪਸੂਹਾਰਾ : he who kills animal life.
2. ਕਉਡਾ (कउडा)=ਕੋਡੀਆਂ : the marable-chips used for gambling.
3. *Lit.* medicine.
4. ਅਵਿਲੰਬਿ (अविलंबि) : (Sans. अवलंब), a prop, stay, support.
5. ਤਾਲਾਬੇਲੀ (तालाबेली)=ਤਲਮਲਾਣਾ : to writhe in pain.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Nāmdevji

Uttering the Lord's Name, all thy Doubts are stilled,
So Utter thou the Name : for, this is the most sublime religion.
Uttering the Lord's Name, the distinctions of caste are obliterated.
Yea, the Lord is to the Devotee as is a staff to the blind. *[1]*
Greetings be to the Lord ; Salutations be to my God :
For, Uttering the Lord's Name, one comes not to Pain at the *Yama's* hands. *[1-Pause]*
My Lord is He, who Destroyed Harnakashyapa,
And gave a place to Ajāmala, (the highwayman), in the heavens.
Coaching a parrot (recite the Lord's Name), Ganikā, the harlot, was Saved.
That Lord is the Light[1] of my eyes too. *[2]*
Uttering the Lord's Name was Pootanā, (the nurse), Redeemed,
Who, the vicious one, wanted to poison the child-Krishna.
Contemplating the Lord was Draupadi Emancipated,
And also Gautama's wife, who had turned into a stone[2]. *[3]*
He, who (as Krishna) destroyed Kesi[3], and Kansa, too,
And Blest Kāli[4], the serpent, with eternal life :
Such is my Lord whom I salute and felicitate,
And, Contemplating whom all my Fears and Woes are dispelled. *[4-1-5]*

Gond

He, who runs after Bhairava, Bhutā, or Sitalā (the goddess of small-pox),
He (as if) rides a donkey; his life is vain. *[1]*
I have taken to the One Lord alone,
And have given away all other gods in exchange. *[1-Pause]*
He who Contemplates the Shiva,
He too (like the Shiva) rides (as if) a bull, beating (as if) (aimlessly) the hand-drum like him. *[2]*
He, who worships Mahā-Māyā,
Falls from the pedestal of man to be reborn a 'woman'. *[3]*
Thou, who art called Durga, the primal being,
O, where art thou when one asks for being Emancipated ? *[4]*
So I hold fast to the Lord's Name, through the Guru's Word.
Prays Nāmdeva : "The Gita also says thus." *[5-2-6]*

Bilawal-Gond

Today, I Saw my Lord : so I make the unwise wise in Him. *[Pause]*
O Pandit, I saw thy Gayatri[5] too, destroying crops, **P. 875**
And Lodhā, the peasant, beating her with a stick, and she limping and hastening away ! *[1]*
O Pandit, I saw thy Mahādeva[6] too riding the white Nandi bull,
Cursing the store-keeper for his bad food and killing his son ! *[2]*
O Pandit, I saw thy Rāmchandra too coming (into the world)
And arrayed[7] against Rāvana, losing his wife to him.

1. *Lit.* pupil of the eyes.
2. Ahilya, the wife of Gautama. According to the Rāmayana, she was the first woman created by Brahmā who gave her to Gautama. She was seduced by Indra. He secured the assistance of the moon who, assuming the form of a cock, crowed at midnight. This roused Gautama to his morning devotions and Indra went in and took his place. Gautama, when he knew of her seduction, expelled her from his hermitage and cursed her to be a stone and become invisible till she should be touched by the feet of Dashrathi Rama, which would restore her to her former shape. Rama afterwards delivered her from her wretched state and she was reconciled to her husband.
3. Name of a Rakshasa slain by Krishna.
4. A fabulous serpent with a hundred and ten hoods, which lived in the Yamuna, said to have been vanquished by Lord Krishna
5. The mystic formula of the Hindus as given in the Veda, which they recite in prayer, morning & evening.
6. Shiva.
7. ਸਰਬਰ (सरबर) : opposition.

The Hindu is blind ; the Muslim is one-eyed,
The Wise, All-seeing, is (only) the one Wise in God.
The Hindu worships at the temple, the Muslim at the mosque,
But Nāmdeva worships the God, who has no temple, and no mosque, to call His Own. *[4-3-7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Ravidāsji

Dwell, O world, on thy Emancipator, thy God,
For, without the Lord's Grace, thy body is reduced to the dust[1].
He, thy Lord, alone Emancipates thee :
And, He alone is our Father and Mother. *[1]*

He, who Cherishes his Lord in life and death,
He, His Devotee, is ever in Bliss. *[1-Pause]*

Our Emancipator, our God, is our life-breath :
Contemplating this Emancipator, one's life is Approved.
It is only the man of Dispassion who Dwells on Him :
I, the poor one, too am Blest with the Treasure of the same Emancipator. *[2]*

If our Deliverer, our God, be Merciful to us ?
Then, what harm can the world do to us,
He minds not our caste, and we enter His Presence[2] :
Thou, O Lord, alone art our Deliverer and our Saviour, age after age. *[3]*

Within me has welled up Wisdom : my Mind is Illumined.
And the Lord, in His Mercy, has made me, a mere worm, His Own.
Says Ravidās : "My Craving is now stilled for ever :
For, I Contemplate my Lord and I Serve no one but Him". *[4-1]*

Gond

If one bathes oneself at all the sixty eight pilgrim-stations,
And worships all the twelve *lingams*[3] of stone,
And digs up wells and tanks for others to bathe in,
But if one slanders (the Saints), then all these works go in vain. *[1]*

How can the Saint's slanderer be ever Emancipated ?
Know ye forsure that he falls into Hell. *[1-Pause]*

If one bathes at Kurukshetra at the time of the eclipses,
And makes an offering of his bedecked wife (to the gods),
And hears he all the Smiritis with his own ears,
But if he slanders (the Saints), all these works are of no account. *[2]*

If he distributes abundantly in charity,
And gifts away lands, and builds castles to perpetuate his glory,
And unmindful of his own good, does good to the others,
If he slanders (the Saints), he is cast into the womb a myriad time. *[3]*

O world, why slander the Saints ?
For, the slanderer's malice is always exposed.
I've given thought to the slanderer's fate
And known that the sinning slanderer forsure goes to Hell. *[4-2-11-7-2-49 Total]*

---

1. ਅਉਹਾਰ (अउहार)=ਅਪਹਾਰ : *lit.* loss.
2. ਦਰਬਾਰਿ (दरबारि)=ਦਰਬਾਰੀ : courtier.
3. The twelve places where Shiva Lingams have been established are : Somnath, Kishkindha, Ujjain, Puri, Narbada, Devgarh, Pooua, Rameshwaram, Dwārkā, Kāshi, Godāvari, Himalāya, and Aurangābād.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāmkali M. 1 : Chaupadās

P. 876

Some but read the Vedas[1], others the Puranās,
Some but tell the rosary and so concentrate themselves.
But, neither now, nor ever, have I recognised anything but Thy Name, O Lord ! *[1]*
O God, I know not what would be my state,
I, the Unwise one, have sought Thy Refuge : be Merciful and Save my Honour. *[1–Pause]*
Now, The mind is in a state of ecstasy, and then it falls from its heights :
Yea, this greedy mind is never at Peace and out-goes in all directions. *[2]*
We came into the mortal world with death writ in our destiny, but here we want as if to reconstruct life.
But I see that some have already departed, and the fire (of death) is busy taking its toll. *[3]*
Neither there's any, O God, one's friend, nor brother nor father, nor mother.
Prays Nānak : If "Thou Blessest me (with Thy Name), it would stand by the me (even) in the Yond".
[4–1]

Rāmkali M. 1

O Lord, Thy Light Pervades all :
And wherever I See, I See Thee, the Man-Lion, my only God. *[1]*
O God, rid me of my desire of a mere existence :
My mind is trapped in the dark Well of Māyā : how am I to be Ferried Across? *[1–Pause]*
Some say, ' Our God is only within our hearts" but is He not also without ?
Else, how does He take Care of all, Keeping us ever in His Mind ? *[2]*
He is Himself near, He is Himself far :

P. 877

Himself He Pervades all, all over.
Meeting with the Guru, our Darkness is dispelled,
And wherever we See, we See the One Lord Permeating all. *[3]*
Within us is Doubt : without too, we are enveloped by Māyā, which, arrow-like, hits us in the eye.
Prays Nānak, the Slave of the Lord's Slaves : "A man, if so disposed, would forsure come to grief".
[4–2]

Rāmkali M. 1

Which is the Door to God ? Through which Door is one to enter to find one's Lord ?
Not finding that Door, I am sad at heart : will some one lead me on to it ? *[1]*
How am I to Swim across the Sea (of Existence) ?
How hard it is to slay my Self, even while alive ? *[1–Pause]*
Pain is the Door and Wrath the watchman, its two wings are of Hope and Fear :
And in the midst of a flooded Ditch man builds his home : but the *Purusha*, our God, Abides in His Seat of Truth. *[2]*
Myriads are Thy Names, O God, I know not their end ; and, like Thee, there is not another,
There is no need to shout but to live within ; for Thou, the Lord, Kowest and Doest (all). *[3]*
When there are Hope and Fear in the mind, how is then one to say (of the One God) ?
But, when one lives without hope in the midst of hope, then alone, Nānak, one Meets with the one Lord. *[4]*
This is how one is to Cross the Sea (of Existence),
This is how one is to slay one's self, even while alive. *[1–Second Pause–4–3]*

Rāmkali M. 1

The Guru's Wisdom is my horn ; and the Word enshrined in my Consciousness I Sing (to its Tune), and lo, the people hear !
And making the begging bowl of my (body's) gown, I in-gather the Lord's Name. *[1]*

---

1. ਸਹਸਾਕਿਰਤਾ (सहसाकिरता)=ਸੰਸਕ੍ਰਿਤ : *i,e.*, Vedas, which are written in the Sanskrit language.

O friend. Gorakh[1], the Support of the earth, is ever Awake.
Yea, He alone is Gorakh who Sustains the world[2], and takes no time in doing what He seeks to Do. *[1-Pause]*
He has Bound *us to life through the blessings of the water and the vital breath,* and the sun and the moon light our way.
And to live—and die—upon, He Blest us with the earth : but we have forgotten all His Virtues. *[2]*
There are myriads of *Siddhas* and the seekers, the Yogis and the *Jangams*, the *Pirs* and sublime men :
But if I meet with them, I'll Sing only the Lord's Praise, and my Mind will Serve (only) my God. *[3]*
Paper and salt, if treated with *ghee*, dissolve not in water : and does not the lotus live ever in water ?
So do the Lord's Devotees abide in the midst of Māyā : what can the *Yama* do to them ? *[4-4]*

Rāmkali M. 1

Hear thou, O Machhindra[3], Nānak speaks to thee :
A Yogi is he who disciplines his five (Desires) and wobbles not.
He, who practises his Yoga thus
Saves himself, and Saves his whole lineage. *[1]*
That detached one[4], then, is Blest with such a Wisdom
That he Merges forever in the Absolute Lord. *[1-Pause]*
He should beg for the Loving Adoration of God, and live in His Fear :
And should content himself with Contentment which is indeed a priceless treasure.
Let this be his (body's) posture that he remains ever Absorbed in God,
And Attunes himself to the True Name. *[2]*
Nānak utters nothing but the Nectar-Word (of God),
Hear, then, O Machhindra, the signs of the detached Yogi :
He passes his life without hope in the midst of hope,
And thus Meets he with his Creator-Lord. *[3]*
Prays Nānak : "I utter the Mystery to thee,
That the Yogi is he, who Merges his Soul in the Oversoul,
And feeds himself upon the Guru's Wisdom as the only medicament for the Soul. P. 878
This is how he is versed in the six Shāstras and all[5]." *[4-5]*

Rāmkali M. 1

Our Boat is laden with Sin, and we fear lest a storm should overturn it.
O God, Thy Glory is Manifest : now Meet with us who've come to seek Thee. *[1]*
O Guru, our Saviour, make us Swim across (the Sea of Existence).
O Eternal, Perfect God, Bless us with Thy Devotion : O Lord, I am a Sacrifice unto Thee. *[1-Pause]*
The adepts, the seekers, the Yogis and the *Jangams* who Contemplated the One God
Were Illumined the moment they touched His Feet, and Enshrined the Guru's Word in their Minds. *[2]*
I know not austerities, nor contemplation, nor have disciplined my desires, but I Utter Thy Name,
And I've Met with the Guru-God, and, through the True Word, am Emancipated. *[3-6]*

Rāmkali M. 1

Merge your consciousness in your God thus :
That making your body a raft, you Ferry yourself Across.
Within you is the Fire (of Craving), which you must quench,
And then the Light of Wisdom will ever burn even and bright within you. *[1]*
This Light then makes you Swim across the Sea (of Existence).
And your mind is Illumined and you Know all. *[1-Pause]*

---

1. ਗੋਰਖੁ (गोरखु) : the protector of the earth, *i. e.*, God. The Yogis consider Gorakh Nath, a master Yogi, their Guru, but the Sikh crdo considers only God to be the Guru.

2. ਗੋਇ (गोइ) : (Sans. गो), the earth.

3. A great teacher of the Yogis.

4. ਅਉਧੂਤੁ (अउधूतु) : (Sans. अवधूत:), an ascetic who renounces all worldly attachments and connections.

5. ਛਿਅ ਦਰਸਨ (छिअ दरसन) : (Sans. षड्दर्शनम्), the six principal system of Hindu Philosophy : Sānkhya, Yoga, Nyāya, Vaisheshika, Mimānsā and Vedānta.

Let Knowledge be the clay to fashion this Lamp :
For, such a Creation thy Lord looks upon with Approval,
Then, if you fashion it on the wheel of Good Deeds,
This Lamp lasts with you both here and Hereafter. *[2]*
Then the Lord Himself Blesses you with His Grace.
But rare is the one who, through the Guru, Knows thus.
In his Mind the Light burns even and whole,
And it is extinguished not by water or wind :
And with this Lamp in hand, one Swims Across. *[3]*
It shakes not in the wind, nor it is extinguished,
And with its Light, your Lord, the God, seems Seated on the Throne of your heart.
Whosoever one is—Kshatriya, Brāhmin, Shudra or a Vaishya,
One finds not its true worth, though one calculates a thousand times.
Rare is the one who lights such a Lamp (within),
But he, who does so, is Emancipated forsooth. *[4-7]*

Rāmkali M. 1

To have Belief in Thy Name : this, indeed, is the True prostration before Thee.
By making the offering of Truth, one gets a Seat in the Lord's Presence.
To treasure Contentment is the Prayer (of the True Devotee) :
And, then, the Lord Calls him into His Glorious Presence. *[1]*
(In the Lord's Court), no one is devoid of His Mercy :
Such, indeed, is our True Lord : such is His True Court. *[1-Pause]*
Thy Grace, O God, is the only Treasure[1] I seek :
Bless me with it, O Lord : for, my Mind craves for this alone.
Into the vessel (of the heart) then pours Thy Love.
For, such for Thee is the Value of Thy Devotee, O God ! *[2]*
He, who has Created all, Does all that happens,
And Himself alone He Evaluates His Own Worth.
By the Guru's Grace, such a God becomes Manifest to one,
And then one neither Comes, nor Goes, and becomes Eternal he. *[3]*
Men say, "Every one curses a beggar and no one gets glory if he begs for it."
But, I've said what Thou wanted me to say about Thee and Thy Glory. *[4-8]*

Rāmkali M. 1

The Ocean is contained in the Drop, the Drop in the Ocean ; but he alone Knows it who Knows the Way.
The Lord Creates[2] all His Wonders and Knows alone their Mystery and Quintessence. *[1]*
Rare is the one who reflects on this Wisdom, **P. 879**
And so is Emancipated and Attains the highest Bliss. *[1-Pause]*
In the night is the day Merged : the day envelops the night ; heat and cold too (are the facets of the same sun) so does God's Light inform us all.
But save for the Guru, no one knows His State and Extent ; nay, no one does. *[2]*
Through man's sperm is the woman born ; through the woman is the man ; know ye, O wisemen,
And be Attuned to the Word that ye know the Unutterable Verity. *[3]*
In the God's Light then bathes the Mind, and out of the Mind, flows the Light : the five (knowing faculties) being to each other Attuned.
Nānak is a Sacrifice unto those who concentrate on the Word of God alone. *[4-9]*

Rāmkali M. 1

When God is Merciful,
One slays one's self.
That Servant of God is dear to the Lord,
Who Reflects on the Guru's Word. *[1]*
The Lord's Servant, who is dear to the Lord,
Worships ever his God, caring not for honour, dishonour. *[1-Pause]*

---

1. ਪੋਤਾ (पोता) : (Persian), treasure.
2. ਉਤਭੁਜ (उतभुज) : (Sans. उद्भिज), sprouting, germinating (as a plant).

Within him Rings the Unstruck Melody (of the Word),
And he is then Imbued with the God's Essence.
By the Perfect Guru's Grace, one Merges in Truth :
By the Guru's Grace, one Attains to the Primal Being, the Supreme God. *[2]*
The Guru's Word is the [1]*Nāda*, the Guru's Word is the Veda,
For, through it, one is Imbued with the Lord of the universe[2].
In it is contained the merit of all austerities, fasting and pilgrimages
Yea, through it, one Meets with the Guru, and one is Emancipated, by God's Grace. *[3]*
When one dispels one's self, one's fears are destroyed :
And then the Servant takes to the Guru's Feet.
The Guru then destroys the Doubt from within one :
And then, says Nānak, one Merges in the Guru's Word. *[4-10]*

Rāmkali M. 1

(The Yogi) runs about asking for food and clothes.
Here, he needs to satiate his hungers, and Hereafter too he comes to Grief.
He accepts not the Guru's Word and loses Honour through evil-mindedness.
But rare is the one who attains to God's Worship, through the Guru's Word. *[1]*
The (True) Yogi's way is that he abides in Poise,
And Sees the One Lord Pervading all : yea, satiation with the Word is the alms he seeks. *[1-Pause]*
The five (knowing faculties) drive the body's cart like bullocks :
But, one attains Honour only through God's Power.
When the axle (of God's Support) breaks, one falls headlong :
When the faggot is loosed, it falls apart and is burnt down by its inner fire. *[2]*
O Yogi, Reflect thou on the Guru's Word,
And look upon pain and pleasure, and sorrow and separation alike ;
And feed thyself upon the Lord's Name, Reflecting upon the Guru's Word :
For the walls (of one's Soul) break not, Dwelling upon the Absolute Lord. *[3]*
If (the Yogi's) loin-cloth be of Equipoise, his Bonds are loosed.
And, through the Guru's Word, his Wrath and Lust are dispelled.
Seeking the Guru-God's Refuge: if this be the ear-rings,
And one Worships the One God, one is Emancipated and one Swims Across. *[4-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3

P. 880

In the *Satyuga*, everyone spoke the Truth,
And, by the Guru's Grace, in each heart was the Love of God.
Dharma had all the four legs to stand upon,
But only if one reflects on this, one knows. *[1]*
In all the four ages, the Glory is through the Lord's Name,
And he, who Dedicates himself to the Name, is Emancipated, (but), without the Guru, no one receives the (True) Name. *[1-Pause]*
The *Tretā* age was supported by only three legs of *Dharma*,
For, men were then conceited, and they knew the Lord to be far.
But if one knew the way by the Guru's Grace,
He Enshrined within himself the Lord's Name and was at Peace. *[2]*
In the *Duapar* age, men were torn by Duality,
And were lured away by Doubt, for, they had not one but two gods[3].
Dharma wus suppported then only by two legs,
But if one was God-conscious, he Dwelt upon the Lord's Name. *[3]*

1. In the Yoga Philosophy, the nasal sound represented by a Semi-circle.
2. ਸਾਰਿਗਪਾਣੀ (सारिंगपाणी) : an epithet of Vishnu.
3. ਦੁਇ ਦੇਵ : (Sans. द्वैतम्) : Dualism in philosophy, the assertion of two distinct principles such as the maintenance of the doctrine that spirit and matter, Brahmā and the universe, or the individual or Supreme Soul are different from each other.

In the Kali age, the power of *Dharma* diminished by another quarter,
And it was supported by one leg, and the love of Māyā welled up in the hearts of men.
The love of Māyā envelops one with Darkness,
But if one Meets with the True Guru, one is Emancipated through the Lord's Name. *[4]*

In all Ages, the True One Remained ever the same,
The True One was within all : for there was indeed not another.
And they, who Praised Him truly, were ever in Bliss,
But, rare is the one, who, by the Guru's Grace, Utters the Lord's Name. *[5]*

In all Ages, the most sublime thing is to Contemplate the Lord's Name,
But rare is the one who Knows, by the Guru's Grace.
He, who Dwells upon the Lord's Name, alone is a True Devotee :
For, in each age, one Attains Glory only through the Lord's Name. *[6–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 4

If one's Destiny be great, one Contemplates the Lord's Name.
And so doing, one attains Bliss, and, through the Name, Merges in the Name. *[1]*

Hark, O man, Dwell upon thy God, by the Guru's Grace,
That your mind is Illumined and you are Attuned to God, and, through the Guru's Word, you are Merged in the Lord's Name. *[1–Pause]*

The Sea (of Wisdom) is full of Diamonds, and Rubies and Pearls and Corals,
And he, whose Destiny is Awakened, he, through the Guru's Word, Attains unto them. *[2]*

The Lord's Name is the Pearl, the Ruby, and the Guru shows it as such.
But the Egocentric, without Destiny, Attains them not : and hides the (Lord's) Priceless Jewel behind the curtain of straw[1]. *[3]*

If such be the Writ of God for one, one is Dedicated to the Service of the True Guru,
And, Nānak, one Attains to the Jewel (of the Lord) ; yea, Blessed is one who Attains thus to his God, through the Guru's Word. *[4–1]*

Rāmkali M. 4

Meeting with the Lord's Devotees, one is in Bliss and hears the Beauteous Gospel of the Lord.
And then one is rid of the Soil of Evil-mindedness, and, associating with the Saints, one is Blest with Wisdom. *[1]*

P. 881

The Lord's Devotee makes all to Utter the Lord's Name, through the Guru's word.
And whosoever Hears or Utters it, is Emancipated and is bathed in Beauty. *[1–Pause]*

If one's Destiny be Awake, the Lord leads one to His Devotees.
O Saints, Bless me with your Blessed Vision that I am rid of all my Pain and Poverty. *[2]*

The Lord's Saints are Blessed and Good, but those ill-destined love them not,
And the more loudly they utter the Lord's Name, the traducers of the Lord sting[2] them. *[3]*

O cursed be their detractors who love not the Friends of God :
Blackened be their faces like thieves, who've turned their backs on God, and like not the Glory of the Guru. *[4]*

O God, Save me in Thy Mercy : I, the meek one, have sought Thy Refuge.
Father Thou me, Thy son, O my God, and unite me with Thyself. *[5–2]*

Rāmkali M. 4

The Saints, the Lord's Devotees, are Blessed, (for), over them is the Protecting Hand (of God) :
Yea, they alone are the God-conscious Saints, whom, in His Mercy, the Lord Loves and Unites with Himself. *[1]*

O God, I like to be associated with Thy Saints,
For, from them I gather Thy Nectar-sweet Essence, and feed myself on it. *[1–Pause]*

---

1. *i.e.* within the body.
2. ਡੰਸੁ (ਦੰਸੁ)=ਡੰਗ : sting.

Glorious and Sublime are the Lord's Saints, and meeting with them one Attains the Highest state (of Bliss).
Yea, if I be the Slave of my Lord's Slaves, my Master is Pleased. *[2]*

Fortunate is he, who Serves the Servants of the Lord ; for, thus he Enshrines the Lord in his body and Soul.
And if one talks tall without Loving the Lord, he talks Falsehood and reaps Illusion. *[3]*

O God, the Life all life, be Merciful to me, and let me repair to the Feet of Thy Saints.
Says Nānak "I'll cut up my head into bits to be spread over the Path that Thy Saint takes." *[4–3]*

Rāmkali M. 4

If I be a man of Destiny, I'll meet with the Saints in no time.
The Lord's Saint is the Pool of Nectar ; it is through Good Fortune that in it one bathes. *[1]*

O God, Yoke me to the Service of Thy Saint,
And I'll grind his corn and wave the fan over his head, and anoint my forehead with the Dust of his Feet. *[1–Pause]*

Magnificent and Highest of the high are the Saints with whom one meets, by the Guru's Grace.
Yea, there is no one greater than the True Guru ; for, Meeting with him, one Contemplates the Lord. *[2]*

They, who seek the True Guru's Refuge, Attain to God ; and God Saves their Honour.
But some repair to the Guru to serve their own ends, and sit in 'contemplation' as does the crane. *[3]*

If one associates oneself with a crane or a crow, one feeds oneself on a filthy corpse.
O God, Lead me on to the Society of the Saints, that I become a Swans-soul worthy of The. *[4–4]*

Rāmkali M. 4

O Guru, be Merciful and Unite me with my Love, my King, the Life of my life, my God. **P. 882**
I'd cling to Thy Feet like a Slave, for, Thou showest the Path of my Lord. *[1]*

O God, I love naught else but Thy Name,
For, without Thee, I have no Friend to lean upon : Thou art my only Friend, my Father and Mother. *[1–Pause]*

I can live not even for a moment without Thee : O mother, I die without my Lord.
Blessed, Blessed are they, who seek the Guru's Refuge, and Meeting with the Guru, See the Vision of my God. *[2]*

I Know not of another and so Dwell in my Mind upon Him alone,
For they, who are devoid of the Lord's Name, are without Honour[2] : they waste their life away in vain. *[3]*

O Life of all life, Awaken me to Thyself that I Enshrine Thy Name in my Mind.
Nānak : Perfect is the Guru, Meeting with whom I Contemplate the Name. *[4–5]*

Rāmkali M. 4

Beneficent is the Guru, the Great Being, Meeting with whom one Enshrines the Lord in the Mind.
The Perfect Guru Blesses us with the Life of the Soul, and one Cherishes the Nectar-Name of God. *[1]*

O Lord, Thy Name I Enshrine in my heart, by the Guru's Grace :
How fortunate am I that the Guru has recited to me Thy Gospel which pleases my Mind, *[1–Pause]*

Myriads[3] of 'angels' Dwell upon Thee, O God, but know not Thy end :
For, at heart, they, being lustful, crave for the woman, and spread out their hands to Thee for the treasures[4] of the world. *[2]*

I Utter but the Praise of the Lord on High, and Cherish it too in my heart by the Guru's Grace.
(But), if one be a man of Destiny, only then one Contemplates the Lord, who makes one Swim Across. *[3]*

The Lord is near to his Devotees ; the Devotee is near to his God and Enshrines Him in his heart.
Says Nānak : "The Lord is our Father and Mother and Sustains us He like His Children". *[436–18]*

1. ਬਿਖੁ (बिखु) : (Sans. विषम्), poison.
2. *Lit.* nose-clipt.
3. *Lit.* thirty-three crores.
4. ਰਿਧਿ (रिधि) : (Sans. ऋद्धि:), prosperity, affluence. the reference here is to the various tales of the Purānas etc.

By the Grace of the One Supreme Being, The Eternal, The Enlighten...

Rāg Rāmkali M. 5

O Thou Compassionate Lord of the poor, be Merciful to me and think not of my merit, demerit.
How can one wash the Dust, O Master ? Such, also, is the state of my (Evil) mind. *[1]*
O my mind, Serve the True Guru that you gather Bliss,
And all your heart's Desires are fulfilled and you come not to Grief (again). *[1-Pause]*
The earthen vessel (of the body) Thou Createst and then Informest it with Thy Light.
And, as was Thy Writ, O God, so did I do the deeds. *[2]* **P. 883**
I've believed this body and mind to be mine, and this is what causes my coming-and-going.
And He, who Blest me with these, Him I Cherish not and, Blinded, I cling to the Illusion. *[3]*
He, who Created me, Knows alone : for, Sublime is the Station of my Lord.
So I Dedicate myself to Him and Sing His Praise, for, I am but His Slave. *[4-1]*

Rāmkali M. 5

Be humble like the dust beneath the feet that you come up : yea, Serve your Lord thus :
And consider everyone else to be above you, and then you Attain Bliss in the Lord's Court. *[1]*
O Saints, recite to me the Gospel of God even for an instant,
And Utter to me the Guru's Word that blesses and sanctifies both men and angels. *[1-Pause]*
Shed your conceit[1], and abide in the house of Poise, and call no one false,
And Meet with the True Guru that you are Blest with the nine Treasures and you gather the Quintessence (of Reality). *[2]*
Yea, shed thy Doubt and Attune thyself (to God) and Know thyself,
And know that thy Lord is ever so near ; so why do evil to another ? *[3]*
When one Meets with the True Guru, one's Path becomes open and wide[2] ; and, in, a state of Poise, one Meets with one's God.
Nānak is a Sacrifice to those who've Attained to the Lord's Name in the Kali age. O Blessed, Blessed are they. *[4-2]*

Rāmkali M. 5

Neither coming pleases me nor going pains, so my Mind comes not to Grief.
Meeting with the Perfect Guru, I am ever in Bliss and no more am I Separated from the Lord. *[1]*
Thus am I United (with my God) :
And neither sorrow, nor ailment, nor attachment, nor dishonour affect me now, and I Enjoy ever my Lord. *[1-Pause]*
And the heavens are as sanctified and wondrous[3] for me, as is this world[4] and the underworld.
For, he, who abides in the Lord's Will, Sees the Lord here, there and everywhere. *[2]*
For him vanishes the distinction between consciousness[5] and unconsciousness[6] ; and water and wind and the world of form exist not (as entities).
Such is the state of Yoga that the Guru Blesses us with : here, the Lord Eternal, the Unfathomable Master, alone Seems. *[3]*
My mind, body and riches belong to the Lord : how can I tell of the Merits of God ?
Says Nānak : "The Guru has obliterated the distinction between Him and me, and I've Merged, like water, with the waters of God." *[4-3]*

Rāmkali M. 5

(The Lord's Nectar Name is) above the three Modes : its value even the seekers and the adepts know not.
In the Treasury of the True Guru is the Nectar locked in the House of Jewels. *[1]*
Wondrous is this Thing, O friend,
But incomprehensible it is through the sense-organs or the mind. *[1-Pause]*

---

1. ਪਰਪੰਚੁ (परपंचु) : (Sans. प्रपंच:), fraud.
2. ਮੁਕਤਾ (मुकता)=ਮੋਕਲਾ : wide
3. ਅਲੋਗਨੀ (अलोगनी) : (Sans. अलौकिक), uncommon, unusual.
4. ਮਿਰਤ (मिरत) ; (Sans. मर्त:), the earth, the world of mortals.
5. ਸਿਵ (सिव) : *lit.* a god, deity.
6. ਸਕਤੀ (सकती) : (Sans. शक्ति:), the active power of a deity, regarded as his wife, famale divinity.

One can put no price on it; so what shall one say or utter ?
Yea, one can describe it not : but, he who Sees it is wholly pleased with it. *[2]*
Only the Lord, our Creator, Knows its Worth : What can the creature say ?
The Lord Himself alone Knows His State and Extent : the Lord Himself is the Brimful Treasure. *[3]*
My Mind has Tasted this Nectar and I am satiated. **P. 884**
Says Nānak : "My Desire is fulfilled, seeking the Refuge of the True Guru". *[4-4]*

Rāmkali M. 5

The Lord has Owned me as His Own, and smothered all my 'foes'.
The Adversaries who've robbed the whole world, them the Lord has Bound down. *[1]*
O Guru, O God, Thou belongest to me :
When I Contemplate Thy Name and lean on Thee, I seem to enjoy the joy of dominionhood, and all the pleasures of the earth. *[1-Pause]*
Thou art my shield, O God, so I think not of another :
And, I remain care-free, leaning on Thy One Name. *[2]*
When Thou, O Perfect One, Meetest with me, I am devoid of nothing :
And I Attain to Thy Quintessence, the Highest state of Bliss : and, forsaking it, I go to naught else. *[3]*
I can describe Thee not, O God; Thou art my True, Infinite and Unfathomable Lord :
Thou art my only Master—Unparalleled, Immeasurable, and for ever the same. *[4-5]*

Rāmkali M. 5

Thou art my Wise and Eternal Lord, Thou art my Caste and Honour.
When Thou, my God, art ever the same, then why should I ever grieve ? *[1]*
Thou art the One and my only God, my King.
And it is through Thy Mercy that I am Blest with Bliss. *[1-Pause]*
Thou art my Sea, I am Thy Swan : Thou art full of Pearls and Rubies :
Thou Givest and in this there's no doubt, and I Enjoy and am ever in Bliss. *[2]*
I am Thy child, Thou art my Father; Thou Blessest me with the Milk (of Thy Mercy),
And I Play with Thee and Thou Caressest me, O Thou Treasure of Virtue ! *[3]*
Thou art my Perfect God and Pervadest all, and in Thy Company I too am Satiated.
Says Nānak : "I've Met with Thee, O Lord, (though) I can utter not this state." *[4-6]*

Rāmkali M. 5

His hands are the cymbals, his eyes the tambourine, his forehead the rebeck :
His ears echo the sweet music of the flute and his tongue utters the sound :
His mind brings with it the ankle-bells (of Desire), and so dances the man ! *[1]*
Yea, such is the dance men dance to their God,
And their make-up the Compassionate Lord Watches ! *[1-Pause]*
The whole earth is the stage over which is stretched the canopy of the sky :
And the air separates man from man, who is created out of the watery sperm.
Of the five elements, the Lord Creates the puppet (of man), and Unites He him with the others of his kind by virtue of his past deeds. *[2]*
The two lamps of the sun and the moon burn bright and illumine all the four corners of the world :
The ten sense-faculties dance like the singing girls, (and) the five Desires make music assembled together (in the body).
All speak out but in their own tongue the desires of their minds. *[3]*
Such is the eternal dance of man to the tune of (Māyā's) flute.
The one dances, another whirls around; still another comes out of, and merges in the dust. **P. 885**
Says Nānak : "Only that man dances[1] not again who Meets with the True Guru." *[4-7]*

Rāmkali M. 5

He, who seeks (truly) to Praise his Lord, is Attuned to the One alone and knows the only Melody (of God).
He lives in Him alone, reflects the Glory of the One alone, and Merges his being in Him.
He Cherishes the One alone in the Mind and Serves Him alone who is Known through the Guru. *[1]*

1. That is, falls not into the womb again.

O, Blessed be such a songster,
Who Praises the Merits of his God alone, shedding all the involvements of Māyā. *[1–Pause]*
The five Merits, like Patience, are his musical instruments and the seven notes, the Merging of his being in God[1].
The stilling of Ego is his flute, the denial of Power his notes, and to keep steps (is to keep step with God's Truth).
And, this is his whirling around (in dance) that he Comes not again, and he ties the One Word to the edge of his Skirt. *[2]*
To play like Nārada, (the singing sage), is for him to See ever the Lord's Presence all over,
And to shed his earthly woes is for him the clanging of the ankle-bells.
His gestures[2] are that he abides ever in the Peace of Equipoise.
This type of dancer then comes not again into the world of form. *[3]*
He, with whom his God is Pleased,
He, the rare one, Sings thus the Lord's Praise.
I, too, would repair to the Society of the Saints :
For, there, they Sing the Praise of the One God alone. *[4–8]*

Rāmkali M. 5

Some call Thee *Rām*, others *Khudā*.
Some Serve Thee as *Gosain*, others as *Allāh*. *[1]*
But, O Beneficent Lord, Thou art the only Doer and the Cause.
So Bless me Thou with Thy Mercy, O Compassionate One. *[1–Pause]*
Some go to the (Hindu) holy places, others go to perform *Hajj*,
Some offer Thee oblations, while others bow down before Thee. *[2]*
Some read the Vedas, others the semitic Texts,
Some are robed in white, others in blue. *[3]*
Some are called Turks, others are termed Hindus,
Some seek the (Hindu) Heaven, others the (Muslim) Paradise. *[4]*
Says Nānak : "He, who Realises the Will of the Lord,
He (alone) knows the Mystery of the One, All-powerful God." *[5–9]*

Rāmkali M. 5

The breath mingles with the air ;
The Light (of the Soul) Merges in the Oversoul.
The dust returns to the dust,
So what is it that the man grieves for ? *[1]*
Who is dead, pray, who is dead,
O Wise ones, reflect on this and see : this is but the Play of God. *[1–Pause]*
Who knows what is to happen to one in the Yond,
And he, who grieves now, will he not pass away ?
We are all bound down by Doubt and Attachment.
The dream ends like a dream, and the Blind one grieves in vain. *[2]*
All that seems, is the Creation of the Lord ;
And one comes and goes as is the Unfathomable Will of God.
Neither one dies nor is one capable of dying,
Nor one perishes : for, the Soul is eternal and Ever-alive. *[3]*
That, what one knows man to be, that he is not.
And he, who knows this, unto him I am a Sacrifice.
Says Nānak : "I've shed all my Doubts by the Guru's Grace,
And now no one dies for me ; nor comes, nor goes." *[4–10]*

Rāmkali M. 5

Contemplate thy Lord, thy God,
And, Dwell upon thy Lord's Name; and then, Death devours thee not. *[1–Pause]*

P. 886

1. ਲੈ (लै) : (Sans. लय), time in music ; (also) union, to merge in.
2. ਭਾਵੇ (भावै) : (Sans. भाव:), an amorous gesture or expression of sentiment ; gesture of love.

For myriads of births you wandered away from God.
And now, by Good Fortune, you've attained to the Society of the Saints. *[1]*
Without the Perfect Guru, one is Emancipated not.
This is what Nānak utters after a great thought. *[2-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali, M. 5

The four (Vedas) shout, but you trust them not,
Nor the six (Shāstras), which utter but the same Truth.
The eighteen (Purānas) also point to the same One God.
But even then, O Yogi, you know not the Mystery (of the Lord). *[1]*
What wondrous Melodies are emitted by the flute (of the Soul),
But the Yogi hears not, being absorbed in his self. *[1-Pause]*
In the *Satyuga*[1] was built the town ship[2] of Truth,
But, in the *Treta* age, there was some decline.
In the *Duapar* age, Truth and Untruth went side by side,
But in the *Kali* age, only one leg of Truth remained ; and the One God alone seemed (one's only Redeemer). *[2]*
All beads are strung upon the same Rosary,
Though the Knots are many and many are the threads.
The beads are told in a myriad ways,
But withdraw the thread, and all are gathered in the same purse. *[3]*
Through all the four (ages), the one body is the Abode[3] of God :
Though mysterious is this Abode and several are its outlets.
I've searched through and through and then come to Thy Door, O God,
And thus have I, Thy seeker, found Thy True Abode. *[4]*
Thus doth the wondrous flute (of the Soul) Sing,
And its Melodies seem sweet to the Yogi. *[1-Second Pause-1-12]*

Rāmkali M. 5

The patch-work (of the body) is threaded all through
With the needle of the bones[4] and the stitches[5] of the veins.
The pillar is but of the water (of the sperm),
Then of what, O yogi, are you proud ? *[1]*
Yea, Contemplate thy Master, thy God, night and day,
For, thy coat is to last only for a day or two. *[1-Pause]*
You have smeared yourself with ashes, wrapt in yourself,
And, the feeling of 'I' and 'you' is your ear-rings.
You ask for food from door to door, but are satiated not,
And so forsake your God : Is there no sense of shame left in you ? *[2]*
O Yogi, your mind wobbles, though in your postures you seem unmoved.
You cultivate sadness, but blow your horn !
You know not *Gorakh*[6], the Guru, thy God,
And so you come only to go again and over again. *[3]*
He, to whom the Lord is Merciful,
Before him is my Prayer, who is the Guru of us all, the Support of the earth.
"He, who wears the wear and the coat of the Lord's Name,
"That Yogi," says Nānak, "abides eternally and forever". *[4]*

---

1. ਪ੍ਰਥਮੇ (प्रथमे) : *Lit.* in the first (age).
2. ਖੇੜਾ (खेड़ा) : Sans. खेट :), a village, small town or hamlet.
3. ਮਟੁ (मटु) : (Sans. मठ :), *lit.* the hut of an ascetic ; a monastery, a convent ; a temple.
4. ਅਸਤੀ (असती) : (Sans. अस्थि), a bone.
5. ਲਉ (लउ) : *lit.* tacking.
6. *Lit.* Protector of the earth.

He, who Contemplates his God thus day and night.
He Attains to the Guru, yea, his God, the Master of the universe. *[1-Second Pause-2-13]*

Rāmkali M. 5

The Lord is the only Doer and the Cause :
Yea. I see not another but my only God.
My Master is Beauteous and Wise.
I Meet with Him, by the Guru's Grace, and Enjoy His Love. *[1]*
Sweet is the Essence of the Lord,
But rare is the one who Tastes[1] it, by the Guru's Grace. *[1-Pause]*
Immaculate is His Light, Nectar-sweet is the Lord's Name, **P. 887**
And whosoever partakes of it, becomes Immortal and Desireless.
Comforted are his body and mind, for, his Fire is quenched,
And becomes he the embodiment of Bliss and Renowned in the whole world. *[2]*
O God, what shall I give Thee, when all I have belongs to Thee.
So I am a Sacrifice unto Thee a myriad times.
Thou buildest our body and mind and Soul,
And honourest, by the Guru's Grace, the lowly and the lost. *[3]*
Thou openest the Door unto me and makest me Mount to Thy Mansion,
And what Thou art Thou showest unto me.
Says Nānak : "The Veil is lifted for me,
And I become Thine, O God, and Thou art Enshrined in my Mind". *[4-3-14]*

Rāmkali M. 5

The Guru yokes his Servant to his Service,
And pours the Nectar-Name into his mouth.
He stills all our Cares and Anxieties and Woes,
O, I am ever a Sacrifice unto such a Guru ! *[1]*
The Guru fulfils all our tasks,
And, by the Guru's Grace, the Unstruck Melody (of the Word) Rings in our Mind. *[1-Pause]*
Unfathomable is the Praise of the Guru,
For, he comforts him on whomsover is His Grace.
He, whose Bonds are loosed by God, our King,
He is cast not into the womb again. *[2]*
He, within whom the Lord becomes Manifest,
He is affected not by worry or woe.
He gathers the Jewel (of the Lord's Name) in his Skirt,
And thereby he Saves his whole lineage. *[3]*
He neither has Doubt nor the sense of the Other,
And he Worships but the One Absolute Lord.
Says Nānak : Now wherever I See, I See the One Compassionate God.
"For, I've Meet with my Lord, the Treasure of Bliss". *[4-4-15]*

Rāmkali M. 5

I have now shed my selfhood,
And begun to Love the Will of God.
Now, whatever He Does, seems sweet to me,
And lo, I See my Wondrous God with my own Eyes. *[1]*
I've become Wise ; and the Demon, within me, is dispelled :
The Fire within me is quenched and my Ego is stilled, for, the Guru has Instructed me in His Wisdom. *[1-Pause]*
In His Mercy, the Guru has Blest me with His Refuge,
And he has made me cling to the Feet of God.
When the Mind is wholly held and its outgoings cease,
Then, one Knows the Guru and God as one. *[2]*

---

1. *Lit.* see-eth.

Whosoever Thou hast Created, O God, I am his Slave.
For, Thou Abidest in whosoever Thou Createst.
Now I have no adversary, nor is anyone a stranger unto me,
And I go with each and everyone, locked in his embrace. *[3]*
He, whom the Guru Blesses with Bliss,
Him Pain touches not again, nor Woe affects.
Yea, the Lord Himself Sustains all.
"So," says Nānak, "I am Imbued with the Lord's Love". *[4-5-16]*

Rāmkali M. 5

From the mouth, one utters the Word and knows its meaning too,
But, his heart the Lord occupies not.
He instructs others, and asks them also to follow,
But, lo, himself he practises not what he preaches. *[1]*
O Pāndit, reflect on the Vedas that you teach,
And overcome the Wrath of your mind. *[1-Puuse]* **P. 888**
In front of you is the stone-image of your god,
But, your mind wanders in all the ten directions.
You anoint it with the saffron-mark, and fall at its feet,
And thus please the crowd and practise Deceit. *[2]*
You practise six kinds of deeds and postures and inly cleaning[1],
And read the sacred texts at the house of the rich[2].
You tell the rosary and, then, ask for money[3],
Thiswise, O friend, no one has ever Swum across (the Sea of Existence). *[3]*
He alone is a Pandit who practises the Guru's Word,
And is rid of the scum of the Māyā of three Attributes.
To Utter the Perfect Lord's Name is to utter the Four Vedas:
And he who does so, Nānak seeks the Refuge of his Feet. *[4-6-17]*

Rāmkali M. 5

Myriads of tribulations affect him not,
And the mighty Māyā too slaves for him ;
And, myriads of Sins are by him overcome,
On whom is the Mercy of the Creator-Lord. *[1]*
He, whose Succour is Lord, the God,
All his efforts bear fruit ; yea, he is Fulfilled. *[1-Pause]*
If the Crator-Lord Saves him, what can a creature do to him ?
Then, even one meek like an ant can conquer the whole world.
Infinite is His Praise, how can one utter it, pray ?
So, I am but a Sacrifice unto the Feet of my only Lord, the God. *[2]*
He alone truly Contemplates, he alone is the Giver (of gifts),
Yea, he alone is a True Devotee,
Whom the Lord Himself Blesses with Glory. *[3]*
Joining the Society of the Saints, one's mind is Illumined,
And one gathers the Peace of Poise, and all one's Hopes are fulfilled[4].
Says Nānak, "The Perfect Guru Blesses one with Faith,
And one becomes the Slave of His Slaves." *[4-7-18]*

Rāmkali M. 5

Why curse the others,
When one reaps only what one sows.
One does the deeds and is then bound to them,
And comes and goes and involves himself in Māyā. *[1]*

---

1. ਧੋਤੀ (धोती) : (from ਧੋਣਾ), to wash.
2. ਭਾਗਠਿ (भागठि) : (ਵਿ-ਵਿਸ਼ਟ=ਭਾਗ ਵਾਲਾ), fortunate.
3. ਬਿਭੂਤ (विभूत) : (Sans. विभूतिः), riches.
4. ਆਸ ਨਿਵਾਸ (आस निवास) : the abode of hopes, *i.e.*, from where hopes are fulfilled.

This Wisdom have the Saints known,
And their Mind is Illumined, through the Perfect Guru's Word. *[1-Pause]*

Our body and riches and women and all other ramifications are a Delusion.
Yea, all our horses and elephants stay not with us for ever.
All dominions, all love, all beauty, are false :
For, save for the Lord's Name, everything is reduced to the dust. *[2]*

The Egotists are strayed away by Delusion,
But know not that their vast possessions go not along with them.
Passing through pleasure and pain, their body ages,
Yea, thus doth the worshipper of Māyā pass his days. *[3]*

The Lord's Name is the only Nectar in the Kali age,
And this Treasure one receives from the Guru-Saint.
Nānak : he, on whom is the Mercy of the Guru God,
He Sees the Lord Pervading all hearts. *[4-8-19]*

Rāmkali M. 5

There, (in the Society of the Saints), one Hears the Symphony of the Five Sounds :
Yea, Rings there the Unstruck Melody, and one is lost in its Wondrous Trance.
There, the Saints Sport with their Lord,
And, being Detached, are wholly Attuned to their Transcendent God. *[1]*

They have the Peace of Poise, and they abide in Bliss,
And Singing the Lord's Praise, in the Society of the Saints, they are affected not by Sorrow, nor (the cycle of) births-and-deaths. *[1-Pause]*

There, they Contemplate the One Name of the Lord,
But rare are the ones who attain to this Seat of Equipoise.
The Lord's Love is their feed, His Praise their Mainstay : **P. 889**
Moveless is their seat, infinite their Praise. *[2]*

Their Mansion shakes not, nor moves, nor goes,
But rare is the one who Mounts to it, by the Guru's Grace.
They are affected not by Delusion, nor Doubt, *nor* caught in the web of Māyā.
And by God's Grace, they enter into the seedless Trance. *[3]*

Infinite and Boundless is our Lord, the God,
Yea, Unmanifest is He, and Manifest too.
Says Nānak : He, within whom is the Love of God,
His State is wondrous and ineffable" *[4-9-20]*

Rāmkali M. 5

Meeting with the Saint, I Cherished my God :
Associating with him, my Mind was content.
My head bows down at the Saint's Feet.
I lie prostrate before him a myriad times. *[1]*

This Mind is a Sacrifice unto the Saint,
In whose Refuge I attain Peace, and whose Mercy Saves me. *[1-Pause]*

I drink the "Wash" of the Saint's Feet,
I live only when I see the sight of the Saint.
I rest all my hope on the Saint :
For, the Saint is my ony unsoiled Capital-stock. *[2]*

The Saint saves my Honour ever,
And by the Saint's Grace, I come never to Grief.
The Beneficent Lord has Blest me with the Society of the Saint,
And the Saint is my constant company, and is Merciful to me. *[3]*

Awakened are my Mind, Intuition and Wisdom,
Through the Mercy of the Saint, I attain to the unfathomable Treasure of Virtue.
The Lord Sustains all His creatures,
And Nānak is Blest on seeing the Lord's Saint. *[4-10-21]*

Rāmkali M. 5

Thy home, dominions and possessions are of no avail to thee :
Of no avail to thee is thy involvement with Māyā.
All thy loved friends are but a delusion ;
Only the Lord's Name goes along with thee (in the Yond). *[1]*
Sing thou the Lord's Praise, O friend, that thy Honour is saved :
For, if one Contemplates the Lord, the *Yama* touches one not. *[1-Pause]*
Without the Lord, all thy works are of no avail,
And thy gold and silver are but as dust.
So, Contemplate thou the Bliss-giving Guru's Word :
And thou wilt become Glorious both here and Hereafter. *[2]*
Many higher than thee were frustrated
Dancing to the tune of Māyā ; and fulfilled was not their task.
But he, who Contemplates the Lord's Name,
Has all his Hopes and Wishes fulfilled. *[3]*
The Lord's Devotees lean but on the Lord's Name,
So do the Saints enter into the Infinite Life.
Whatever the Saints do is Approved by God,
So Nānak, the Lord's Slave, is a Sacrifice unto the Saints. *[4-11-22]* **P. 890.**

Rāmkali M. 5

One gathers riches making others miserable,
But these are of no avail to one, for one leaves them behind for the others.
One is puffed up by Ego and acts, like the blind one,
And so one is bound down by the *Yama* in the Yond. *[1]*
O fool, shed thy strife with the others,
For, you abide here only for a night.
O you, who are involved in Māyā, you too will pass away forsure,
Then, why have you fallen in love with the dream? *[1-Pause]*
In your childhood, you were Ignorant and Blind,
And in your youth, you were lured away by Sin.
In the third stage, you gather riches,
And when you get old, regretfully, you leave them all off. *[2]*
After a great lapse of time, you attained to the precious human body:
But, without the Lord's Name, it is all reduced to the dust.
Your body is now worse than a wild quadruped's or a ghost's,
For, you Know not the One who Created you. *[3]*
Hear Thou, O my Creator-Lord, Sustainer of the earth,
Thou, who art Compassionate to the meek, our Beneficent Lord.
Only if Thou breakest my Bonds, I am Delivered.
So Unite Thou us Thee with in Thy Mercy, for, the world is Blind. *[4-12-23]*

Rāmkali M. 5

When one is so Destined, the Lord builds one's body to measure :
But, being Ignorant, one is involved in it, forsaking the Creator-Lord.
One sustains it and takes care of it each day,
But, in the end, the body breaks and one passes away. *[1]*
Save for the Lord's Name, all else is a vain show :
And, he, who worships not his Lord and loves the Other, is lured away by Delusion. *[1-Pause]*
Bathing in the holy waters, one is purged not of one's Soil,
Yea, all righteousness, all deeds (without the Lord's Name), are the manifestations of Ego.
If one is out to please others, one is Emancipated not,
For, without the Lord's Name, everyone quits the world, sad and woe-begone. *[2]*
Without the Lord's Name, the Veil is torn not off,
Even if one studies all the Shāstras and the Smiritis.
But, he alone Contemplates the Lord's Name whom the Lord causes so to do.
He is wholly Fulfilled, and he Merges in Bliss. *[3]*

O God, my Protector, Save me Thou in Thy Mercy,
For, all Happiness and Bliss are only in Thy Hands.
Howsoever Thou Yokest me, so am I Dedicated.
O God, my Master, Thou art the Inner-knower of my heart. *[4-13-24]*

Rāmkali M. 5

What Thou Doest, O God, in that I find my Joy,
Yea, my Ignorant mind is satisfied when I associate myself with the Society of Thy Saints.
(Through Thee), my Mind is held and then it wobbles not,
And it Merges in Truth, becoming the embodiment of Thy Truth. *[1]*
My Woes are past and all my Ailments too,
And I submit to the Lord's Will, associating with the Supreme Being. *[1-Pause]*
All is Pure, all is Immaculate,
Yea, all that the Lord Does, is Good.
Wheresoever He Keeps us, is the House of Emancipation,
And whatever He makes us utter, that, indeed is His Blessed Name. *[2]*
Wherever the Saints set their Feet, that place is holy : *[1]*
And, wherever is the Lord's Name Uttered, that place is a Paradise.
When I See the Lord's Vision, I am wholly in Bliss.
And then I ever repeat the Lord's Praise. *[3]*
The Lord Himself Pervades all hearts,
Yea, He, the Compassionate Lord, whose Glory is Manifest.
He Dispels our Doubts and opens His Door unto us,
And thus we Meet with (Him), the Perfect Guru. *[4-14-25]*

Rāmkali M. 5

He, in whose heart Abides the Lord's Name, even for an instant, by the Guru's Grace,
Within him abide Intuition, godly Wisdom and Miraculous powers,
And he gathers the fruit of myriads of contemplations and austerities,
And the Enjoyment of all loves, beauty and excellences. *[1]*
Such is the Glory of the Lord's Name,
That one can utter not its Value or Praise. *[1-Pause]*
One is endowed with Chivalry, Patience and perfect Wisdom :
And Deep, Unfathomable one becomes, Attuned to the Trance of Equipoise. **P. 891**
He is forever Emancipated and Fulfilled is he,
In whose heart Abides the Lord's Name. *[2]*
He is Blest with health, Bliss and all kinds of joy,
He looks on all, with a like eye, and perfectly Detached is he.
He comes nor goes and wobbles he not,
In whose heart Abides the Lord's Name. *[3]*
Our Lord is Compassionate to the meek, yea, He who Sustains the earth,
And he, who Contemplates the Lord's Name, by the Guru's Grace, his care is worn off.
The Guru has Blest Nānak with the Lord's Name
And he Serves the Saints, and is Dedicated to this task alone. *[4-15-26]*

Rāmkali M. 5

Sing ye the Lord's Praise as the Essence of all the *Mantras*[2],
And even though placeless here, ye attain a Place Hereafter.
Dedicate yourself to the Feet of the Perfect Guru,
And you are Awakened (to the Lord's Truth) after the slumber of ages. *[1]*
Contemplate thy Lord, O mind,
And Enshrine Him in thy heart, by the Guru's Grace, and Swim across to the Yonder shore. *[1-Pause]*
Dwell, O mind, on the Eternal Name, the Treasure (of Bliss) :
And then the curtain of Māyā will be torn off thy eyes.
Drink-in the Nectar-essence of the Guru's Word,
And then thy Soul becomes Immaculate and Pure. *[2]*

---

1. *Lit.* contains within it all the sixty eight holy places.
2. ਬੀਜ ਮੰਤ੍ਰ (बीज मंत्र) : (Sans. बीजमंत्रम्), a mystical syllable with which a Mantra begins.

This is the Wisdom I've gathered after a great thought,
That without the Lord's Worship, one is Released not.
One can Worship one's Lord in the Society of the Saints,
When one's body and mind are Imbued with the Love of the Lord. *[3]*
Shed all thy cleverness and thy manifold trickeries of the mind,
For, without the Lord's Name, one finds not a place of Comfort and Repose.
Says Nānak, "When the Lord, the Master of the earth, is Merciful to us,
Then, we lean on the Lord's Name alone." *[4-16-27]*

Rāmkali M. 5

Sport with the Lord in Joy in the Society of the Saints,
And then you meet not with the *Yama* in the Yond.
Then, you are, forsure, rid of your Ego,
And your mind is purged of all its Evil. *[1]*
O Pandit, Sing the Praises of the Lord's Name,
For, the Way of Works and your Ego are of no avail : only thiswise one Attains to the Lord's Mansion in Peace. *[1-Pause]*
The Lord's Praise is the only Treasure that yields Profit.
Through His Praise alone are all one's Hopes fulfilled :
And one's Woes are past and one gathers Bliss,
And, by the Saint's Grace, flowers the Lotus (of one's heart). *[2]*
He who is Blest with the Jewel of the Lord's Name,
He is indeed Blest with all the Treasures.
He becomes Content, and the Perfect Lord comes into his Mind,
Then, why shall he go out to beg, and for what ? *[3]*
Hearing the Gospel of the Lord, one becomes Sanctified:
Uttering the Lord's Name, one knows what Emancipation is.
He alone is Approved who Enshrines the Lord in the heart.
"And he," says Nānak, "is the sublimest of men." *[4-17-28]*

Rāmkali M. 5

I tried to grasp (Māyā) with care, but she eluded my grasp :
Howsoever I loved her, she kept not my company for long.
Says Nānak, "When I abandoned and discarded her with contempt,
Then she paid obeisance to me and fell at my feet". *[1]*
Hear, ye Saints, this immaculate thought,
That, without the Lord's Name, one is Released not, and Meeting with the Perfect Guru, one is Emancipated. *[1-Pause]* **P. 892**
When someone shows some consideration to Māyā,
She becomes vain.
But, when some one discards her from the mind,
Then she becomes his Slave and Serves him. *[2]*
Apparently, she pleases[1], but deceives in the end,
And, lo, she stays not at one place, nor with one man.
She has enticed away many, many worlds,
But the Lord's Saints tear her up into bits. *[3]*
He, who demands anything from her, remains hungry.
Yea, he, who is in love with her, attains nothing.
He, who forsakes her, and joins the Society of the Saints,
He, by Good Fortune, is Emancipated. *[4-18-29]*

Rāmkali M. 5

See thou thy All-pervading Lord in all :
For, the One Perfect Lord Fills all, all over.
Invaluable is the Jewel (of the Lord's Name) within thee ;
So know thou it, for, it is ingrained in thy being. *[1]*

---

1. ਮੁਖਿ ਬੇਰਾਵੈ (मुखि बेरावै) : seemingly (ਮੁਖਿ) she pleases (ਬੇਰਾਵੈ, ਵਰਾਵੇ, ਪਰਚਾਵੇ).

Drink the Lord's Nectar, by the Saint's Grace,
But you Taste it only by Good Fortune : for, how will one Taste it if he has not the tongue. *[1-Pause]*
Why does this man Hear not, even after hearing the four Vedas and the eighteen Purānas ?
Why does not he See, though a myriad lights. blaze before his Eyes ?
(For), he is a quadruped and so loves only the grass.
And, he, whom the Lord Awakens not, how can he be Awakened ? *[2]*
The All-knowing Lord Knows all ;
And He Abides with His Devotees, warp and woof.
The Devotee, then, blossoms forth and Sings the Lord's Praise :
And then, Nānak, the *Yama* touches him not. *[3-19-30]*

Rāmkali M. 5

The Lord has Blest me with His Name and so has Sanctified me.
Now that God is my Capital-stock, Māyā[1] has hastened away from me.
He snaps our Bonds and dedicates us to His Service :
Yea, the Lord's Devotee ever Sings the Lord's Praise. *[1]*
The Unstruck Melody Rings in our Mind,
And, with utter joy, the Lord's Servant Sings the Lord's Praise and is Honoured by God. *[1-Pause]*
When the tree of the past deeds bears fruit,
And when our Destiny is awakened, after a slumber of ages,
All our aversion to God is then gone for ever,
And our body and Mind are Imbued with the Love of God. *[2]*
Thus, the All-Protecting, Compassionate Lord Saves me too,
Not due to my Service (but due to His Grace).
In His Mercy, the Lord was Compassionate to me,
And when I was being sunk in the Sea of Pain, I was Ferried Across. *[3]*
Hearing (His Praise), Joy welled up in my mind,
And I Sang His Praises, ever and forever more.
So Singing, I Attained to the Highest state (of Bliss),
And I was Attuned to God, by the Guru's Grace. *[4-20-31]*

Rāmkali M. 5

One exchanges the Jewel for a trinket,
And strives for that which forsakes one in the end.
All that one gathers is vain.
But, bewitched by Māyā, one walks not on the Straight Path.
O Unfortunate one, aren't you ashamed of yourself ?
For, you Cherish not in the Mind the Sea of Peace, thy Perfect, Tranecendent Lord. *[1-Pause]*
Nectar seems bitter to thee and Poison sweet,
Such, O worshipper of Māyā, is thy state that I have seen with my own eyes.
You are involved in Deceit, Treachery and Ego,
But if you hear the Lord's Name, you are stung (as if) by a scorpion. *[2]* **P. 893**
You worry ever for the sake of Māyā,
But Praise not your God with your tongue and Mind.
Nay, you Love not your Fear-free, Compassionate and Absolute Lord. *[3]*
Above all is the King of kings, your True God,
Independent of all and the Perfect Being.
Says Nānak, "We are enveloped by Attachment and bound[2] to Doubt,
And are Emancipated only through Thy Grace, O God !" *[4-21-32]*

Rāmkali M. 5

I Contemplate the Lord's Name, night and day,
And so in the Yond I find a Seat in the Lord's Court
I am ever in Bliss and come never to Grief :
And I am afflicted not by the Ailment of Ego. *[1]*

---

1. ਬਿਤੁ (बितु) : (Sans. वित्तम्), *lit.* wealth.
2. ਗਿਰਹ (गिरह) : (Persian), knot.

O Saints, O God-conscious beings, seek out the Lord :
And Contemplating Him, Attain to the Highest state (of Bliss), and get lost in His Wonder. *[1-Pause]*

If ye give it thought, ye'll know, O men,
That without the Lord's Name, no one is Emancipated.
Not one of our efforts is of any avail.
It is only the Lord's Love that makes us Swim across the Sea of Existence. *[2]*

If one washes one's body, one is cleansed not.
For, one is then afflicted by Ego and Duality him overwhelms.
But he, who Partakes of the Cure-all of the Lord's Name,
He is rid of all Ailments and Woes. *[3]*

O my Transcendent, Compassionate Lord, be Merciful to me,
And let my Mind forsake Thee not even for a moment.
Let me be the Dust for Thy Saints to walk upon.
O God, Fulfil my Faith and my longings, thus. *[4-22-33]*

Rāmkali M. 5

O Perfect God, I seek Thy Refuge.
For, without Thee, there is not another that I may lean upon.
Thou art my All-powerful Lord, Perfect and Sublime,
But, he alone can Contemplate Thee whose Destiny is Awake. *[1]*

O God, Thy Name Saves and Emancipates all ;
So, my Mind clings only to Thy Refuge : for without Thee, there is no other place to go to. *[1-Pause]*

I live if I Contemplate Thy Name,
And Attain a Seat in Thy Court in the Yond.
And, I am then rid of my Darkness and Pain,
And my mind is Purged of its Evil and is Imbued with Thy Name. *[2]*

I am then in Love with the Lotus-Feet of the Lord,
So immaculate is the Way of the Perfect Guru.
My Fear is stilled and the Fear-free God Abides within me,
And my tongue tells ever the Nectar-Name of the Lord. *[3]*

The Bonds of myriads of my births are then loosed,
And I receive the True Riches of the Lord's Name.
Inexhaustible is this Treasure howsoever one expends.
Says Nānak : "The Lord's Devotees look Beauteous in the Lord's Court". *[4-23-34]*

Rāmkali M. 5

The Lord's Name is the (only) Jewel and the Ruby ;
For, through it, one attains Truth, Contentment and Wisdom.
It is the Treasure of Compassion and Peace and Equipoise :
And it remains ever in the custody of the Devotees. *[1]*

Sc **inexhaustibbe** is the Treasure of our God,
That howsoever one expends it, it remains infinite and ever the same. *[1-Pause]*

The Lord's Praise is the Priceless Diamond,
Unfathomable in Merit, Infinite in Bliss.
The Word treasures the Unstruck Melody (of the Soul),
And the key to it is in the hands of the Saints. *[2]*

He who abides in the Cave of the Seedless Trance, **P. 894**
Where Lives also his Perfect, Transcendent God,
Who Converses there with His Devotees,
For him, there is no birth nor death, no Pain, nor Pleasure. *[3]*

He, on whom is the Lord's Grace,
He, in the Society of the Saints, is Blest with the Lord's Treasure-
Nānak prays to Thee : "O Compassionate Lord,
Thou art my only Capital-stock in which I Deal." *[4-24-35]*

Rāmkali M. 5

Even the Vedas know not Thy whole Magnificence, O God.
Nor does Brahmā know Thy whole Mystery.
The Incarnations too knew not Thy end.
For, Thou art the Infinite, Transcendent God of gods. *[1]*
Thou alone Knowest Thy Own State,
The others but utter what they hear from others. *[1–Pause]*
The Shiva too knows not Thy Mystery,
And even the gods have known not Thy whole Content.
And to the goddesses too, Thy whole Mystery was Revealed not :
Yea, Thou art our Unfathomable, Transcendent Lord, the Master of all. *[2]*
Thou Playest Thy Parts as Thou Willest.
And, Thou Unitest or Separatest of Thyself, as is Thy Will.
Some are Strayed away from Thee : others are Dedicated to Thy Worship :
And whatever Thou Doest, through it Thou makest Thyself Known. *[3]*
Hear, ye men, the instruction of the Saint ;
For, he sayeth (only) what he See-eth.
Our God is subject neither to virtue nor sin,
For, He, the Lord, is Himself All-in-all, and everything flows from Him. *[4–25–36]*

Rāmkali M. 5

Knowingly, I have done not a good Deed :
For, I have neither Understanding nor Intuition nor Wisdom in me.
Yea, I know not Contemplation, nor Austerity, nor Good conduct, nor Righteousness.
And, I know not what Good Deeds are. *[1]*
O my Master, my God, my Love,
There is not another without Thee : howsoever I err, I belong to Thee. *[1–Pause]*
I have neither an Awakened mind, nor possess miraculous powers,
And abide in the Township peopled by Vice and Sin.
Thou art my only Creator-Lord,
And my Mind leans only on Thy Name. *[2]*
This is what sustains my Mind, that I can live (eternally) hearing Thy Praise,
O God, Thy Merit[1] is that Thou destroyest our Sins,
And Blessest us with a Soul, and Infinite art Thou,
And he alone Knoweth Thee whom Thou Blessest to Know Thyself. *[3]*
Whomsoever Thou hast Created, leans only on Thee :
O Treasure of Virtue, my Master, everyone Contemplates Thy Name.
Nānak, Thy Servant, is a Sacrifice unto Thee.
O Thou Compassionate, Infinite and Unfathomable God ! *[4–26–37]*

Rāmkali M. 5

Thou art our Protector Lord, Compassionate and Kind,
And whosoever Dwells on Thee, even for a moment, is Emancipated[2].
Everyone Contemplates Thee, O God,
But, Thou art Met with through the *Mantram* of the Guru. *[1]*
My God Gives to all life.
For, He is the God of gods, our Perfect Master, and Permeates He all hearts. *[1–Pause]*
I've sought His Refuge,
And lo, my Bonds are loosed.
As I Contemplate Him, the Supreme Bliss,
My Mind rests in Joy and Peace. *[2]*
His Refuge Saves all ; He Emancipates all :
From His Feet flows the life of all.
He is the Life of the Saints' life,
Yea, He is Infinite and Highest of the high. *[3]*

P. 895

---

1. *Lit.* Name.
2. ਕੋਟਿ ਭਵ ਖੰਡੇ (कोटि भव खंडे) : *lit.* myriads of (ਕੋਟਿ) births (ਭਵ) were eradicated (ਖੰਡੇ).

Pure is that Mind which Dwells on the Lord :
Yea, it is God, who, in His Merrcy, Blesses one with it.
Through the Lord's Name one gathers Peace, Poise and Bliss.
So, Meeting with the Guru, Nānak Dwells on the Name. *[4-27-38]*

Rāmkali M. 5

O mind, shed all thy cleverness,
And Serve thy Lord, making thy mind His Slave.
Obliterate wholly thy self, thy pride,
And receive the fruit of thy heart's Desire. *[1]*

Be Awake to (the Wisdom of) the Guru,
For, this is how one is Fulfilled and attuned to the Guru's Treasure. *[1-Pause]*

Know not thy Guru separate and distinct from thy God,
For, the True Guru is himself the Immaculate Lord.
Know him not to be a mere man :
For, he who in his humility Knows thus, is Blest with Honour. *[2]*

Lean only on thy Guru and God :
And rest not thy hope upon another.
Beg for the Lord's Name, the Treasure of all treasures :
And then thou art Honourd at the Lord's Court. *[3]*

Contemplate the *Mantram* of the Guru's Word,
For, this is the Essence of Worship and Devotion.
Thy True Guru is then Compassionate to thee,
And thou, the Lord's Slave, art then Emancipated. *[4-28-39]*

Rāmkali M. 5

Whatever happens, look upon it as good,
And shed thy Ego.
Sing thy Lord's Praise, night and day,
For, this is the only object of thy life. *[1]*

O Saint, Contemplate thy God and be ever in Bliss,
And shed thy cleverness, Dwelling upon the Immaculate *Mantram* of the Lord. *[1-Pause]*

Lean, within, on the hope of the One God alone,
And Contemplate the Immaculate Name of thy Lord.
Salute ever the Lotus-Feet of thy God,
And then thou art Ferried across the Sea of Existence. *[2]*

Thy Beneficent Lord is the only Giver,
Whose Giving knows no end : and who is Unfathomable and Infinite.
He, in whose home are all the Treasures,
He alone Protects thee in the end. *[3]*

Nānak is Blest with the Treasure of the Immaculate Name.
And whosoever, by Good Fortune, Dwells upon it, is Emancipated. *[4-29-40]*

Rāmkali M. 5

Make your earthly sojourn fruitful,
That you are defeated not at the Lord's Court.
And then both here and Hereafter you attain Glory,
And you are Released (into Eternity) when you leave this world. *[1]*

Sing the Lord's Praise ever,
That you are at Peace both here and Hereafter, and Dwell ever on the Wondrous Lord. *[1-Pause]*

Contemplate thy God, upstanding and downsitting,
And, then, all thy Ailments are past.
All thy Adversaries then become thy friends.
And thy mind is purged of Evil and becomes Immaculate. *[2]*

This is the most Sublime task ;
This is the most Righteous of all deeds.
Contemplating thy God, you are Emancipated :
And your Sins, accumulated birth after birth, are washed off . [3]

All your hopes are then fulfilled,
And no more is the noose of the *Yama* for you.
So hearken to the instruction of the great Guru,
That you Merge in the Peace of Equipoise. [4-30-41]

P. 896

Rāmkali M. 5

He, to whom we belong, acknowledge Him to be thy Master,
And pride not on thyself.
He, who is Thy Creator, is also the Creator of all.
So Dwell ever on Him and be ever at Peace. [1]

O fool, why are you strayed by Doubt ?
For, Without the Lord's Name, nothing is of avail to us : and we regret saying, "This is mine, mine". [1-Pause]

Accept in good faith whatever thy God does,
For, else one is reduced to the dust.
Let His Will seem sweet to you.
But, rare is the one who Believes thus in God, by the Guru's Grace. [2]

Self-dependent and Unperceivable is He :
Dwell on Him, O my mind, ever and forever more.
He, who Cherishes Him, is rid of his Woes.
And, then, here as in the Hereafter, he is Sanctified. [3]

Can one Keep count of those who were Emancipated, Singing the Lord's Praise ?
Nay, one can count them not, nor evaluate their Worth.
The sinking Iron Swims Across in the Society of the Saints :
But he alone is Saved thus on whom is God's Grace. [4-31-42]

Rāmkali M. 5

Dwell in thy mind on thy God :
This is the *Mantram* that the Guru hath Blest thee with.
And then you are rid of all fears,
And you are fulfilled. [1]

Fruitful ever is the Service of God :
One can evaluate it not : for, the True Lord is Unfathomable and Mysterious. [1-Pause]

He is the only Doer and the Cause.
O mind, Dwell ever on Him.
And, Serve Him ever,
That you are Blest with Truth, Equipoise and Peace. [2]

Sublime is my Master, my God ;
And He Establishes and Disestablishes in a moment.
Save for Him there is not another :
And, He is the only Protector of our Soul. [3]

O God, hearken to my Prayer in Thy Mercy,
That I may See Thy Vision,
And Contemplate Thee,
Whose Glory is without equal. [4-32-43]

Rāmkali M. 5

O man, vain is the support of man,
For, it is God alone on whom one can rest one's Hope.
I now lean on no one but my God,
And have Met spontaneously with my Master, the Treasure of Virtue. [1]

O my mind, Dwell on the One Name of thy Lord, and Sing ever His Praise
That you are Fulfilled. *[1–Pause]*
Thou, O God, art the Creator and the Cause,
So I have sought the Refuge of Thy Lotus-Feet.
I now Dwell upon Thee, body and soul :
And so See Thee—the Embodiment of Bliss. *[2]*
Ever and forever more I seek Thy Refuge
Who has Created all the beings,
And I've attained, Contemplating Thee, all the Treasures.
Yea, Thou art our only God who Protects and Saves all. *[3]*
I would be the Dust for all men to tread upon,
And Merge in God, obliterating my self.
Now, I Contemplate the Lord's Name, night and day ;
For, this indeed is the only Fruitful Deed. *[4–33–44]*

Rāmkali M. 5

O Beneficent Lord, Thou art the only Creator and the Cause.
So Sustain me Thou, as Thou Sustainest all.
O *Allāh*, Thou art Infinite and Unfathomable :
Self-existent, without end and our Creator-Lord. *[1]*

P. 897

Aum : Greetings be to our Master, the Lord of the earth,
The Creator of all, who Pervades all. *[1–Pause]*
The Lord of the universe, *Jagan-nātha*, the Life of all life, the Master of Lakshmi,
The Destroyer of Fear ; Dwell thou on Him.
He is *Rikhikesha*, the Director of our sense-faculties[1], the Support of the earth,
The Perfect Being, Permeating all, who is our Emancipator. *[2]*
He is *Maulā*, the only Liberator[2], the Compassionate God :
From Him is the Glory of all the Prophets and Pious men.
He is the Master of our hearts and Speaks from within :
Nay, He is bound not to the Qurān or the Semitic Texts. *[3]*
The Man-Loin, *Nārāyana*, the Beneficent God is He,
And He Pervades all, on whom lean all.
He, *Vāsudeva*, Abides in all hearts, all over.
And His Wonders are Unanalysable and make one wonder. *[4]*
O Creator-Lord, be Merciful to me,
And Bless me with Thy Devotion.
Says Nānak : "Through the Guru is my Doubt gone.
And now I See *Allāh* and the Transcendent *Brahma* as one". *[5–34–45]*

Rāmkali M. 5

One is rid of myriads of one's Sins accumulated birth after birth :
Contemplating the Lord, Pain touches one not.
The Guru's Lotus-feet are then Enshrined in the Mind,
And all the evils of the flesh are dispelled. *[1]*
O life-ful man, Sing thou the Praise of thy God :
Ineffable is the Gospel of the Perfect Lord and, dwelling upon it one's Light Merges in the All-Light.
[1–Pause]
And, all one's hungers and desires are stilled,
And one Contemplates the Eternal Lord, by the Saint's Grace.
And one Serves one's Lord, day and night,
This, indeed, is the sign of one's Meeting with one's God. *[2]*
All one's involvements are past and God is Compassionate to him,
And he is Blest, Seeing the Vision of the Guru.
So do sprout the Deed-seeds of the past births,
That one's tongue ever Utters the Lord's Praise. *[3]*

---

1. ਰਿਖੀਕੇਸ (रिखीकेस) : Sans. हृषीक+ईश:), an epithet of Vishnu or Krishna, the mater of senses.
2. ਮਉਲਾ (मउला) : (Arabic), Liberator.

The Lord's Servants are forever Approved :
Yea, the God Himself Anoints the Foreheads of the Saints.
He, who is Blest with the Dust of the Saints' Feet,
He, Nānak, is Delivered and Attains the Highest state of Bliss. *[4–35–46]*

Rāmkali M. 5

Be thou a Sacrifice unto thy God's Vision :
Enshrine the Lord's Lotus-Feet in thy heart.
Apply the Dust of the Saints' Feet to thy Forehead,
That thy Sins, accumulated birth after birth, are washed off. *[1]*

Meeting with whom thy Ego is stilled,
And thou See-est thy God all over : such is thy God's Mercy upon thee. *[1–Pause]*

This, indeed, is the Guru's Praise that one Contemplates the Lord's Name.
This indeed is the Guru's Worship that one Sings ever the Lord's Praise.
This indeed is the Cherishing of the Guru in the Mind that one deems one's God near,
And so, believes in the Truth of the Guru's Word. *[2]*

Cherishing the Guru's Word, alike to one are pain and pleasure :
And one is affected not by Craving or Desire.
Through the Guru's Word, the mind is content and whole[1].
So, Contemplate thy God that He ever Saves thy Honour. *[3]*

Thy Guru is God, the Support of the earth.
Thy Guru is ever Beneficent and Forgiving.
He, whose mind is Attuned to the Guru's Feet,
He, Nānak, has a Perfect Destiny and is wholly Fulfilled. *[4–36–47]*

Rāmkali M. 5

On whom dost thou lean in the world, **P. 898**
When there is no one to befriend thee, O fool ?
The Lord is our only Friend, but of His State one Knows nought.
And the five Passions which rob us like highwaymen, we befriend in our Ignorance. *[1]*

Serve thou then the House through which is thy Deliverance, O friend,
And Sing ever thy God's Praise, Cherishing only the Love of the Saints in thy heart. *[1–Pause]*

Thy human birth is being wasted away in Ego and Strife,
And thou art satiated not : such is thy love of Poison.
Thus One's mind wanders and suffers immense Pain,
And can Cross not the Impassable (Sea of) Māyā. *[2]*

Man does deeds which are of no avail to him ;
And then he reaps what he himself has sown.
There is no one other than God to protect thee :
And, thou art Redeemed only if God's Grace be upon thee. *[3]*

O God, Thy Name Purifies even the Sinners :
O Lord, Bless me Thou, Thy Servant, with the Bounty (of Thy Name),
And, be Merciful and Deliver me Thou,
For, Nānak has sought Thy Refuge. *[4–37–48]*

Rāmkali M. 5

If one gathers Peace in this world,
One has to render no account to the Lord of the Moral Law.
In the Lord's Court resplendent is one's Glory,
And one is cast not into the womb again. *[1]*

Now I've known what it means to Associate with the Saint :
For, in His Mercy, the Lord has Blest me with His Name : and as was Writ for me in the past, I've Met with my God. *[1–Pause]*

---

1. ਰਾਜੇ (राजे)=ਰਜੀਦਾ ਹੈ : one is satiated.

I am now Attuned to the Guru's Feet.
O, Blessed is my Union with the Guru !
I Anoint my Forehead with the Dust of the Saint's Feet :
And all my Sins and Sorrows are obliterated. *[2]*
I now Serve the Saint in Truth,
And my mind is cleansed.
Fruitful is the Vision of the Servant of the Lord :
For Seeing it, one Sees the God's Name Permeate every heart. *[3]*
All one's Pain, all Sorrow, is then washed off :
And He, from whom one issues forth, into Him one Merges.
And the Lord of incomparable Beauty becomes Manifest.
O Nānak, the Perfect Lord Blesses all. *[4-38-49]*

Rāmkali M. 5

The Cow[1] is led to the pasture by the 'Tiger' ;
And That whose price was a mere trite, has become an invaluable asset !
The Goat gets her sustenance from the Elephant,
When one's God looks upon one with His Eye of Mercy. *[1]*
O Thou Loved Lord, O Treasure of Mercy,
I can Utter not Thy Merits : innumerable are these. *[1-Pause]*
The Cat eats not though it sees the Meats :
And lo, the great Butcher has throw his knife away.
The Creator-Lord then Abides in one's heart ;
And the 'Fish', caught in the net, breaks loose into Freedom. *[2]*
The dry Wood blossoms forth into green shoots,
And, on high and dry tableland flowers the Lotus of incomparable beauty.
The Fire within one is quenched ;
And the Servant is Dedicated to the Service of the Lord. *[3]*
He Saves and Redeems even the ungrateful wretches :
So Compassionate and Kind is our God.
He is ever a Companion and Mate to the Saints :
So, Nānak seeks the Refuge of His Lotus-Feet. *[4-39-50]*

Rāmkali M. 5

The five tigers (of Passions) the Lord Slays, **P. 899**
And, the ten tigresses (of sense-faculties) are also overwhelmed.
The whirlpool of the three Modes is now no more :
Yea, through the Society of the Saints, ended is my coming into the world of Desire. *[1]*
I live by Contemplating my God :
In His Mercy, the Lord Protects His Own Servants ; for, the Lord is ever the True Forgiver. *[1-Pause]*
The mountain of Sins was burnt off like straw,
When I Contemplated the Lord's Name and Worshipped the Lord's Feet.
The Lord of Bliss then became Manifest, all over,
And I attained Joy, Dedicated to the Lord's Worship. *[2]*
I Crossed the Sea (of Existence) as if it were a mere holeful[2] of water.
And then I came not to Grief, nor Woes[3] (again).
The Sea (of God) is now contained in the Pitcher (of the Mind).
There is nothing that the Creator-Lord can Accomplish not. *[3]*
When I am Separated from God, I am pushed down into Hell :
And when He Saves me, I am Blest By His Grace.
O Lord, neither Sin nor Virtue are in our hands,
So I've abandoned myself to Thy Praise with Joy. *[4-40-51]*

---

1. The significance of these words could be explained as follows : The cow stands for the sense-faculties, the Tiger for the purified Ego ; the goat for the meek-looking evil, & the elephant for the Higher Mind ; the cat for Desire & the meat for the things that entice ; the Butcher is the wrath which has thrown away the knife of violence. The fish is one's mind, the dry tableland one's body, & the lotus one's heart.

2. ਬਾਛਰ ਖੋਜ (बाछर खोज)=ਵਛੇ ਦਾ ਖੁਰ : *lit.* (equal to) the hoof of a calf.

3. ਰੋਜ (रोज) : (Sindhi), grief, sorrow.

Rāmkali M. 5

Neither the body belongs to you, nor is your mind under your sway :
For, you are lured by Māyā and beguiled[1] by Attachment.
As the ewe sports with the lamb,
(So do we with Māyā, and) of a sudden, the net of death catches us all. *[1]*

O mind, seek the Refuge of the Lord's Feet :
And Contemplate the Lord's Name which keeps ever your company and you are Blest with the Lord's Riches, by the Guru's Grace. *[1–Pause]*

One's works are never fulfilled,
And one worries ever, for, one is intoxicated with Lust and Wrath.
One indulges in sins so that one may live long,
But nothing[2] goes along with thee, O ignorant one ! *[2]*

One knows Deceit and beguiles all,
And, even for a trite, one throws dust on one's head.
He, who Blesses us, Him we Cherish not :
And, we are gripped ever by the Pain of false Greed. *[3]*

When the Lord is Compassionate to thee,
Thy Mind becomes the Dust of the Saints' Feet.
Then, thy Lord Holds thee by the Hand,
And then, O Nānak, thou Mergest in (the Lord's) Truth. *[4–41–52]*

Rāmkali M. 5

I seek the Refuge of my Lord, the God ;
Yea, I've become fear-free, Singing the Lord's Praise, and all my Pain is stilled, associating with the Saints. *[1–Pause]*

He, in whose Mind Abides the Lord,
He experiences not the impassable Sea (of Existence).
He, who utters with his tongue the Lord's Name, with Faith in the heart,
He is wholly Fulfilled : all his tasks are accomplished. *[1]*

He, whose Forehead the Guru strokes with His Hands,
Why shall he, the God's Servant, then grieve or care ?
His comings and goings (into the world of Desire) cease :
(For), He is a Sacrifice unto the Perfect Guru. *[2]*

Meeting with the Guru-God, he is Blest :
Yea, he alone is Blest with the Lord's Vision on whom is God's Grace.
He, on whom is the Mercy of the Transcendent Lord,
He Crosses the Sea of Existence, associating with the Saints. *[3]*

O Saint, Drink thou the Nectar of the Lord's Name.
That thy countenance is hallowed in the Lord's Court,
And thou art in Bliss, forsaking all thy Sins.
Says Nānak : "Dwelling on the Lord, one Crosses (the Sea of Existence)". *[4–42–53]* **P. 900**

Rāmkali M. 5

The fire is locked in the wood, but burns it not.
The waters surround the earth but drown it not.
(The tree rests its head on) the sky below, and its feet are hung high above (in the air) :
And lo, in the Pitcher (of the human frame), the Sea (of God) becomes Manifest. *[1]*

So Powerful is our Lord, the God !
And so the Devotees forsake Him not even for an instant : Dwell thou too, O mind, on this wondrous Being. *[1–Pause]*

---

1. ਧ੍ਰੋਹਿ (ध्रोहि) : (Sans. द्रोह :), against ; treachery.
2. ਤਸੂਅ' (तसूआ)=ਤਸੂਮਾਤ੍ਰ : very little.

At first is the butter (of God) and then is the milk (of Creation) ;
And lo, the wonder that the Soil purifies the Soap[1] !
Of the fear (of Illusion) is the Fearless (thing)[2] afraid !
And that, which is not[3], Swallows that which is[2] ! *[2]*

That, which exists[2], is unmanifest : that, which doesn't[4], seems,
Such wondrous are the Doings of the Lord of the earth !
That, which is deceived not[2], is beguiled by the Deceiver.
O men, without the Quintessence, one is involved over and over again (in Strife). *[3]*

Join the Society of the Saints, therefore, and Utter (the Lord's Name).
Say the Smiritis, the Shāstras, the Vedas, and the Purānas,
That rare is the one who Reflects on God.
But he, who does so, Attains unto the Highest state (of Bliss). *[4-43-54]*

Rāmkali M. 5

That alone happens what Thou Willest, O God,
So I seek Thy Refuge : for, without Thee, there is not another. *[1-Pause]*

The sons and the wife and the riches that we see go not along with us.
But we are fed on the potion of Poison, and in the end we abandon the temple of Māyā. *[1]*
One is wasted away slandering others, and is cast into the womb due to one's wrought deeds :
Yea, that, what one practised in the past, dog his feet, and he is seized by the dreadful *Yama*. *[2]*

One speaks falsehood and practises other than what one preaches, and what a shame[5] that one's desire is satiated not :
And slandering the Saints, one is gripped by an incurable Malady, and one's body is wasted away. *[3]*

He, who Created the slanderers, Embellished the Saints and made their Victory resound in the air.
Says Nānak : "The Lord's Servants the Lord hugs to His Bosom ; O God, be Thou Merciful to me too." *[4-44-55]*

Rāmkali M. 5

Such Perfect Lord is now my Refuge,
Whose Contemplation never goes in vain. *[1-Pause]*

Seeing His Vision, we are ever Blest,
And, when we surrender to Him, we enter into Eternity.
In my Mind Abide the Lotus-Feet of the Lord,
And so I am ever Fulfilled. *[1]*

He, whose Forehead the Lord Strokes with His Hands, (is Emancipated).
Yea, my God is the Support of the supportless.
He is the Purifier of the Sinners, the Treasure of Mercy,
And I am ever a Sacrifice unto Him. *[2]*

Immaculate is His *Mantram*, and he, whom He Blesses,
Sheds his Sins, and overcomes his Ego.
Let us Contemplate our One God in the Society of the Saints,
That, Imbued with His Name, all our Sins be obliterated. *[3]*

Our Guru-God informs all places, all beings :
He, the Treasure of Virtue, Permeates all hearts.
Says Nānak : "O God, Bless me Thou with Thy Kingly Vision, for, I lean on this hope.
This ever is my Prayer, for I Dwell on only (Thy) Truth. *[4-45-56]*

---

1. The idea is that the mother's blood turns into pure white milk, or it might mean that it is the soil (flesh) of the body through which one illumines on's soul.
2. *i.e.* Soul.
3. *i.e.* Māyā.
4. *i.e.* the body that perishes.
5. ਹਯਿਆ (हयआ) : (Arabic ਹਯਾ), shame.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali M. 5 : Dupadās

Sing thou the Praise of thy Lord :
Contemplating whose Name one attains Bliss, and cease one's comings and goings. *[1-Pause]*
Singing His Praise, the Mind is Illumined,
And one rests one's Mind on the Lotus-Feet of God. *[1]*
Everyone is Emancipated through the Society of the Saints.
"Thiswise", Says Nānak, "one Swims across the Sea of Existence." *[2-1-57]*

Rāmkali M. 5

Perfect is my Guru : yea, my Guru is Perfect.
Contemplating His Name, one is ever in Bliss and one is rid of one's illusory Maladies. *[1-Pause]*
Dwell thou only on thy One Lord,
In whose Refuge, one is ever in Bliss, *[1]*
And one hungers only for the Lord's Name and sleeps in Peace,
All one's Sorrows are past, Contemplating the Lord's Name. *[2]*
O friend, abide thou in the Peace of Poise,
And thy Perfect Guru rids thee of all thy Cares. *[3]*
Contemplate thy God, night and day,
And thy God will ever Keep thee whole. *[4-2-58]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Rāmkali M. 5 : Partāla

I greet the Man, the Being, my only God,
Who Pervades the waters and the earth, and is also the Lord of the skies. *[1-Pause]*
He Sustains and also Destroys ; He brings us into being over and over again,
And has neither an abode, nor is dependent on food. *[1]*
He is Deep and Poised, the Jewel, Infinite, Highest of the high,
And Sports in a myriad ways, He of Infinite Virtues : Nānak is a Sacrifice unto Him. *[2-1-59]*

Rāmkali M. 5

Lo, another one, beguiled by Māyā, gold and women, has passed away, abandoning beauty, love, fragrance and other joys of the flesh. *[1-Pause]*
He was proud of his vast treasures and was comforted in mind,
But nothing kept company with him (in the end). *[1]*
He was involved with the illusory love of his sons, wife, brothers and friends, but all this was like the passing shade of the tree.
Nānak seeks the Refuge of the Lord's Lotus-Feet, for, this is what brings Peace to the Saints. *[2-2-60]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali M. 9 : Tipadās

O mind, seek thou the Refuge of the Lord's Name :
Contemplating whom one sheds the evil of the mind and attains the state of Supreme Bliss. *[1-Pause]*
Blessed, Blessed, is the creature who Sings the Lord's Praise,
And purging his mind of the Sins of a myriad births, lands in Heaven. *[1]* **P. 902**
Ajāmala became conscious of God at the end of his days,
And attained he to that state (of Bliss) in a moment which the Yogis seek for a whole life. *[2]*

The Gajrāja had neither merit, nor knowledge, nor consciousness of religion,
But lo, the Lord's innate Nature Blest him with the Blessing of Fearlessness. *[3-1]*

Rāmkali M. 9

O Saints, which Way shall I take
That I may dispel my Evil and my mind is Dedicated to the Love of God ? *[1-Pause]*
My mind is involved in Māyā and knows not Wisdom ;
Pray, tell me, how indeed is the Name to be Dwelt upon that one may Attain to the state of Nirvān? *[1]*
The Saints were Compassionate and Merciful and instructed me they thiswise :
That whosoever Sings the Lord's Praise, goes indeed the Way of Religion. *[2]*
If man's heart Cherishes, even for an eye-twinkle, the Lord's Name (with Faith)
Dispelled is his fear of the *Yama*, and his human birth becomes Sanctified and Fulfilled. *[3-2]*

Rāmkali M. 9

O man, be Awake to thy God,
For, thy age wears off each moment and thy life passes in vain. *[1-Pause]*
One wastes away one's youth in Vice, and one's childhood in Ignorance,
And becoming old too, one knows not ; O, why is one lured thus away by Evil ? *[1]*
The Master, who Blest you with the human birth, O, why have you forsaken Him, pray ?
He, whose Contemplation Emancipates us all, why Sing not His Praise even for a while ? *[2]*
(Why are you proud of Maya, for, it goes not along with you).
Says Nānak, "Dwell ever on Thy God, the Wish- fulfilling Jewel, which alone keeps thy company in the end". *[3-3-81]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1 : Ashtapadis

The same moon and the same stars rise age after age : the same sun[1] burns bright overhead.
The same earth subsists, the same air waves : how does then Time corrupt life and people ? *[1]*
Shed thou the Craze for life (at another's expense),
(For), the surest sign of the Kali age is to approve of tyranny[2] over life. *[1-Pause]*
Else, the Kali age one finds neither in a particular land, nor at a pilgrim-station,
Nor is it in a set mansion, but surely not where men practise Compassion. *[2]*
Whosoever practises Truth in this age, loses, and Austerities too yield no fruit.
And whosoever Utters the (Lord's) Name is defamed : this, indeed, is the character of the Kali age. *[3]*
The master is in dread, while the servant is unafraid.
And, whenever the master is chained, it is at the servant's hands that he comes to grief. *[4]* **P. 903**
Say thou the Lord's Praise ; the Kali age has come :
For, the righteousness of the past three *Yugas* is no more practised : and, only if the Lord Blesses one with Merit, then alone is one Blest. *[1-Pause]*
In this turbulent[3] age, it is the Muslim code that settles all issues, and the (blue-robed) Qāzi occupies (the blue-hued) Krishna's place.
It is the age of Brahmā's *Atharva Veda ;* but, the only True Deed is the Lord's Praise. *[5]*
Why worship without Honour ? Why have self-control without Truth ? Why wear the sacred thread without Continence ?
One may bathe (at the pilgrim-stations), be anointed with the saffron-mark, but without (inner) Purity, one is cleansed not. *[6]*

---

1. ਦਿਨੀਅਰੁ (दिनीअरु) : (Sans. दिनकर:), the sun.
2. ਧਿਙਾਣਾ (धिङाणा)=ਧੱਕਾ : tyranny.
3. ਕਲਵਾਲੀ (कलवाली)=ਕਲਹ ਵਾਲੀ : (the age) of strife.

In the Kali age, the Approved Books are the Qurān and the Semitic Taxts,
And of the Brahmins, the Vedas and the Purānas one hears no more.
Allāh, the Compassionate, is the Name of the Lord (today) :
But See Him thou, O man. as One througout the ages. *[7]*
Seek thou the Glory of the Lord's Name, for, above it, there is no other Deed.
And what a shame that while one has everything[1] in one's own Home, one goes about begging from door to door ? *[8-1]*

Rāmkali M. 1

(O Pandit), you instruct the world, but all for the sake of the body[2].
But abandoning one's composure, how can one attain unto the Lord's Truth ?
He, who has Desire and a sense of 'mine-ness' and the love of woman in the mind,
Is neither a man of this world, nor of the other[3]. *[1]*

O Yogi, be seated (in thyself) that thy Duality and Pain are no more :
For, is it not a shame that a Yogi should beg from door to door ? *[1-Pause]*

You Sing (the Lord's) songs, but know not yourself,
Then how can you be rid of the Malady[4] that afflicts your Soul ?
If one's mind Loves and is Imbued with the Guru's Word,
Then one is fed on the Bounty[5] of Contemplation in Equipoise. *[2]*

One besmears oneself with ashes and thus practises Deceit,
And, being swayed by Māyā and Desire, one suffers the *Yama's* rod.
The bowl of the heart, if broken, can contain not the alms of Love :
And bound to one's Bonds, one comes and goes. *[3]*

One calls oneself a man of Continence, but practises not Chastity :
And seeks out nothing but Māyā, involved in the three Modes.
Bereft of Compassion, within him is lit not the Light of God :
And he is involved with a myriad involvements, and so sinks down, down, down. *[4]*

He wears many garbs : he changes many colours,
And like a juggler, plays many parts.
Within him burns the immense fire of Care and Anxiety :
Then, how can he be Ferried Across, without Deeds ? *[5]*

He wears the quartz ear-rings in his ears,
But, without Wisdom, how can he be Emancipated ?
The cravings of the tongue and sex lure him :
And he becomes a quadruped, for, his animal instincts are ever with him. *[6]*

Like the householders, the Yogis too are involved in the Māyā of three Modes.
But when one Reflects on the Word, one's Sorrows are past :
For, the Word is Pure and Immaculate.
Thus, a Yogi is he who Reflects on the (Right) way. *[7]*

O God, Thou Possessest the Nine Treasures : Thou art the Cause of causes.
And Thou Establishest, and Disestablishest, and Doest whatever Thou Willest.
Chastity, Truth, Self-control and a Pure mind :
Such are the attributes of a Yogi, the friend of the three worlds. *[8-2]*

Rāmkali M. 1

The body of six *Chakras*[6] is the seat of the Detached conscious Mind,
Within which Rings the Melody of the Word.
My Mind is Attuned (to the Lord), hearing the Unstruck Strains of Bliss ;
And, through the Guru's Word, my Mind is pleased with the (Lord's) True Name.

---

1. *i e.* God.
2. ਮੜੀ ਬਧਾਵਹਿ (मड़ी बधावहि) : *lit.* to build the tomb (of thy body).
3. ਅਉਧੂਤੀ (अउधूती) : Sans. अवधूत), *lit.* an ascetic who has renounced all worldly attachmedts and connections.
4. ਪਰਤਾਪੁ (परतापु) : Sans. परिताप), *lit.* pain
5. *Lit.* alms.
6. The six mystical circles of the body are : (1) *Moolādhār* above the organs of generation; (2) *Swadhisthān*, in the root of generative organ ; (3) *Manipoor*, in the navel region ; (4) *Anāhat*, in the heart; (5) *Vishuddha*, in the throat; and (6) *Agya*, betwixt the eye-brows.

O man, one attains Bliss through Dedication to God,
When, by the Guru's Grace, the Lord's Name seems sweet and in it one Merges. *[1-Pause]* **P. 904**

Stilling the craving for Māyā and Desire, one Merges (in God):
And, Meeting with the True Guru, one Unites (with the Supreme Lord).
One is Blest then with the invaluable Jewel of God :
And, Imbued with Him, one's Mind is Content. *[2]*

Then one is afflicted neither by Ego nor the Malady of 'mine-ness' ;
And, being Dedicated to God, one is rid of the fear of the *Yama.*
Then, the tyranny of death pains one no more,
And the Immaculate Name sparkles within one's heart. *[3]*

Reflecting on the Word, one belongs to the Absolute Lord ;
And erased is the Voice of one's mind, and within one is Awakened the Guru's Wisdom.
One is then Awake (to God) night and day, and is to Him eternally Attuned,
And one becomes Emancipated in life : yea, one finds this State (of Consciousness) within. *[4]*

One then remains Detached in the cave (of the Mind).
And through the Word, slays he the five Demons (within).
He then is lured not by what belongs to another,
And one abides deep within in a state of Equipoise. *[5]*

The *Gurmukh*, the Detached being, is forever Awake (to God),
And being ever Detached, is weaved into the (Lord's) Quintessence.
The world is Asleep and dies to be reborn :
For, without the Guru's Word, it is Awakened not. *[6]*

If the Unstruck Melody (of the Word) Rings within one, night and day,
(Then), the state of the Deathless Lord is known, by the Guru's Grace.
The Lord is Revealed when one Realises the Word,
And (then) one Sees the Lord of *Nirvāna* Pervade all, all over. *[7]*

One then enters into the Seedless Trance, one's Mind Imbued with Equipoise,
And abandoning Ego and Greed, one Knows the One alone.
The mind, when it accepts the lead of the Guru,
Merges in God, obliterating the sense of the Other. *[8-3]*

Rāmkali M. 1

One keeps count of the auspicious days, but thinks not,
That our God, the one Supreme Being, is above and beyond these.
He, who Meets with the Guru, knows the Way
And Realises the God's Will, Blest with the Guru's Word. *[1]*

O Pandit, lie not and speak the Truth :
For, one attains to one's True Abode if one rids oneself of Ego, through the (Guru's) Word. *[1-Pause]*
The astrologer makes our horoscope, calculating this and that,
And he reads it out to us, himself Realising not the Reality (of the Real).
Above everything is the Contemplation of the Word :
I say not of aught else, for, all else is but dust. *[2]*

One bathes onself (at the pilgrim-stations) and worships stocks and stones,
But, being Imbued not with God, one remains impure.
So, overcome thy Ego that thy Lord Meets thee, forsooth[1];
And, Contemplating Him, thy life is Emancipated, and thou art Fulfilled. *[3]*

One Reflects not on the Vedas but is involved ever in Strife ;
And if one is oneself Drowned thus, how will one Save one's ancestors' souls ?
The Lord is in all hearts, but rare is the one who knows.
Yea, when one Meets with the True Guru, one Realises the Truth. *[4]*

Calculations (about one's future) create Doubt and Sorrow within one,
But reclining in the Guru's Refuge, one is ever at Peace.
O God, I've Sinned but have now sought Thy Refuge,
And have Met with Thee and the Guru : my past (good) deeds have fruitioned indeed. *[5]*

---

1. ਸਾਰਥਿ (सारथि)=ਸਤ-ਅਰਥ : verily.

If one seeks not the Guru's Refuge, one Attains not to God,
And one is strayed by Doubt and is born to die to be born again.
If one dies in Sin, one is bound at the *Yama's* door :
(For), within one is not the Lord's Name, nor the practice of the Word. *[6]*
Some men call themselves Pandits and teachers and guides,
But, being involved with the Other, they Mount not to the Mansion (of God). **P. 905**
He, who, by the Guru's Grace, leans on the Lord's Name,
O, rare is he, one among myriads of men ! *[7]*
The One alone Pervades good as well as bad:
Know thou this, O Wise one, leaning on the Guru's Support.
Rare is the one who Knows the One alone, by the Guru's Grace :
Then, cease one's comings and goings and one Merges in the Being of God. *[8]*
They, in whose heart Abides the One Absolute Lord,
They are endowed with all Virtues : their thoughts are Pure.
They do as is the Guru's Will.
And, Nānak, through Truth, they Merge in the True One. *[9–4]*

Rāmkali M. 1

To subdue Desire through *Hatha-Yoga* wears off the body :
For, through fasting and penances, the mind is subdued not.
Hark ho, there is nothing that equals the Lord's Name. *[1]*
Serve thy Guru, O mind, and seek the Society of the Saints,
And then the tyranny of the *Yama* overaws thee not, nor Māyā stings thee, if thou suckest in the Essence of the Lord. *[1–Pause]*
The world is involved with the words of Strife and is swayed by (false) music,
And abiding with the Māyā[1] of three attributes, it comes and goes.
Yea, without the Lord's Name one comes to Pain. *[2]*
The Yogi sucks in his breath and then (his Tenth Door), the seat (of the Self), opens up ;
And through inly-washings and six other practices[2], he cleans his within.
But, without the Lord's Name, vain is the breath he breathes. *[3]*
If within one burns the fire of the five (Desires), how can one be Content ?
If within one is the Thief, how can one Relish (the Relish of God) ?
It is only the God-man who conquers the fortress of the body. *[4]*
If one's within be Soiled, why should one wander at the pilgrim stations ?
If the mind be impure, why bathe the body[3] to make it pure ?
If such be one's destiny, then who is one to blame (but oneself). *[5]*
If one eats not food, one pains the body.
For, without the Guru's Wisdom, one is never Content.
The Egocentric is born only to die and be born again. *[6]*
Ask thy Guru and seek the Society of the Saints, and Know that
If the mind be Imbued with God, one comes not, nor goes.
There is no Deed better than the Lord's Name. *[7]*
So still, from within, the clamouring of the mice[4] of Desires,
And Serve thy Lord, Uttering the Lord's Name, ingrained in thee since Eternity.
Nānak : When God is Merciful, He Blesses us with His Name. *[8–5]*

Rāmkali M. 1

There is no other source that creates : (for), everything is contained in God :
And whatever is, is from God.
He, thy True Lord, has ever been through the ages :
And there is no one else but thy God to Create and Destroy. *[1]*
Such is my Master, Deep and Unfathomable
That whosoever Contemplates Him, attains Bliss : and through the Lord's Name, the *Yama* can destroy one not. *[1–Pause]*

---

1. *Lit.* poison.
2. To cleanse the body from within (a) with water, or (b) cloth, or (c) thread ; (d) by fixing one's gaze on something ; (e) by inhaling, and (f) exhaling swiftly like the bellows of an iron-smith.
3. ਸੋਚ (सोच) : (Sans. शौचम्), cleaning, purifying.
4. ਊਂਦਰ ਦੂੰਦਰ (ऊंदर दूंदर) : (Sans. उंदुर :, a mouse, rat ; द्वन्द्व, strife, codtention, quarrel).

The Lord's Name is an invaluable Jewel :
Yea, True, True, is our Lord, Eternal and Unequalled.
He, who utters the True (Name), is pure of tongue :
He Attains to the True Door, and there is Strife[1] for him no more. *[2]*

Some but abide in the woods, others in the mountains :
They forsake the Lord's Name and are consumed by their Ego.
What use is the wisdom or concentration without the Lord's Name ?
Yea, those turned Godwards Attain Glory at the Lord's Court. *[3]*

Through Ego or Conceit, one Attains not to God,
Even if one utters the Gospel or reads it aloud to others. **P. 906**
Wandering through the pilgrim-stations, one is rid not of one's Maladies.
How, pray, without the (Lord's) Name, can one Attain to Bliss ? *[4]*

One tries hard but can control not one's sex-desire,
And one's mind wanders and one falls into Hell.
Bound at the *Yama's* Door, he is Punished and he Wails :
For, without the Lord's Name, the Soul writhes in Anguish. *[5]*

The seekers, the adepts, the seers and the gods :
Not one of these can satisfy the Self[2] by self-control through *Hatha Yoga.*
If one Serves the Guru, by Reflecting on the Word,
One's body and mind become Immaculate and one's Ego is dispelled[3]. *[6]*

If by God's Grace, I am Blest with the True Name,
And if I Abide in God's Refuge with Devotion,
Then, wells up within me the Loving Adoration of the Lord, by His Grace,
And, through the Guru's Word, I Contemplate the Lord's Name. *[7]*

One is rid of Egocentricity, if one's mind be Imbued with God :
(But), one Attains not to the Lord through Falsehood and Deceit.
Without the Guru's Word, one Attains not to God's Door:
Says Nānak : "Through the Guru does one Reflect on the Quintessence (of the Lord). *[8-6]*

Rāmkali M. 5

As you came (into the world of form), O crazy one, so you'll leave it off.
And the more you relish the taste (of Desire), forsaking the Lord's Name, the more you are involved. *[1]*

You' ve become proud, seeing your beauty and riches,
And love more and more your woman and gold, and, abandoning the Path of the Lord's Name, you are strayed by Doubt. *[1-Pause]*

You practise not Truth, nor Chastity, Self-control nor Continence, and the 'ghost' within the cage (of your body) becomes hard like wood.
(For), without Charity, inner Ablution and Self-discipline and, without the Companionship of the Saints, one's life is wasted[4] away. *[2]*

Clinging to Avarice, you forsake the Lord's Name, and your life is but a mere coming-and-going.
And, when the *Yama* strikes you, seizing you by the fore-locks, you become unconscious and fall into the jaws of death. *[3]*

Night and day, you are engaged in slandering others, and have neither the Lord's Name nor Compassion for all, in the heart.
Without the Guru's Word, you are Redeemed not, nor you win Glory : without the Lord's Name, one falls into Hell. *[4]*

Every moment you change like a juggler, involved[5] in Sin and Desire,
And seeing the expanse of Māyā all over, you are attached to it. *[5]*

You commit Sins on an immense scale, and, without the Word, your consciousness is strayed by Doubt.
And you are ever stung by Ego : it is through the Guru's Word that one is rid of this Malady. *[6]*

1. ਰੋਲੁ (रोलु)=ਰੌਲਾ : *lit.* confusion.
2. ਭੇਵਾ (भेवा) (Sans. भेद :), *lit.* the inner state or mystery.
3. ਅਭੇਵਾ (अभेवा) : (Sans. अभाव), non-existence.
4. ਬਾਦਿ ਜਇਆ (बादि जइआ) : his life (ਜਇਆ=ਜੀਵਿਆ), passes in vain (ਬਾਦਿ).
5. ਗਲਤੁ (गलतु)=ਗਲਤਾਨ : involved in.

When you see ease and riches coming to you, you are elated, O lover of Māyā,
But, He, to whom belong your body and riches,
in Pain and Doubt. *[7]*
Nothing goes along with us in the end : yet, whomsoever I see is affected by Māyā.
(But), He is our Primal Lord, Infinite and Transcendent ; and, whosoever Enshrines His Name in the heart, is Ferried Across. *[8]*
Why do we wail for the dead, when the Sea of Existence (for everyone) is like the dreadful snake[1] ?
Seeing the illusions of the family, the kindreds and the mansions, the lover of Māyā involves himself in vain pursuits[2] *[9]* **P. 907**
When He, the Lord sends us out into the world, we come ; and quit when He Calls.
Yea, whatever He has to Do, He Does : but, being the God of Compassion, He Blesses us with Forgiveness too. *[10]*
They, who Taste the Cure-all of God, through them I Attain to my God.
And am Blest with Affluence, Wisdom and Miraculous powers and am Emancipated by the Guru's Grace. *[11]*
By the Guru's Grace, pain and pleasure seem alike to me, I am now above joy and sorrow.
And, obliterating my selfhood, I have Attained to God, by the Guru's Grace, and thus I Merge in Equipoise. *[12–7]*

Rāmkali Dakhani M. 1

I am Imbued with the Guru's True Word : and the Guru has Enshrined in me Chastity, Truth and Self-control. *[1]*
My Guru, the Compassionate, is ever Imbued with God's Love,
And eternally he is Attuned to the One alone and is pleased only on Seeing the True One. *[1–Pause]*
He abides ever in the Heaven (of Bliss), and looks upon all alike, imbued with the Unstruck Melody of the Word. *[2]*
The Guru wears the loin-cloth[3] of Truth, and is ever absorbed in the All-filling God, his tongue imbued with His Love. *[3]*
The God, who Created the Creation, Meets with the True Guru, (for), our God is Pleased with his deeds. *[4]*
The Guru Reveals to us the One God in all and all contained in the One God. *[5]*
He, who Created the universe and the spheres and all their parts, He, Our God, is Unknowable. *[6]*
The Light (of the Guru) Illumines the hearts of others and Reveals the Light of God Permeating all the three worlds. *[7]*
He is seated on the True Throne in the Eternal Abode (of God), Attuned to the Fear-free Lord. *[8]*
Our Guru, the Detached Yogi, has bewitched us; He has made the Unstruck Melody (of the Word) Ring in every heart. *[9]*
Says Nānak : "One is Emancipated in the Refuge of the Lord, for, the True Guru Reveals to us the Truth, our Eternal Support (within)". *[10–8]*

Rāmkali M. 1

(The True Yogi) spreads out the hand of his heart[4], out of the tomb of his body, and seeks the Bounties from the God of the earth and the skies. *[1]*
Yea, the God-conscious beings have Saved a myriad beings through the Word (thus). *[1–Pause]*
They overpower their 'I am-ness' and 'mine-ness', and See the Light of (God), Permeating all the three w[illegible]ds. *[2]*
[illegible] whelm their Desires and Enshrine (God) in their Minds, Reflecting on the True Guru's Word.
And then in their Consciousness Rings the Unstruck Melody (of the Word), and they See all hearts Ablaze with the Light of God. *[4]*
They make of the world a flute and putting to it the lips of the Mind (they Play), awakening within them the Fire of God : *[5]*

---

1. ਅਸਰਾਲਿ (असरालि) : (Persian ਅਜਦਹਾ), a dragon ; hence dreadful.
2. ਪਰਾਲਿ (परालि) = ਪਰਾਲੀ ਵਿਚ : *lit.* in straw.
3. ਕੁਪੀਨ (कुपीन) : (Sans. कौपीनम्), a small piece of cloth (usually a small strip) worn over the privities.
4. ਅਉਹਠਿ (अउहठि) : heart.

And, gathering the five elements (of the body), they burn ever within them the infinitely Immaculate Light of God. *[6]*
And making their body a stringed instrument, out of it they emit the mysterious Word (of God), breathing in or out[1]. *[7]*
And abide they, the Detached ones, ever in the world of God who is Boundless, Infinite and Unfathomable. *[8]*
In the City of the body, the Mind is the King, and the five knowing-faculties abide within it. *[9]*
And, the Mind, seated on the Throne of the heart, ministers Justice, becoming Wise, Uttering the Word. *[10]*
Yea, what can life or poor death do to them who have overpowered their mind ? *[11]* **P. 908**
Our Creator-Lord Himself Creates all : Brahmā, Vishnu and Shiva too are contained in Him, the One alone. *[12]*
He, who disciplines his body and Reflects on the Quintessence of the Self, Swims across the Sea (of Material Existence). *[13]*
One attains everlasting Bliss through the Guru's Service, (for), within one Permeates the efficacious Word (of God). *[14]*
The Lord Himself Unites him with Himself when he stills his Craving and I-amness. *[15]*
He, who abandons (the Māyā of) three Modes and abides in the Fourth state, is the detached Devotee (of God) *[16]*
The Yoga of the God-conscious being is that he Searches his Self, through the Word, Enshrining the One Lord in the heart. *[17]*
And his mind is held, imbued with the Word : this is the pious Deed (he does). *[18]*
Being Detached, he is neither involved in Strife, nor is he proud of his Wisdom ; he beguiles no one and Reflects on the Word, by the Guru's Grace. *[19]*
Such is the Yoga he practises : for him, Dwelling on the Word is to practise Chastity and Truth. *[20]*
He overpowers his mind, Merged in the Word ; this for him is the Way of Yoga. *[21]*
The Love of Māyā drowns one in the Sea of Existence : the love of the Word Ferries one Across along with one's whole generation. *[22]*
The Word makes of him a Hero, through four ages, and dedicated to it, he Reflects on the Word. *[23]*
The mind is bewitched by Māyā : one is Released from its delusion by Dwelling on the Word. *[24]*
Prays Nānak : "O God, I seek Thy Refuge : Forgive me Thou and Unite me with Thyself". *[25-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3 : Ashtapadis

Make Humility thy ear-rings, O Yogi, and make Compassion thy gown :
And besmear thy body with the Mystery of 'coming-and-going', and thus conquer the three worlds. *[1]*

O Yogi, strike such strains on the Veena,
That it emits the Unstruck Melody of the Word, and you are Attuned to your God. *[1-Pause]*

Of Truth, Contentment and Honour make thy wallet : and let thy feed be of the Nectar-Name :
And let Contemplation by thy staff : and let thy Mind sing like the horn. *[2]*

Let a composed Mind be thy posture, O Yogi, and be thou rid of Desire,
And ask for the alms in the Township of thy body and, then, thou art Blest with the Lord's Name. *[3]*

With the Veena, one is composed not, O Yogi, and one gathers not Truth in the Skirt,
Nor is one Content, nor Ego goes from within one. *[4]*

Let (God's) Love and Fear be the two hollow gourds, attached to the rod of thy life,
And let thy face be turned towards the Guru : the string of (thy Mind) being struck, thy Craving will be stilled. *[5]*

He, who Knows the Lord's Will, alone is a true Yogi ; yea, he who is Attuned to the One God alone.
His Doubt is dispelled forsooth, and he becomes Immaculate : this is the Way true Yoga is attained. *[6]*

Everything that seems vanishes in the end, so one should be Attuned to the Lord.
But if one Loves the True Guru, then alone one Knows this Truth. *[7]* **P. 909**

---

1. ਰਵਿ ਸਸਿ ਲਉਕੇ (रवि ससि लउके) : *lit.* breathing through *Irā* (left nostril), and *Pingalā* (right nostril), the two guords.

Yoga consists not in abandoning our households to roam the world.
For, the Lord's Name Abides in our body and through it, by the Guru's Grace, one Attains unto one's God. *[8]*
O Yogi, this world is but the puppet of dust, gripped by the Malady of Māyā.
And howsoever one tries and changes one's garbs, this Malady is eradicated not. *[9]*
The Lord's Name is the Cure-all, O Yogi : he, in whose Mind it is Enshrined by God,
He Knows the Way of Yoga, for, through the Guru, the Mystery to him is Revealed. *[10]*
Hard is the Way of Yoga, O Yogi : only he attains unto it on whom is (God's) Grace,
And who Sees the One alone within and without and eradicates his Doubt. *[11]*
Play upon the strings of that Veena which Rings without being struck,
And then, O Yogi, you are Emancipated and Merge in thy True Lord. *[12-1-10]*

Rāmkali M. 3

Through the True Guru is Revealed to us the Treasure of Devotion: *[1]*
O Saints, it is through the Guru that we are Blest with Glory. *[1-Pause]*
So abide ever in Truth that Peace and Poise well up in you and you are rid of Lust and Wrath. *[2]*
And abandon your selfhood, Attuned to the Lord's Name, and eradicate your 'mine-ness' through the Word. *[3]*
And know you that the One, who Creates also Destroys, and that the Name alone is one's Companion in the end. *[4]*
See ever His Presence near who Created the Creation: *[5]*
Utter the True Word with all your heart, Attuned to the True God. *[6]*
The Priceless Name is in the Society of the Saints : and it is by Good Fortune that one Attains to it. *[7]*
Be not strayed by Doubt, and Serve the True Guru, gathering the mind at a single point. *[8]*
Without the Lord's Name, one wanders about in Doubt, and wastes one's life away in vain. *[9]*
O Yogi, your wander-lust has made you lose sight of the Way of Yoga ; but through Guile, one Attains not to Yoga. *[10]*
In our Self, the City of God, have we our Refuge, and we attain to Yoga through the Guru's Word, *[11]*
When we stop our outgoings through the Word, and the Name is Enshrined within us. *[12]*
This body is the Pool (of the Nectar-Name) : in it one should Bathe, Attuned (to the Word), *[13]*
For, whosoever Bathes in this (pool of the) Name, becomes Immaculate, and his Soul is washed clean through the Word. *[14]*
Lost in the Māyā of three Modes, one is unmindful of the Lord's Name ; and without the Name, one is wasted away. *[15]*
Even the trinity of Brahmā, Shiva and Vishnu is lost in the illusion of the three Modes: *[16]*
It is through the Guru's Grace that one is rid of the Three, and is Attuned (to God), seated in the Fourth State (of Bliss). *[17]*
The Pandits read and utter the words of Strife, for, they know not (the *Q*uintessence). *[18]*
They are strayed by Doubt, immersed in the sea of Poison : then, whom do they seek to preach ? *[19]*
Sublime is the Word of the Lord's Devotees, and this is Manifest to all, age after age. *[20]*
He, who is Dedicated to the Word, is Emancipated : through the Word he Merges in God's Truth. *[21]*

P. 910

Through the Word if one searches the Township of the body, one attains the Nine Treasures of the Name. *[22]*
And one's desires are stilled, and one's Mind, Imbued with Equipoise, Utters the Lord's Praise, unuttered[1]. *[23]*
The Eyes, Seeing, are wonderstruck, and the Mind is Attuned to the Unsee-able He : *[24]*
Yea, the Unseeable Lord, who remains ever Detached, in His Light one Merges the Light of the individual Soul. *[25]*
I praise ever my Guru who has Revealed to me the True Wisdom. *[26]*
Says Nānak : "I Pray ye, O men, it is through the Lord's Name that one is Emancipated and one Attains Glory". *[27-2-11]*

Rāmkali M. 3

O Saints, Priceless is the Devotion to the Lord : one can say not its whole Praise. *[1]*
O Saints, it is through the Guru that one Attains to the Perfect God :
Yea, it is He, who enables us to be Dedicated to the Lord's Name. *[1-Pause]*

---

1. ਬਿਨੁ ਰਸਨਾ (विनु रसना) : *lit.* (uttering) without the tongue.

Without the Lord, everything is Soiled, O Saints : so what offering am I to place before Him ? *[2]*
Yea, that what the Lord likes, alone is His Worship : His Worship is that one obeys His Will with the whole mind. *[3]*
Everyone Worships God, but the Worship of the Egocentrics is Approved not. *[4]*
If one Dies to the self through the Word, one's mind becomes Immaculate : this is the kind of Worship that God Approves. *[5]*
They, who are Attuned to the Lord through the Word, are the Pure beings and they sparkle with Truth. *[6]*
Without the Lord's Name, one can Worship not one's Lord : in vain is the world strayed by Doubt : *[7]*
(But), the God-conscious being Knows his Self, Attuned to the Lord's Name. *[8]*
He, our Immaculate God, Himself makes us Worship Him, through the Guru's Word, and thus our Worship is Approved. *[9]*
If one Worships but knows not the Way, his mind is stained with the love of the Other. *[10]*
The God-conscious being knows what Worship is, (for), within his Mind is Enshrined the Lord's Will. *[11]*
O Saints, he, who accepts the God's Will is in Bliss : in the end, it is the Lord's Name alone that keeps one's company. *[12]*
He, who Knows not his Self, O Saints, in vain does he flatter himself. *[13]*
He, who practises Guile, him the *Yama* spares not, and he loses Honour, forsooth. *[14]*
They, within whom Rings the Word, Know their Self, and are Emancipated, Knowing the Way (of God). *[15]*
Their Mind enters into the Seedless Trance, and their Light is Merged in the All-Light. *[16]*
They Hear the Word from the Guru and Utter the Lord's Name, associating with the Saints. *[17]*
The God-conscious being, who Sings (of God), eradicating his selfhood, attains Glory at the True Door. *[18]*
The True Word proclaims the Truth ; yea, through the True Name is one Attuned (to God). *[19]*
Our God is the Dispeller of Fear and Destroyer of Sin : He alone stays as our Friend in the end. *[20*
Yea, in all is our God, and, through His Name is our Glory. *[21-3-12]*

Rāmakli M. 3

We are Soiled and Sinful Egotists ; it is by Attuning ourselves to the Word that our Soil is eradicated. *[1]*
O Saint, the Lord's Name with which the Guru Blesses us, Emancipates us.
If within the heart is Enshrined the True Name, then the Creator-Lord Himself Embellishes us. *[1-Pause]*
Rubbed with the Philosopher's stone, one takes to its qualities, for such is God's Grace. *[2]* **P. 911**
Some practise Guile and wander about, led by Ego : they, forsure, lose the Merit of the human birth in a vain Gamble. *[3]*
Some are ever Devoted to God and Enshrine the Lord's Name in their heart. *[4]*
They, who are ever Imbued (with God), are Inebriated with Equipoise, and through it, they eradicate their Ego. *[5]*
Without the Lord's Fear, one Worships Him not, it is Love-in-Fear of God that crowns one with the Worship of the Lord. *[6]*
Through the Word do we eradicate our Desire and Delusion, and Reflect on the Quintessence of Wisdom. *[7]*
Yea, the Creator-Lord Himself Does it all : He Himself Blesses us with the Treasure (of Devotion). *[8]*
I can know not the whole Praise of my God : but I hymn it, Reflecting on the Word. *[9]*
And I still my self and Contemplate and Praise only my God. *[10]*
It is from the Guru that one is Blest with the Bounty of the Lord's Name ; its Treasure is inexhaustible. *[11]*
The Lord is Merciful to His Devotees : and by His Grace, He Manifests His Power (for them). *[12]*
They Hymn and Reflect upon the Word and crave ever for the True Name. *[13]*
To our only God belong our life and body ; but how hard it is to Reflect on it and Utter it ! *[14]*
They, who are Dedicated to the Word, are Emancipated : they are Ferried across the Sea of Material Existence. *[15]*
Without the True Lord, one Crosses not the Sea : and He alone Knows who Knows. *[16]*

That what is Writ for us by God, we attain ; and Uniting with our Lord, we are Embellished with the Word. *[17]*
Imbued with the Word, the body sparkles like gold and loves only the True Name. *[18]*
It is filled with the Nectar-Name, Reflecting on the (Guru's) Word. *[19]*
But they alone find who seek God : others but burst with the wind of their own Ego. *[20]*
The man of Strife is wasted away, while the Servant Serves in the Love of the Guru. *[21]*
He alone is a Yogi who Reflects on the Quintessence of Wisdom, and stills his Craving and Ego. *[22]*
Yea, to him alone is Revealed the Compassionate Guru, on whom is God's Grace. *[23]*
But he, who Serves not the True Guru, being yoked to Māyā, is Drowned in the Sea of his own Ego. *[24]*
So long as one has life, so long one must subserve God, and thus be United with one's Loved Lord. *[25]*
One must be ever Awake to God, and absorbed in His Love, *[26]*
And be ever a Sacrifice, body and soul, unto the Guru. *[27]*
Desire and Delusion will last not : it is by Reflecting on the Word that one is Saved. *[28]*
Yea, he, whom the Lord Himself Awakens, is Awake, Dwelling on the Guru's Word. *[29]*
Nānak : They alone are Dead who Cherish not the (Lord's) Name ; but the Devotee is forever Alive, being Wise. *[30-4-13]*

Rāmkali M. 3

I was Blest by the Guru with the Treasure of the Lord's Name and now I am satiated. *[1]*
O Saints, I am Emancipated, by the Guru's Grace, **P. 912**
And within my heart is Enshrined the One Name ; such is the Glory of my Perfect Master. *[1–Pause]*
Himself is He the Creator, Himself the Enjoyer : Himself does He Sustain all. *[2]*
And whatever He has to Do, that He Does : for, no one else can do a thing. *[3]*
The Lord Himself Creates the Creation and Yokes each to His task. *[4]*
If ye Serve Him, ye attain Bliss : through the True Guru are ye United with the Lord. *[5]*
He, the Lord, of Himself, Creates Himself : yea, the Deeps of the Unfathomable Lord one can not Fathom. *[6]*
He Himself Destroys to Recreate, and He Himself is devoid of Desire. *[7]*
Some He has made the **Gives** : others He **makes** but **Beggars** : yea, of Himself He Fills us with His Devotion. *[8]*
Fortunate are they, who Know the One alone, and are Merged in their True God. *[9]*
He, our God, alone is Beauteous and Wise : yea, Invaluable and Priceless **is** He. *[10]*
He Himself subjects us to Pleasure and Pain : Himself He Strays us through Doubt. *[11]*
The Great Giver on High is Revealed through the Guru : without the Guru, the world gropes in utter Darkness. *[12]*
They, who Tasted their God, Loved His Taste : yea, through the True Guru is the Mystery Revealed. *[13]*
Some He makes to forsake the Name : while others to it are Awakened, by the Guru's Grace. *[14]*
O Saints, Praise this God ever, for, His Glory is great. *[15]*
Without Him, there is no other King of the world : His Justice is that He Upholds His Law. *[16]*
His Justice is always Just : but rare is the one who walks in His Will. *[17]*
O man, Dwell ever on God, who, through the Guru, has shown the Way (to follow His Will). *[18]*
He, who Meets with the True Guru, is Fulfilled ; for, he Enshrines the Name in the heart. *[19]*
Eternally True is He, and through the Guru's Word, He Utters His Word *[20]*
Nānak is wonderstruck, Hearing and Seeing his God : yea, his Lord Pervades all, all over. *[21-5-14]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Ashtapadis

Some have involved themselves with Māyā,
Others but Worship God in a myriad ways.
Some have resorted to stomach-churning[1] or to controlling their breath[2] :
But I, the poor one, have only Contemplated my God. *[1]*

---

1. ਨਿਵਲ (निवल) : (Sans. नौली :), stomach-churning, a Yogic exercise.

2. ਭੁਇਅੰਗਮ (भुइअंगम) : (Sans. भुजंगम् :), *lit.* a snake ; to pass the breath through the Kundlini, the snake-like, coiled channel, in order to hold it in the Tenth Door. A Yogic exercise, which is said to lead to spiritual illumination. As is evident, the *Guru* rejects this kind of Yoga.

O Lord, I only lean on Thee,
For, I know not any other way[1]. *[1–Pause]*

Some have abandoned their homes to abide in the woods.
Others have proclaimed their detachedness by keeping silence.
Some (but fain) pretend that they worship no one but the One Lord.
But I, the poor one, have submitted meekly to the Refuge of my God. *[2]*

Some say that they bide at the pilgrim-stations.
Others eat no foodgrains and become recluses.
Some have wandered through the whole earth.
But I, the poor one, have prostrated myself before my God's Door. *[3]*

Some pride themselves on the greatness of their families.
Others say they have so many arms to support them.
Some declare that they have amassed immense fortune.
But I, the poor one, have only God as my Support. *[4]*

Same dance to the tinkling of their ankle-bells.
Others fast, wear rosaries and observe other (outer) disciplines.
Some anoint their foreheads with the *Gopichandana*[2].
But I, the poor one, have Contemplated only my God. *[5]*

Some call themselves the adepts and are given to working miracles[3].
Others but wear a myriad garbs and so establish their authority.
Some have spread[4] the cults of *mantra* and *tantra*,
But I, the poor one, Serve only my God. *[6]*

Some are called Pandits, clever in their talk,
Others but worship Shiva[5] through the six Shāstric ways,
Some are given to the Way of Works,
But I, the poor one, have sought only the Lord's Refuge. *[7]*

I have examined the codes of all ages,
(And found that) without the Lord's Name, the mind is Awakened not.
Says Nānak : "When I found the Society of the Saints,
My Craving was stilled and I was immensely Cooled." *[8–1]*

Rāmkali M. 5

He who Created thee out of a mere drop of water,
And who Breathed life into the dust of thy body[6],
And Blest thee with the light of Reason and the Wisdom to discriminate,
He, who Kept thee whole in the mother's womb, *[1]*

Cherish thou Him, thy Protector-Lord,
And abandon all other thoughts. *[1–Pause]*

He who Blest thee with a father and mother :
He, who Blest thee with the loved[7] sons and brothers,
He who Blest thee with a loving bride and friends,
Cherish thou Him, thy Master, in thy Mind. *[2]*

He who Blest thee with the invaluable air to breathe,
He who Blest thee with the priceless water to drink,
He who Blest thee with fire that itself burns (to warm thee),
Let thy mind seek, and enter into, His Refuge. *[3]*

---

1. *Lit.* garb.
2. The yellow soil of a sacred tank near Dwāraka with which the devout anoint their foreheads.
3. ਚੇਟਕ (चेटक) : a miracle ; a deception.
4. ਖੇਵਾ (खेवा) : (Sans. क्षेपणम्), throwing, casting, sending, directing.
5. ਸਿਉ (सिउ) ਸ਼ਿਵ : Lord Shiva.
6. ਦੇਹੁਰਾ (देहुरा)=ਦੇਹ : body.
7. ਹਾਰੀ (हारी) : (Sans हारि), attracting, captivating, charming.

He who Blest thee with thirty-six kinds of delicacies,
And Blest thee also with a body to hold them within,
And Who Blest thee with the earth and its goods to expend,
Cling thou to the Feet of Him, thy only Master. *[4]*
He who gave thee eyes to see and ears to hear,
And hands to dare, and a nose (to smell), and a tongue (to taste and utter),
And feet to walk, and the head to crown all[1],
O my mind, Dedicate thyself to the Feet of Him, thy God. *[5]*
He who made thee Virtuous from a Sinner,
And made thee Supreme in the entire scheme of things,
Now, you may fulfil your Destiny or fulfil it not,
But hark, that your tasks are accomplished only if you Contemplate your Lord. *[6]*
Here and there is the Presence of thy One God alone :
Yea, wherever one Sees, there is no one else but He.
Why tarry from Serving Him, thy Master,
Without whose Grace one can pass not even a while. *[7]*
O God, we are Sinners and Unvirtuous,
And we Serve Thee not, nor do Good Deeds.
It is by Good Fortune that we've been Blest with the Guru's Boat,
And, Nānak, Thy Slave, has Crossed (the Sea of Material Existence) as does a stone (riding a boat). *[8-2]*

Rāmkali M. 5

P. 914

Some in their life are involved with colour, taste and form,
Others with their mother, father and sons:
Still others are involved with kingdoms, estates or trades,
But the Saints pass their lives, Inebriated with the Lord's Name. *[1]*
True, True, is the Creation of God :
And there is only but One Lord of all. *[1-Pause]*
Some in life are engaged in strife or in the study of knowledge,
Others in tasting the tastes of the tongue:
Still more are involved with women,
But the Saints are Inebriated only with the Lord's Name. *[2]*
Some pass their lives in the gambling dens,
Others intoxicated with the drinks,
Still others in thieving the possessions of others:
But the Saints devote their lives to Contemplation of the Lord's Name. *[3]*
Some devote their lives to Yoga, worship or austerities,
Others are involved with their own Sorrows and Maladies and Doubts.
Some waste their lives in holding their breath,
But the Saints make Fruitful their lives, Singing the Lord's Praise. *[4]*
Some pass their lives led by their wander-lust,
Others by occupying ever the same field (of battle):
Others in teaching the child-minds:
But the Saints pass their lives, Singing the Song of God. *[5]*
Some devote themselves to acting other men's roles or to dance (to other men's tunes).
Others pass their lives in violence and in destroying life.
Some live ever in the fear of the rulers,
But the Saints pass their lives, Dwelling on God's Praise. *[6]*
Some are busy instructing others in wisdom,
Others in slaving for others, for, such is their need.
Some more but discipline[2] other men's lives,
But the Saints pass their lives in drinking the Essence of God. *[7]*
O God, howsoever Thou Yokest man, so is he Yoked,
And before Thee, no one is either wise or unwise ;
And whomsoever Thou Blessest with Thy Name,
Nānak unto Him is a Sacrifice a myriad times. *[8-3]*

---

1. ਮੇਰਾ (मेरा)=ਮੇਰੁ : (Sans. मेरु), a fabulous mountain round which all the planets are said to revolve. It is said to consist of gold and gems ; hence, the best, the eminent.

1. ਮਸੂਰਤਿ (मसूरति) : (Arabic, ਮਸ਼ਵਰਤ), consultation.

Rāmkali M. 5

As even in a jungle-fire some trees remain ever-green,
And as out of the fire of the mother's womb, the child finds release one day,
So does God, our King, Contemplating whose Name our fears are dispelled,
Save His Saints. *[1]*

So Beneficent is our Protector-Lord,
That wheresoever I See, I See Him Sustaining each and all. *[1-Pause]*

As our thirst is quenched with cool water,
As the bride blossoms forth, seeing her spouse home,
As the greedy one finds his riches to be the mainstay of his life,
So does the man of God Cherish the Lord's Name. *[2]*

As the farmer protects his farm with his life,
As the mother and father are compassionate to their child,
As the lover merges in the beloved at his very sight,
So does the man of God Hug his Lord to his Bosom. *[3]*

As the blind one is thrilled if he begins to see,
As the mute one, if he utters and sings, is in ecstasy,
As the cripple, if he crosses a mountain, knows no bounds to his joy.
So does the Lord's Name, which Emancipates all, bring us Bliss. *[4]*

As fire drives away cold forsooth,
So do our Sins hasten away in the Society of the Saints.
As the soap cleans the soiled cloth,
So is one rid of one's illusions, Contemplating the Name of God. *[5]*

As the *Chakvi* ever looks out for the sun,
As the *Chātrik* craves ever for the *Svānti* drop,
As the deer is enraptured by music,
So does the Lord's Name please the Mind of the Lord's Saints. *[6]* **P. 915**

O God, it is by Thy Grace that I Love Thee,
For, I Cherish Thee only when Thou art Compassionate to me.
O Upholder of the universe, when Thou art Merciful to me,
I am Emancipated and my Bonds are loosed. *[7]*

I've seen all places with my eyes wide-opened:
But, I've seen no place that contains Thee not.
I am Released from Doubt, by the Guru's Grace,
And, as I See Thy Presence, I am lost in Thy Wonder. *[8-4]*

Rāmkali M. 5

O God, all the creatures that I see are Upheld by Thee! *[1]*
And this my mind (too) is Emancipated through Thy Name. *[1-Pause]*
O God, through Thy Power, Thou canst Disestablish what is Established : for all that is Created is Thy Creation. *[2]*
Associating with Thy Saints, I shed my Lust, Wrath, Greed, Falsehood and Slander of others. *[3]*
And Contemplating Thy Name, my mind has become Immaculate and I pass my life in utter Peace. *[4]*
He who enters the Refuge of Thy Devotee, O God, loses neither here, nor Hereafter. *[5]*
Every condition of my mind, be it pleasure or pain, I place before Thee. *[6]*
Thou art our only Beneficent God and Sustainest what Thou Createst. *[7]*
Saith Nānak : "A myriad times I am a Sacrifice unto Thy Saints, O Lord !" *[8-5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Ashtapadis

Seeing (the Guru), all my Sins are eradicated, and he Unites me with my God. *[1]*
My Guru-God is the dispenser of Bliss.
And he instils in me the Lord's Name, and is my Refuge in the end. *[1-Pause]*
The seat of Sorrow (within me) is destroyed, when I Anoint my Forehead with the Dust of the Saint's Feet. *[2]*

Yea, (the Guru) Purifies the Sinners instantaneously, dispelling the Darkness of Ignorance. *[3]*
He, our Master, the Cause, is All-powerful : so Nānak seeks his Refuge. *[4]*
He snaps our Bonds and yokes us to the Lotus-Feet (of God), Attuning us only to the Word. *[5]*
He takes us out of the blind well of Māya, and we are attached to the True Word. *[6]*
Our fear of birth-and-death is over, and we Wander no more.
My Mind is Imbued with the Cure-all of the Name : yea, I am satiated sucking- in the Nectar- Name of God. *[7]*
And, Associating with the Saints, I Sing the Lord's Praise, and abide in my Eternal Home. *[9]*
The Perfect Guru has instructed me perfectly that without God, there is not another. *[10[*
Says Nānak : When, by Good Fortune, one is Blest with the Treasure of the Name, one falls not into Hell". *[11]*
I'm neither (intuitively) Wise nor Discriminating, nor have I practised (true) Austerities ; but my Perfect Guru has earned all these. *[12]*
And to lean upon Him is my Contemplation, Penance and Self-discipline : for, whatever he wills comes to pass. *[13]*
In the midst of my household, tossed about on the tumultuous Sea of Māyā, the True Guru has Ferried me Across. *[14]* **P. 916**
O God, Thy creatures Thou Thyself Sustainest ; and, Thou Thyself Unitest me with Thyself. *[15]*
Thou hast Built the Boat of Thy Eternal Law[1], wherewith one Crosses the Sea of Existence. *[16]*
O God, Thou art Infinite and Boundless, and I am a Sacrifice unto Thee. *[17]*
Thou art the Being Eternal, not Incarnated, Self-existent : Thou art the only Light to illumine our Darkness. *[18]*
Thou art our Inner-knower, the Blesser of all life : Seeing Thee, one is Inebriated with Bliss. *[19]*
Thou art the Supreme Being, our Immaculate God, Fear-free, and Pervadest Thou all the earth and waters. *[20]*
Thou hast Blest Thy Devotees with Thy Devotion, O God, and it is this that Nānak seeks from Thee. *[21-1-6]*

Rāmkali M. 5

Shaloka *:*

Becoming Wise in the Word, Which is my Mainstay in life and death,
My countenance sparkles and I am ever at Peace, Contemplating the One Lord
My body and mind are Imbued with God : O Saints, I am now utterly Devoted to my God. *[1]*
My life's Merchandise[2] has been Approved by the Guru's Grace, O Saints,
And I'm Blest with the Profit of the Lord's Name and all my Thirst is quenched. *[1-Pause]*
Searching and searching, I've come upon the Priceless Jewel of God. *[2]*
And my Mind is Attuned to His Lotus Feet, and I'm lost in the Vision of my True God. *[3]*
Hyming His Praise, I have been wholly Blest : Contemplating Him, I am Satiated and Content. *[4]*
I've Seen my All-pervading God in all : No more now does my mind wander. *[5]*
He is since the beginning of beginning ; and will be for ever, and is the Bliss-giving God of all. *[6]*
Infinite and Boundless is He, and Fills He all places and space. *[7]*
He is my (only) Friend, my only Possession, my Beauty, my Son : yea, my God is my only Father and Mother. *[8-2-7]*

Rāmkali M. 5

I Contemplate the Lord's Name by word, deed and thought.
For, caught in the tumultuous Whirlpool (of Desire), it is through the Guru that I've been Ferried Across. *[1-Pauue]*
Within me, and without, is all Peace : Dwelling on God, the (five) Demons (within me) have been smothered. *[1]*
He, through whom came Pain, also rid me of it ; for, my Lord was Merciful to me. *[2]*
The Saints were Saved in the Lord's Refuge, and the Egotists were wasted away. *[3]*
This is the Fruit I gathered from the Saints that I lean only on the Lord's Name. *[4]*
There is no one strong, nor weak, O God, for, Thy Light Permeates all. *[5]*

---

1. ਧਰਮ (धरम) : *Lit.* righteousness.
2. ਖੇਪ (खेप) : (Sindhi), cargo loaded at a time.

O All-powerful God, Thou art Ineffable, Unperceivable, Pervading all, all over. *[6]*
Who is to evaluate Thee, O Creator-Lord, for, there is no end to Thy Glory. *[7]*
Bless Nānak with the Bounty of Thy Name, for, he is as the Dust treaded over by Thy Saints. *[8-3-8-22]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3 : Anand[1]

I am in Ecstasy, O mother, for, I have Attained to my Lord[2]. **P. 917**
Attained have I to my Lord,all-too-spontaneously, and, within my Mind, Rings the Music of Bliss.
(As if), through all the the bejewelled *Rāgas* and their *families*, the fairies have come to Sing the Lord's Word.
Sing ye the Lord's Word, all those who have Enshrined it in the Mind.
Says Nānak : "I am in Ecstasy, for, I have Attained to my Lord". *[1]*
O my mind, be you ever with your God ;
Be you with your God and shake off all your Woes :
And He, your Lord, will be your Support and you will be Fulfilled.
The Master is All-powerful : why forsake Him from the mind ?
Says Nānak : "Be you ever with your God, O my mind". *[2]*
O my True Master, what is it that Thou hast not in Thy Home ?
In Thy Home is everything, but he alone gets it whom Thou so Blessest.
And then he Sings Thy Praise ever, and Enshrines Thy Name in the Mind.
They, who Cherish the Name in their Minds, within them Rings the Orchestral Melody[3].
Says Nānak : "O my True Master, what is it that Thou hast not in Thy Home ?" *[3]*
The Lord's True Name is my only Support :
My only Support is the True Name which stills all my Craving.
And Peace and Gladness dawn on my Mind, and I am wholly Fulfilled.
Sacrifice I am unto the Guru whose Glory echoes through the ages.
Says Nānak : "Hear ye, O Saints, Love ye the Lord's Word.
Yea, the Lord's True Name is my only Support". *[4]*

In that fortunate Home Rings the Five-strained[4] Melody,
Wherein, O Lord, Thou hast Manifested Thy Power ;
And where Thou makest one overwhelm the five Demons (of Desire) and slay the Pain[5] of Death.
They, whom Thou Blessest in Thy Mercy, O Lord, they alone are Attuned to Thy Name.
Says Nānak : "In that Home is all Gladness : yea, the Unstruck Melody Rings in that Home." *[5]*
Without the True Attunement the body is all too-helpless.
And being helpless, what can the poor thing do ?
O Lord, no one is Powerful without Thee ; so Bless Thou me, O Lord of woods.
There is no other place for one to go to. one's body is Embellished only with Thy Word.
Says Nānak : "Without being Attuned to the Lord, of what avail is my poor body ?" *[6]*
Everyone says, "I am in Bliss", but Bliss comes (only) from the Guru :
Yea, one knows Bliss only from the Guru, when the Loved Lord is in Mercy.
In His Mercy the Lord Dispels our Evil and Blesses us with the Collyrium of Wisdom.
They, who have become Detached within, their Word the True One Embellishes (with His Grace).
Says Nānak, "That indeed is the Bliss which one knows from the Guru". *[7]*

O Father, he alone Attains (Bliss), whom Thou so Blessest :
Yea, he whom Thou Blessest, Attaineth it : and, of no avail are the efforts of others. **P. 918**
Some but wander about in ten directions, others are Embellished, being Attuned to Thy Name.
By the Guru's Grace, one's mind becomes Immaculate, if one Loves the Lord's Will.
Says Nānak : "He alone is Blest, whom Thou Blessest, O Lord !" *[8]*
Come, dear friends. let us Utter the Unutterable Gospel of the Lord.
(But), how shall I Utter the Unutterable ? Which Door shall I enter through ?
Yea, if I surrender my body, mind and riches to the Guru, and submit to His Will, do I Attain to Him.
Submit thou to the Guru's Will and Sing the True Word.
Says Nānak : "Hear ye, O Saints, Utter the Unutterable Gospel of the Lord". *[9]*

---

1. *Lit.* the song of Bliss.
2. *Lit.* True Guru.
3. ਸਬਦ ਘਨੇਰੇ (सबद घनेरे) : *lit.* many words, *ie.* orchestral music.
4. *i.e.* of the stringed, metallic, leather or clay instruments & wind-pipes.
5. *Lit.* thorn.

O my sharp mind, no one has Attained unto the Lord through cleverness :
Yea, through cleverness, one Attains not unto the Lord, O my mind.
This Māyā is the great Enticer that instils Doubt in our minds, and strays so many from the Path,
Though it is God Himself who created the enticing Tempter who bewitches all through her charms.
Sacrifice am I unto that Lord who instilled in me (also) the sweet Desire (for His own Being).
Says Nānak : "O my clever mind, the Lord is Attained not through cleverness and sharp wits". *[10]*

O my loved mind, Cherish ever the God's Truth,
The family that one sees around goes not along with us.
That which keeps not one's company, why get involved with it ?
One must do not the deeds which make one regretful in the end.
Hearken to the Instruction of the True Guru, which goes along with thee.
Says Nānak : "O my loved mind, Cherish ever the God's Truth". *[11]*

O Thou Unfathomable, Unperceivable Lord, I Know not Thy end :
Yea, Knows not any Thy end, for, Thou alone Knowest Thy State.
The Creation Created by Thee is but Thy Play : what shall then one say or utter (of Thy Glory) ?
For, Thou alone canst Say and See who Created the Creation.
Says Nānak : "Unfathomable art Thou, O Lord, I Know not Thy end". *[12]*

The angelic beings and the sages search for Thy Nectar, O God, but the Nectar is Attained through the Guru.
It is when the Guru Blesses one with the Nectar (-Name) that one Enshrines Thee, the True One, in the Mind.
Thou alone hast Created all Thy Creation, but rare is the one who Sees and repairs to the Guru.
His Greed and Ego are dispelled, and the True Guru seems sweet to him.
Says Nānak: "He, on whom is the Mercy of the Lord, Attains the Nectar-Name, through the Guru". *[13]*

Wondrous are the Ways of the Devotees :
Wondrous are their Ways, for, they tread the Hard Path.
And they shed their Greed, Ego and Craving, and speak but sparingly.
Their Path is sharper than a dagger's, finer than a hair.
They, who shed their selfhood, by the Guru's Grace, their being is saturated with the Desire for their Lord.
Says Nānak : "Wondrous have been the Ways of the Devotees through the ages". *[14]*.

O Master, I go as Thou Leadest me on, I know not any more of Thy Merits. **P. 919**
Yea, whomsoever Thou Showest the Path, he walks on it as Thou Willest.
And he whom Thou Yokest to Thy Name, he Dwells only on Thee.
He to whom Thou Recitest Thy Gospel, gathers Bliss through the Guru's Door.
Says Nānak, "O Master Thou Drivest men on as Thou Willest". *[15]*

This Beauteous Word is the True Praise of the Lord.
Yea, this Beauteous Word, uttered by the True Guru, is the Eternal Praise of the Lord.
They alone Cherish it in whose Lot it is so Writ by God.
Many there are who prattle much, but can one Attain God through mere talk ?
Says Nānak : "Beauteous is the Word, uttered by the Guru, which Sings (only) of the Lord's Praise" *[16]*

Pure are they who Dwell on the Lord's Name.
Yea, they, who Dwelt on the Lord, by the Guru's Grace, become Pure.
Pure are their fathers and mothers, their kinsmen, yea, their whole society.
Pure are they who utter and hear it, and they who Cherish it in the Mind.
Says Nānak : "Pure, Pure are they who Dwell on their Lord, by the Guru's Grace". *[17]*

Through mere deeds Poise comes not to the mind, and, without Poise, one's Doubt is stilled not.
Yea, through no (other) discipline is the Doubt dispelled, howsoever many may one do the deeds.
With Doubt is the mind Stained : then through what discipline is it to be cleansed ?
Pray, Attune thyself to the Word end so cleanse thy mind, and in it Cherish thou thy Lord.
Says Nānak : "Thus, by the Guru's Grace, Poise comes to the mind, and one's Doubt is dispelled". *[18]*

They, who are pure from without, unclean from within,
Lose their life in a vain gamble.
And the Malady of Craving infects them and they become oblivious of Death.

---

1. *Lit.* drugs everyone like a thug.

In the Vedas too, the Glory of the Lord's Name is acclaimed as supreme, but one hears it not and goes about like mad[1], involved with the way of works.
Says Nānak : "They, who forsake the Truth and cling to Falsehood, loset heir life in a vain gamble". *[19]*
They, who are Pure from within and Pure from without,
And practise the Deeds enjoined by the Guru,
They hear not the talk of Falsehood, and their Desire is for Truth alone.
Yea, they, who won the Prize of (Eternal) Life, Blessed are those Tradesmen.
Says Nānak : "They, whose minds are Pure, abide ever in the Guru's Presence". *[20]*

If a seeker remains ever in the Presence of the Guru,
And his Soul (too) abides with Him,
And he Cherishes the Guru's Feet in the heart, and also in his inner Self,
And sheds his Ego and leans ever on the Guru and Knows not another without Him,
Says Nānak : "Hear ye O Saints, such a seeker alone Abides in the Guru's Presence". *[21]*
If some one turns his back on the Guru, he is Redeemed not. **P. 920**
Ask ye any man of Wisdom, if such a one ever is Redeemed any otherwise ?
He wanders through myriads of births, but without the True Guru, he is Emancipated not.
But, he too Attains Salvation, Attuned to the Guru's Feet, when the Guru Recites to him the Lord's Word.
Reflect ye on this, that without the Guru, no one is ever Redeemed. *[22]*

Come, ye beloved deciples of the Guru, Sing ye the True Word :
Sing ye the Word of the Guru, which is the most Sublime of all.
They, on whom is the Lord's Grace, Cherish it in the Mind.
So drink-in ye the Lord's Nectar and be ever Imbued with His Love, and Dwell on the Lord, the Support of the earth.
Says Nānak : "Sing ye ever the Word of the True Guru". *[23]*
Save for the True Guru's, all other Word is False :
Yea, False is the word that is not the True Guru's.
False are the utterers, false the hearers, false the reciters.
They Utter the Lord's Name, but its meaning sinks not in their Souls.
Their mind is lured away by Māyā, though parrot-like[2], they utter the Lord's Name.
Says Nānak : "Without the True Guru's, all other Word is false". *[24]*
The Guru's Word is the Jewel studded with Dimonds.
He, whose Mind is set upon this Jewel of the Word, he Merges in it.
His Mind is Attuned to the Word, and he is in Love with the True One.
The Lord Himself is the Jewel, the Diamond, and he alone Knows Him to whom He Himself Reveals His Mystery.
Says Nānak : "The Word is the Precious Jewel studded with Diamonds". *[25]*

The God Himself Created Matter and Soul,[2] and His Eternal Writ runs throughout His Creation.
And, all are subject to His Will, but rare is the one who Knows the Will, by the Guru's Grace.
He breaks loose his Bonds, and he is Emancipated, and he Enshrines the Word in his Mind.
But, he alone turns Godwards whom God Blesses, and he is Attuned to the One alone.
Says Nānak : "He, the Creator-Lord, of Himself Reveals His Will." *[26]*

The Smiritis and the Shāstras discriminate between 'good' and 'evil', but tell not of the Quintessence (of the Real).
Without the Guru, no one knows the Quintessence, or the Reality of the Real.
The world is in Slumber, strayed by the Delusion of the three Modes, and thus the Night (of their life) passes.
They, however, keep Awake, through the Guru's Grace, who Enshrine the Lord in their Minds, and Utter the Nectar-Word.
Says Nānak : "He alone Attains to the Quintessence (of Reality), who is forever Attuned to the Lord, and passes his Night, Awake". *[27]*
He, who Sustains us in the mother's womb, why forsake Him, pray ?
Yea, why forsake such a Great and Beneficent Master who Feeds us in the fire (of the womb).
No harm can come to him, whom the Lord Yokes to His Service.
And being Attuned to Him, the man of God Cherishes ever his Lord.
Says Nānak : "Why forsakest thou, O mind, such a Great and Beneficent Lord?"[3] *[28]* **P. 921**

---

1. ਬੇਤਾਲ (बेताल) *lit.* dead body into which a ghost has entered.
2. ਰਵਾਣੀ (रवाणी) : (Persian ਰਵਾਨੀ), swiftly, (prattle) constantly.
3. *Lit.* Shiva & Shakti.

As is the fire of the womb within, so is the (fire of) Māyā without:
Both fires are alike, and yet both are the Play of the Lord (who also saves us from both).
When the Lord so Wills, one is born into the world, to the great joy of one's kindreds :
And then one is no more Attuned to the Lord, and the Writ[1] of Māyā begins to run.
This Māyā makes us forsake the Lord : and love for the Other wells up in the mind.
Says Nānak : "They, who are Attuned to the Lord, by the Guru's Grace, Attain to the Lord in the midst of Māyā". *[29]*

The Lord is Invaluable—one can evaluate Him not :
Yea, not one can evaluate one's Lord, though many have striven in vain.
If one Meets with the True Guru, one should surrender one's head to him and lose one's self.
One should be Attuned to the One to whom one's Soul belongs and Enshrine the Lord in one's Mind.
Yea, Invaluable is the Lord, and fortunate are they, who are Attuned to Him. *[30]*

The Lord is my Capital-stock : my Mind is its Pedlar.
My Pedlar-mind Deals only in the Capital-stock of the Lord ; it is from the Guru that I knew it.
Yea, Contemplate thy Lord ever and earn ever its Profit :
But, they alone are Blest with the Lord's Riches on whom is the Lord's Grace.
Says Nānak : "The Lord is my Capital-stock : my Mind is its Pedlar". *[31]*

O my tongue, you are lured by other tastes, and so your craving is stilled not.
But one's craving goes not until one Attains to the Lord.
Only if one Drinks the Lord's Essence, does the Craving leave one forsure.
This Nectar of the Lord's Name one Attains through the Lord's Grace, when one Meets with the True Guru.
Says Nānak : "All other Cravings are stilled when one Cherishes the Lord in the Mind". *[32]*

O my body, the Lord put His Light in thee and so you came into the world :
Yea, you came into the world when the Lord Illumined thy Mind with His Light.
The Lord Himself is the Father, the Mother, who Created life to make it see the world.
But, when life, by the Guru's Grace, Knew its Reality, then it was found to be but a mere show.
Says Nānak : "So did the Lord Create the universe, and putting His Light in thee, He brought thee into being". *[33]*

My Mind is in Ecstasy, hearing that the Lord is to come into my Home.
O my mates, Sing now ye the Wedding Songs, for, my Home has now become a Temple.
Yea, Sing ever the Songs of Joy that ye are infected not by Woe or Sorrow.
And, being Attuned to the Guru's Feet, your days are Blest, and ye See thy Lord's Presence.
Then, through the Guru's Word, ye hear the Unstruck Music (of the Soul), and through the Lord's Name, enjoy ye the Lord's Essence.
Says Nānak : "This is how I Met with my Lord who is the Creator and the Cause". *[34]*

O my body, what indeed did you do, coming into the world ?
Yea, what indeed are thy achievments, O my body, since you came into the world ? **P. 922**
The Lord, who Created thee, Him you Enshrined not in the Mind.
By the Guru's Grace, the Lord came to Abide in thy Mind, and the God's Writ was Fulfilled.
Says Nānak : "This body is Approved only if it is Attuned to its Lord". *[35]*

O my eyes, the Lord put His Light in ye, so See not another without the Lord.
Yea, See not another and keep only your Lord before ye.
This world[2] that ye see is the Manifestation of the Lord : yea, it is the Lord that ye See.
When I Know this Mystery, by the Guru's Grace, I See no other than the Lord.
Says Nānak : "These eyes were Blind, but when I Met with the Guru, I began to See intuitively". *[36]*

O my ears, ye were sent out to hear only the Truth.
This is why they were made a part of the body that they hear (only) the True Word,
Hearing which one's body and mind blossom forth, and the tongue is Inebriated with its Flavour.
The Lord is Wonderous and Unfathomable, His State no one can tell.
Says Nānak : "Hear ye, O my ears, the Nectar-Name of the Lord and become Pure : for, ye were created to hear only the Lord's Truth".

---

1. ਅਮਰੁ (अमरु) : (Arabic), writ.
2. ਵਿਸੁ (विसु) : (Sans. विश्व), the universe, the world.

The Lord placed the Soul in the Cave of the body while the air made the music (of life).
And, while He made the Nine Doors manifest, the Tenth He kept hid within.
He, who was in Love with the Guru's Wisdom, unto him was opened the Tenth Door,
Wherein Rings the Lord's Name in a myriad forms; Oh, it is a Treasure whose depths one cannot fathom.
Says Nānak : "The Lord placing the Soul in the Cave of the body Caused the air to make the music (of life). *[38]*

This Eternal Song of Bliss is to be Sung in the True Home (of the Soul).
Yea, Sing this Song of Bliss in a True Home wherein the Lord is Contemplated.
O Lord, they, on whom is Thy Grace, Contemplate Thy Truth : yea, they, to whom Thou Revealest Thyself, through the Guru.
This Truth is the Overlord of all, and he alone Attains to it whom Thou Blessest.
Says Nānak : "Sing ye this Eternal Song of Bliss in the True Home (of thy Soul)". *[39]*

Hear ye this Song of Bliss, O Fortunate ones, that all the Longings of your heart are Fulfilled,
And ye Attain to the Transcendent Lord, and your Woes are dispelled ;
And ye are rid of all the Maladies and Sorrows, hearing the True Word :
And ye, O Saints, my mates, are in Ecstasy, when the Perfect Guru Reveals it unto ye.
Both the hearers and the utterers become Pure, and they See the All-pervading Lord, all over.
Prays Nānak : "Repairing to the Guru's Feet, the Unstruck Melody (of the Word) Rings (in your Soul)". *[40-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali Sadd[1]

He, the One, is our Beneficent God, the Lover of His Devotees in the three worlds. **P. 923**
He is Merged in the Guru's Word and is Revealed in no other wise.
They, who Contemplate His One Name through the Guru's Word, know not of another.
Yea, through the Grace of Gurus Nānak and Angad, Amar Dās was seated on their magnificent Throne.
When the Call came from the Yond, he Merged in the Lord's Name.
For, in the world itself he, through God's Worship, had Attained to the Eternal, Moveless and Unparalleled God. *[1]*

He accepted his God's Will and he departed for the Abode of God,
And prayed he to his Lord : "O God, I pray Thee : Save Thou my Honour.
Yea, Save the Honour of Thy Devotee thiswise that he is Blest with the Name of Thee, his Immaculate Lord.
For, that alone goes along with one in the end, and destroys the terror of death".
The Lord Heard the prayer of the Guru
And, in His Mercy, United him with Himself: and everyone proclaimed, "O, Blessed be our God!" *[2]*

"Hark, O my disciples, sons, brothers : My Lord has so Willed that I go now to Meet with Him.
And I am pleased with this His Will, for, the Lord has Blest me so.
Yea, he alone is the Devotee, the Guru, the *Purusha*, who is Pleased with the Lord's Will,
And when he is United with his God, within him Rings the Unstruck Melody of Bliss.
O my kindreds, my sons, my brothers, discriminate ye thiswise and know,
That the Writ of God no one can erase : and the Guru will forsure enter into his God". *[3]*

The Guru so ordained that his kindreds be near him (towards the close of this earthly life).
And he instructed them all thus : Pray weep not for me : and he, who does so, with him I'll be pleased not.
For, a friend is in bloom when he sees a friend honoured.
Discriminate ye, and see that the Lord is going to Clothe me with the Robes (of Eternity).
The Guru, in his lifetime, hath passed on his throne to the next Guru :
So fall thou at the feet of Rām Dās, the Guru, O my disciples, sons, kindreds and brothers". *[4]*

---

1. *Lit.* the call (of death), composed by Sundar, the great grandson of Guru Amar Dās, on the latter's death. Some translators interpret stanza 5 literally and miss the real intent of the hymn. The idea here is to denounce ancient customs and not to uphold them.

In the end, the Guru said : "After me, Sing only the Song of my Detached God.
And call-in only the Lord's Saints[1] to Utter the Gospel of God[2] :
Yea, Utter only the Lord's Gospel, hear only the Lord's Name, and carry me in the hearse of the Lord's Love.
And, offer my earthly remains to the God's Sea : let these be the last rites[3] ye perform for me".
The Lord was Pleased with what the Guru spake and he Met with Him, the Wise Purusha,
And anointed he Rām Dās of the Sodhi clan as the Guru, blessing him with the standard of the True Word. *[5]*
As spake the Guru, so his followers followed,
And Mohri, his son, came forward first and fell at the feet of Rām Dās. **P. 924**
Yea, he, whom the Guru had anointed, all paid obeisance to him,
And he, who out of spite, bowed not to him, he too, the True Guru, brought to his feet.
Such was the Guru's Will and so was Rām Dās Blest, this being the Eternal Writ of God.
Says Sundar : "Hark, O ye Saints, this is how the whole world repaired to the Guru's Feet". *[6–1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Chhant

My Friend, my Friend, how near is my God, my Friend !
My Beloved, My Beloved, I've Seen my Beloved with mine own Eyes.
Yea, I've Seen Him, my Sweet-heart, my Love, with mine Eyes, reclining on the Couch of every heart.
He is so much with every one and yet one finds Him not, nor knows His Taste[4].
Intoxicated with Māyā, one indulges in vain prattle, and siding with Illusion, one finds not one's God.
Says Nānak : "Without the Guru, one knows not that our Lord, our (only) Friend, is so near unto us. *[1]*
My God, my Lord, is the Mainstay of my vital-breath.
Beneficent and Merciful and Compassionate is the Lord, my God.
Infinite and Boundless is my Munificent God, Embellishing every heart with His Presence.
But Māyā, His Slave, is so powerful that she has bewitched all.
He, whom the Lord Saves, has the speech of Truth, Reflecting on the Guru's Word.
Says Nānak : "He, whom the Lord Loves, alone Loves his Lord". *[2]*
I have the pride only of my Lord, my only God :
Yea, our Lord is All-wise, the Inner-knower of all hearts.
He is ever Sublime, Magnificent and All-knowing, Nectar-sweet is whose Name.
And he, whose Destiny is Awake, is Inebriated with the Taste of His Love.
He alone Cantemplates and Attains to Him who leans only on Him.
Says Nānak : "Eternal is my God's Throne : and His Court is forever True". *[3]*
Hear ye the Song of Bliss : this is the Song of my God.
Yea, this is the Wedding Song of my Lord, the Unstruck Melody (of the Word).
The Unstruck Melody Rings[5] within one who is forever Blest (by God).
So Contemplate thou that God to be Fulfilled forever : for, He Cometh and Goeth not and is foreverAlive.
Thou art wholly Fulfilled and thy Thirst is quenched : through the Guru, Meet thou thy Absolute Lord.
Says Nānak : "In the Abode of my Master, one hears ever the Song of Bliss". *[4–1]*

Rāmkali M. 5

Contemplate thy God, O mind, and forsake Him not even for a while.
Yea, Wear thy God, thy Lord, on thy neck, in thy heart. **P. 925**
In thy heart, Wear thou the Prefect *Purusha*, thy Transcendent, Immaculate God,
The Destroyer of Fear, the Dispeller of Sin and Sorrow, the Redeemer of all.
The Master of the universe, *Gopāl*, *Govind*, the Master of Māyā ; Reflect on His Virtues.
Saith Nānak : "Cherish thou ever thy Lord, associating with the Saints". *[1]*

---

1. ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ (कसो गोपाल पंडित) : *lit.* the Pundit, called Kesho Gopāl, *i.e.*, the Lord of beauteous hair.
2. ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ (पड़हि पुराणु जीउ) : *lit.* read the Purānas.
3. ਪਿੰਡੁ, ਪਤਲਿ, ਕਿਰਿਆ, ਦੀਵਾ, ਫੁਲ (पिंडु, पतलि, करिआ, दीवा, फुल) : offering rice-balls (ਪਿੰਡ), on leafy bowls (ਪਤਲਿ), observance of other rites (ਕਿਰਿਆ), lighting of earthen lamps (ਦੀਵਾ), and casting of the remains (ਫੁਲੋ) of the body to the Gangā are customary among Hindus. These are denounced here.
4. ਸੁਆਉ (सुआउ) : (Sans. स्वाद:) taste, flavour.
5. ਅਗਾਜੇ (अगाजे) : (Persian, ਆਗਾਜ), to begin ; the act of manifesting.

The only Support of the Saint is the Lotus-Feet of God.
For him, the Name of the Infinite Lord is the only possession, lands and treasures.
They, who treasure the Lord's Name, Enjoy the Love of their only God.
And they Cherish with every breath the Taste, Beauty and Splendour of the Infinite Lord.
The Lord's Name destroys their Sins and dispels the *Yama's* fear : it is the only Deed of expiation.
Saith Nānak : "The Saint's only possession is God : he leans only on the Lotus-Feet of the Lord". *[2]*

O Master, countless are Thy Virtues : one knows them not.
Hearing of and seeing Thy Wonders, O Compassionate One, Thy Devotee proclaims them.
All creatures Contemplate but Thee, O Thou God of Good, the *Purusha*, the Master.
All are Thy seekers, O Thou Beneficent God, O Master of the universe, O Embodiment of Mercy !
He alone is Saintly and Wise whom Thou, our Lord, so Acceptest.
Saith Nānak : "O God, on whomsoever is Thy Mercy, to him alone Thou art Revealed". *[3]*

I am meritless and without support ; but I have sought Thy Refuge, O God.
Sacrifice am I unto the Guru who has Enshrined Thy Name in my Mind.
Yea, the Guru has Blest me with the Name and I am in Bloom, and wholly Fulfilled.
My (inner) Fire is quenched, and I am Cooled; and, after a long Separation, I've Met with my God.
I am in utter Joy and Poise, Singing the Lord's Meritorious Song of Immense Bliss.
Saith Nānak : "I have Attained to the Lord's Name by the Guru's Grace". *[4-2]*

Rāmkali M. 5

Let the Unstruct Melody of the Word Ring within us, Singing, in the Society of the Saints, (the Lord's Praise),
And our Woes will be no more if we, through the Guru's Word, Contemplate the Lord's Name.
Let us Dwell on God's Name and suck-in its Nectar and Contemplate it, night and day.
If we stick to the Lotus-Feet of the Lord, we attain to a myriad boons like Yoga, and become compassionate (to all life).
The Loving Adoration of the Beneficent God Dispels all our Sorrows.
Says Nānak : "One Swims across the Sea (of Material Existence), Contemplating the Master, the Man-lion, our God". *[1]*

Thy Contemplation, O Lord, Merges one in the Ocean of Peace, so Thy Devotees Sing ever Thy Praise.
Repairing to the Guru's Feet, one gathers Peace and is ever in Bliss.
Attaining to the Treasure of Bliss, our Woes are past : and the Lord, in His Mercy, Saves us ;
And one repairs to the Lord's Feet and one's Fear and Doubt Dispelled one Utters the Lord's Name with the tongue.
Then, one Cherishes the One alone, Sings of the One alone and Sees the One alone.
Says Nānak : "My God is Merciful to me, and I attain to the Perfect Guru". *[2]*

Let us meet with the Lord's Saints and hear from them the Lord's Praise. **P. 926**
Yea, Compassionate is our Lord, *Dāmodara*, Master of Lakshmi ; of His Virtues, one can find not the end.
Beneficent is He, the Dispeller of Sorrow, and our only Refuge.
Contemplating His Name, our vile Sins, Sorrows and Desires[1] are past.
O God, all life belongs to Thee : Bless me with Thy Mercy that I become the Dust to be treaded over by all.
Says Nānak : "O Lord, be Merciful, that I live, Contemplating Thy Name". *[3]*

The Lord Saves His Devotees, offering them the Refuge of His Feet :
And the Devotee Dwells ever on his God and Contemplates only the Lord's Name.
And so Contemplating, he Swims across the Sea of Material Existence, and cease his comings and goings,
And then he is ever in Bliss and Peace and loves he the Lord's Will.
All his Desires are fulfilled and he Meets with the Perfect Guru
Says Nānak : "When the Lord of Himself Unites us with Himself, one is no more in Pain". *[4-3]*

1. ਮੋਹ (मोह) : (Sans. मोह), *lit.* ignorance, infatuation; the term is specially applied to that spiritual ignorance and infatuation by which men are led to believe in the reality of worldly objects and to addict themselves to mundane and sensual enjoyments.

Rāmkali M. 5 : Chhant

Shaloka

Entering into the Refuge of the Lord's Lotus-Feet, let us Sing the Blissful Song of the Lord's Praise.
Nānak : if one Contemplates one's God, one's Woes are past. *[1]*

Chhant

The Lord Dispels our Woes : yea, there is not another without Him.
So let us ever Contemplate our God who Pervades the waters, the earth and the interspace.
Let us forsake not our All-pervading Lord even for the twinkling of the eye.
Blessed is the day when one repairs to the Guru's Feet, and treasures the All-virtuous God.
So the Servant should ever Serve, for, that alone happens what the Lord Wills.
Unto that Giver of Bliss, Nānak is a Sacrifice and his body and Mind are Illumined. *[1]*

Shaloka

Contemplating thy God, thy body and Mind are in Bloom, and the thought of the Other is dispelled from within thee.
So Nānak leans only on his God, for, God is the only Dispeller of Sorrow. *[1]*

Chhant

My Compassionate Lord has cut asunder my Fetters of Fear,
And now I Sing ever His Praise, for, our God, the Support of the supportless, Sustains all.
Eternal is the *Purusha :* with His Love alone I am Imbued.
When I placed my Hands and my Forehead on His Feet, He United me with Himself, and I became eternally Awake.
To Him alone belong our body and Soul, our mansions and possessions, our beauty and form.
Nānak is ever a Sacrifice unto his Lord, for He Sustains all life. *[2]*

Shaloka

My tongue Utters (only) the Lord's Name : it Utters only the Lord's Praise.
Nānak leans on the Support of his only God, for, He alone Saves him in the end. *[1]*

Chhant

Cling to the Skirt of the One who Saves all :
Contemplate thy Compassionate God in the Society of the Saints, abandoning the lead of thy (egocentric) mind.
Surrender thy life to Him, and seek but His Refuge : lean only on the Master of the earth.
And, in the Society of His Saints, be Imbued with the Love of His Name that you Cross the Sea of Material Existence. **P. 929**
You are rid of the Pain of 'coming-and-going' and are stained not (with Sin).
Nānak is a Sacrifice unto that Perfect *Purusha* who, our Groom, Stays eternally and forever. *[3]*

Shaloka

The Lord Blesses us with *Dharma*, worldly affluence, sense-pleasures and Emancipation.
Yea, he for whom it so Writ in his Destiny, all his Desires are fulfilled. *[1]*

Chhant

I am wholly Fulfilled, Meeting with my Immaculate God, the King.
O Blessed ones, there is Bliss in my Home, for, the Lord has become Manifest in my Self[1].
Such were the Deeds I sowed in the past that they sprouted with the Lord Coming into me : O, how can I acclaim this state (of Unitive Experience).
Infinite and Perfect is my God, the Giver of Bliss and Poise : O, how is my tongue to Praise Him ?
Of Himself He United me with Himself, and took me into His Loving Embrace : without Him, there is no place for me to go to
Nānak is ever a Sacrifice unto his Creator-Lord who Pervades all, all over. *[4-4]*

1. *Lit.* home.

Rāg Rāmkali, M. 5

O my mates. Sing. yea, Dance[1] the Song of Bliss, and Contemplate the one God.
Serve your True Guru and ye reap the fruit of your heart's Desire.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 5 : Ruti

Shaloka

I salute my God, my Transcendent Lord, and seek the Dust of the Saint's Feet.
And overcoming my selfhood, I Contemplate Him who Pervades all. *[1]*
My God is the Dispeller of Sin[2], the Destroyer of Fear, the Ocean of Peace, the Lord of all.
Compassionate to the poor, the Killer of Pain ; Him, O Nānak, Contemplate thou. *[2]*

Chhant

O Fortunate ones, Sing ye the Lord's Praise, by God's Grace.
Blessed is the season, the month, the occasion, the hour, when one Sings the Lord's Praise.
Blessed are they who are Imbued with the Love of the Lord's Praise, and who Dwell upon Him single-mindedly.
Fulfilled are they forsooth who Attain to their God.
The Lord Destroys all our Sins, and no other act of piety or charity equals the Contemplation of the Lord.
Says Nānak : "I live by Dwelling on God and then cease my 'comings-and-goings'. *[1]*

Shaloka

Of infinite, unfathomable worth is the effort which one makes to Bow to the Lord's Lotus-Feet :
Yea, that speech alone is pleasing to our God which leans only on the Lord's Name. *[1]*
O friend, seek the Refuge of the Saints and Contemplate thy Infinite Master.
For thy dry wood blossoms forth, Dwelling on thy God. *[2]*

Chhant

As is nature in full bloom in the months of *Chaitra* and *Vaisākha*,
So are our mind, body and the vital breath, when we Meet with our Lord, the God.
When our Eternal Lord Abides within us, we are in Bliss, and the lotus of the heart flowers, Dwelling on His Lotus-Feet : **P. 928**

Yea, our Lord is Beauteous and Wise and of Priceless Virtue.
By Good Fortune, we Attain to Him and eradicate our Sorrows, and our Hopes are fulfilled.
Says Nānak : "O God, when I seek Thy Refuge, the fear of the *Yama* is dispelled from within me". *[2]*

Shaloka

My wanderings ceased not without repairing to the Saint's Feet, notwithstanding the deeds I did.
For, I was Bound by the subtle Bonds of Māyā, as was the Writ of my deeds[3]. *[1]*
Our God Unites and Separates all in His Will :
Infinite is His Glory : So Nānak seeks His Refuge. *[2]*

---

1. ਰਣਝੁਣਨੜਾ (रणझुंझनड़ा) : (Sans. रणत्कार, a rattling, clinking or jingling sound ; झनत्कार, jingling, tinkling or clinking, as of metallic ornaments).
2. ਕਿਲਵਿਖ (किलविख) : (Sans. किल्विषम्), sin; a fault; offence, injury, guilt; a disease, sickness.
3. *Lit.* karma.

Chhant

Hard it is to bear the heat of *Jeyastha* and *Asārha* in summer :
So is Separation from the Lord when the Bride Sees not her Groom.
Yea, the Lord Seems not and she Dies in His Separation, cheated by her Ego.
And she Writhes like fish out of water, attached to Māyā, and Estranged (from God).
She commits Sins and so is fear-ridden, and her the *Yama* reprimands[1].
Says Nānak : "O God, I seek Thy Refuge : fulfil my Task Thou, O Fulfiller of all". *[3]*

Shaloka

I am devoted in Faith to my Love : I can live not without Him even for a while :
Yea, He ever Permeates my body and mind, all-too-spontaneously. *[1]*
He, who has been my Friend, birth after birth, took me by the Hand and Owned me as His very Own.
Yea, He enabled me to Serve at His Feet, for, I Cherished His Love in the Mind. *[2]*

Chhant

Blessed is the rainy season of *Shrāvana* and *Bhadon*, when one is in utter joy.
The low clouds open their hearts out, and fill the seas and the earth, as fragrance[2] fills (the flowers).
The Lord Pervades all places and with the Treasures of His Name, all hearts[3] are filled.
So, Contemplate that Master, the Inner-knower, that all thy generations are Saved.
Awakened to His Love, I was defiled not by Sin, for, our God is Compassionate and Ever-forgiving.
Prays Nānak : "I've Attained to my Lord whose Love I've always Cherished". *[4]*

Shaloka

I Thirst for Thee, O God : when shall I Meet with Thee ?
Is there a Friend, a Saint, God's Own, who'll take me to my Lord ? *[1]*
Without Seeing Him, I am comforted not : nay, I can live not even for a moment.
O God, I have entered the Refuge of Thy Saints : Fulfil me Thou. *[2]*

Chhant

The cold season has spread out its awnings : in the (cool) months of *Asuja* and *Kārtika*, I crave for my God :
And I search all over that I may See the Vision of the Lord of Virtue.
Without God, one attains not Peace, and cursed are all one's embellishments, necklaces and bracelets :
And howsoever beauteous and wise and all-knowing is the Bride, she's like a body without breath.
I look out here and there, and in all the ten directions, for, I crave to See my Spouse..
Prays Nānak : "(O Guru), be Merciful and Unite me with my God, the Treasure of Virtues". *[5]*

Shaloka

My (inner) Fire is quenched, my body and mind are in cool comfort. **P. 929**
Says Nānak : "I've Met with my Perfect God and banished is the Illusion of the Other". *[1]*
The God sends out His Saints to the earth to Reveal His nearness to man[4].
Says Nānak : "Our Fears and Doubts are dispelled, Uttering (the Name of) the All-filling Lord". *[2]*

Chhant

The season is moon-cooled[5] : the Lord has become Manifest in the months of *Maghara* and *Poha*.
My Craving is stilled, Seeing the Vision of God, and the Illusion of Māyā, from within me, is dispelled.
All my Desires are fulfilled, entering into His Presence, and I Serve at His Feet, like a bond-slave.
And now all my necklaces and bejewelled chains and other embellishments consist in Hymning the Praise of the Unfathomable, Mysterious God.
I seek the Loving Adoration of my God, and now the *Yama* has no terror for me.
Says Nānak : "The Lord, of Himself, has United me with Himself, and there is no Separation for me from my Love any more". *[6]*

---

1. ਸਾਸਨ (शासन) : (Sans. शास्), to punish, chastise, correct.
2. ਮਕਰੰਦ (मकरंद) : (Sans. मकरंद), the honey of flower, juice.
3. *Lit.* homes.
4. ਹਮ ਤੁਮ (हम तुम) : (Persian ਹਮਾ ਸ਼ੁਮਾ), we and you, *i.e.* people.
5. The cold season.

Shaloka

The Bride has Attained to her Spouse and wavers no more in her faith.
Says Nānak : "Meeting with the Saints, the Lord has become Manifest in my very Home". *[1]*
Myriads of Joys and immese Bliss, Festivities[1] and sweet Melodies, I Enjoy, Uniting with my Loved Groom :
Yea, I attain unto my heart's Desire, Uttering the Lord's Name. *[2]*

Chhant

The snow-bound season is pleasing to my mind ; how meritorious are the months of *Māgha* and *Phaguna*,
Sing ye, O my Mates, the Wedding Songs of Bliss, for, my Lord, the God, has Entered into my Home.
Yea, my Spouse has come to Illumine my Home and to Bedeck my Mind's Bridal Couch.
And Seeing His Vision, my Mind is Bewitched, and all the woods and glades are in bloom.
Meeting with my Master, I am wholly Fulfilled, and my Mind Contemplates the Pure white *Mantram* of God.
Prays Nānak : "Dance with Joy, O my Mates ; for, I've Met with my Master and Lord". *[7]*

Shaloka

The Saints are the Friends of the Soul : they Ferry us across the Sea of Material Existence.
They are the highest of the high, for, they Cherish the Lord's Name. *[1]*
They, who Know, Swim Across : they are the only Chivalrous beings.
Nānak is a Sacrifice unto them ; for, Contemplating their God, they land on the far Shore[2] (of Eternal Life). *[2]*

Chhant

The Lord's Feet are the most Sublime : Enshrining them (in the mind,) all one's Woes are dispelled.
And cease one's 'comings-and-goings', and all other Maladies, and the Lord's Loving Adoration dawns upon one's Mind.
One is Imbued with God's Love, Inebriated with Equipoise, and one abandons not God even for a while.
And, one sheds one's self-hood, and enters into the Refuge of the Meritorious Lord of the universe.
The Lord is the Treasure of Virtues, the Enjoyer of Lakshmi[3], the Primordial Master ; I greet Him ever.
Prays Nānak : "O God, be Merciful, O Thou, who art ever the same in every Age". *[8-1-6-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1 : Dakhani Onkār

Onkār is He who Created Brahmā ;
Yea, Brahmā, who treasured God in his Mind.
Onkār is He who Created the mountains, the *Yugas*.
Onkār is He who Created the Vedas. **P. 930**
Onkār is He who, through the Word, Emancipated all.
Onkār is He through whom the God-men were Saved.
Hear ye the meaning of the Word "*Aum*"
Which, indeed, is the Essence of the three worlds. *[1]*
O Pandit, why writest thou of strife and involvement ?
Pray, write only the God's Name, by the Guru's Grace. *[1-Pause]*

Sassa

The whole world the God created spontaneously and Permeated the three worlds with His Light.
Through the Guru is the 'Thing' Attained and one picks at the Pearls.
If one understands and knows the One True Lord within,
And Sees Him, by the Guru's Grace, and Cherishes the Truth, one knows that, without the True One, the world is but an illusion. *[2]*

---

1. ਕੋਡ (कोड) : (Sans. कौतुकम्), festivity, gaiety.
2. ਤੀਰ (तीर) : (Sans. तीरम्), a shore, bank.
3. ਸ੍ਰੀਰੰਗ (श्रीरंग) : an epitnet of Vishnu.

Dhadha

If one Cherishes Dharma, the Divine Law, in the Abode of the Saints[1], it brings one Merit and one's Mind is comforted.
When one's Countenance is anointed with the Dust (of the Saints' Feet), one's Iron is transmuted into Gold.
Blessed is He, the Support of the earth, the Beginningless He, whose Speech is Perfect and True;
But Knows only He His Own State, or[2] the Perfect Guru. *[3]*

Loving the Other, one loses Wisdom: wasted by Ego, one likes Poison.
He who loves not[3] the Lord's Praise, loses his Poise.
But if one loves the Guru's True Utterance, one Drinks Nectar, and one's body and Mind like the Lord's Truth.
Yea, the Guru himself Blesses one with the Nectar-word. *[4]*

Everyone says, 'He is One,' but each one is afflicted by Ego:
But he who Knows the One God within and without, he Sees the Lord's Presence.
The Lord is near: think Him not afar: He alone Permeates the whole world.
The Lord is One alone and there is not another; yea, the One alone Permeates the whole world. *[5]*

How is one to Treasure this Creator-Lord who has no parallel, nor can be seized.
For, one, who is lured away by Māyā, gathers the potion of Illusion.
He, who is bound to Greed, is Wasted away, and Grieves both here and Hereafter.
But if one Serves the One alone, one is Emancipated, and cease one's comings and goings. *[6]*

The One God is in all ways, all forms, all colours:
Yea, He is the One, who Works[4] through air, water and fire.
The one Soul[5] wanders through all the three worlds:
And, if one Realises the One God, one is Blest with Honour.
One should gather Wisdom and abide in a state of Equipoise.
Yea, rare's the one who Attains to the One God, by the Guru's Grace.
He, who is Blest by His Grace, He attains Bliss.
And he Utters (the Truth), through the Guru's Word. *[7]*

The one Light of God lights the earth and the seas[6]:
In all the three worlds is He, the Guru, our God.
He Manifests Himself through His Light[7];
And when He Blesses one, one comes back to one's Home.
And then the Nectar rains upon one's Mind incessantly;
And the Sublime Word Embellishes one.
He, who Knows the Essence of the One God,
He himself verily is the Creator-Lord. *[8]*

When rises the Sun (of Wisdom). one slays (the five) Demons:
(For), then, one looks Upwards and Reflects on the Word.
And one Sees the One Lord in the three worlds above, in the beginning and at the end:
Yea, the Lord Himself Does, Utters and Hears all,
And Blesses us He, the Creator-Lord, with body and Mind. **P. 931**
So one must keep that Creator-Lord in the Mind and the mouth:
For He is the Life of all life, and without Him, there is not another.
Nānak: Imbued with the Lord's Name, one Attains Honour. *[9]*

---

1. ਧਰਮਾਪੁਰਿ (धरमापूरि) : *lit.* in the abode of righteousness.
2. ਕੈ (कै) : or.
3. ਬਾਦ (बाद) : *i.e.* considers the relish of the Guru's Word to be vain.
4. ਅਸਰੂਪੁ (असरूपु)=ਸਰੂਪ : (Sans. स्वरूप), similar, like; handsome, pleasing; learned, wise.
5. ਭਵਰੁ (भवरु) : (Sans. भ्रमर :), *lit.* a large black-bee; a lover, gallant, libertine.
6. ਊਰਮ ਧੂਰਮ (ऊरम धूरम) : (Sans. ऊर्मि, a wave : धूलि, dust),
7. ਊਗਵਿਆ (ऊगविआ)=ਉਗਣਾ : to grow, spring (as plants); to rise (as the moon).

He, who lovingly Adores his Lord, the God,
He Wins the battle of life and Conquers his mind.
Night and day, he is Imbued with the Love (of God),
And knows the One Lord in the three worlds and the four ages ;
And becomes he like the One whom he Knows.
And becomes Pure he, and his body is Sanctified,
Then God within him Remains ever in Bloom :
(For), within him is the (Guru's) Word and he is Attuned to the (Lord's) Truth. *[10]*

Do not be cross with thy God, and Drink-in His Nectar ; for, one lives not ever in the world.
Neither kings nor beggars would remain : they all come and go, age after age,
Though everyone says he'll live for ever. Then, to whom shall I go to vent my grief?
Only the One Name of God is eternally efficacious[1] : this is the wise instruction of the Guru. *[11]*

I've cast off my Veil : the values of the world haunt me no more.
My Ignorance, the 'mother-in-law', has lost her moorings, and no more is her sway over my head.
My Spouse, the Embodiment of Love, has Called me to Himself in His Joy[2], and in my Mind is Bliss and the Word.
Yea, I am Inebriated with the Love of my Lord and have become Care-free, by the Guru's Grace. *[12]*

Reap thou the Profit of the Lord's Name :yea, Contemplate this Jewel, the Essence ;
For, Greed and Ego are of no avail to thee.
Slander no one, nor incite, nor provoke another :
For, the Egocentric, who goes this way, is Blind and Ignorant.
One comes into the world to reap some Profit,
But one becomes a Slave here and is beguiled by Māyā.
The Profit is of the Lord's Name, the Capital-stock of Faith.
Which if one earns, one is Truly Honoured by God, the True King. *[13]*

The world taskes to the *Yama's* path and is thus wasted away :
And no one is powerful enough to hold the march of Māyā[3].
If Māyā[4] visits the house even of a low wretch,
To him too pay homage both (rich and poor).
If one has riches, his ignorance is termed wisdom,
But hark, without Devotion to the Lord, the world is stark mad.
He, the One Lord Permeates all beings,
But Manifests He to the one on whom is His Grace. *[14]*

He Works through all ages : He hates none,
Nor involved is He in strife, nor comes, nor goes.
Whatever seems reflects only Him, thy God.
Yea, Creates He all and Establishes all He, alone.
Himself is He beyond Comprehension of sense-faculties : the world[5] is involved is Strife.
To See Him alone as the Life of all life: this is the Way of True Yoga.
Do this pious Deed and you gather Bliss and Truth.
For how can one, bereft of the Lord's Name, be Emancipated ? *[15]*

Without the Lord's Name, even the body hurts[6].
So why not Attain to the Name that thy mind's Pain is stilled ?
Thou, like a wayfarer, comest and goest ;
But what hast thou brought with thee, what takest thou out (into the Yond) ?
Without the (Lord's) Name, one loses ever and at all places.
It is only when God makes one Realise Him that one reaps the Profit.
It is only the (knowing) Trader who Deals in Truth:
For, he knows that, bereft of the Lord's Name, one is Honoured not truly. *[16]*

---

1. ਨਿਰੋਧਰੁ (निरोधरु) : (Sans. निरुद्धार), the effect of which cannot be eradicated.
2. ਰਲੀ ਸਿਉ (रली सिउ) : with joy (ਰਲੀ).
3. ਆਈ (आई) : Māyā
4. ਆਥਿ (आथि) : (Sans. अर्थ) *lit.* wealth, riches, money.
5. ਲੋਈ (लोई) = ਲੋਕ : people.
6. ਵੇਰੋਧ (वेराधु) : is also translated as without check.

He alone is Wise who Contemplates Virtue,
For, through Virtue is Wisdom attained.
Rare is the one who Blesses one with Virtue :
Yea, the True Deed is to Reflect on the Guru's Wisdom.
One can evaluate not the Lord who is Unfathomable and Unperceivable
And, one Meets with Him if He Unites one with Himself.
The Meritorious Bride Cherishes ever the (Lord's) Merits.
Nānak : One Meets with one's God, the Friend, through the Guru's Word. *[17]*

P. 932

Wrath and Lust destroy the body
As flux melts the gold.
Yea, if the Gold is tested on the touchstone and in fire,
Then it looks beauteous in the hands of the Smith.
The world is like the quadruped ; and Ego is the butcher;
The Lord, Creating the Creation, has left it free to do as it wills.
He alone Knows the Value (of His Wondrous Creation) who Created it :
What else can one say ; for, one can say not a thing.

After a hectic search does one Drink the Lord's Nectar.
When the Mind adopts the way of Compassion and the Guru Blesses one (with the Nectar- Name).
Then everyone calls one True ;
And one rings True, like a jewel, throughout the ages.
Man eats, drinks and dies, but Knows not ;
But one Dies (to the self) instaneously, if one Realises the Word.
Then, one's mind is held, and one likes this Death ;
And, by the Guru's Grace, one Realises the Lord's Name. *[18]*

When God, the All-pervading Lord, rises in the mind's firmament,
One Sings the Lord's Praise and abides in the Peace of Poise.
And then one comes not, nor goes,
And, by the Guru's Grace, one is Attuned to God.
Our All-pervading[1] God is Infinite, Eternal and Self-dependent.
Yea, to Attune one's Mind to Him, is the Meritorious[2] trance.
Cherishing the Lord's Name, one is cast not into the womb.
Yea, the Essence is in the Guru's Way ; for, all other ways are bereft of the (Lord's) Name. *[20]*

I've wandered through myriads of forms :
Yea, countless are the births[3] I have passed through.
Now I was a mother, now father, now daughter, now son,
Now a guru, now a disciple,
But I was Emancipated not through the false gurus.
The Groom is one, but the Brides are many,
And the God-conscious being lives and dies in the Lord's Will.
I've searched in all directions, but found the Lord in my very Home,
And have Met with Him, for, the Guru led me on to Him. *[21]*

The God-man Sings (only of God), Utters (only of God) ;
Yea, he evaluates (only the Lord) and makes others evaluate (Him alone).
Yea, the God-man comes and goes at his will.
For, He has destroyed his Sins and the Soil (of the mind).
For the God-man, Contemplation of the Word is the *Nāda* and the *Veda* :
Yea, this alone for him is Ablution and the way of works.
The (Guru's) Word for him is the Essence and the Nectar.
Says Nānak, "The God-man is forsure Emancipated (thus)". *[22]*

---

1. ਗਗਨੁ (गगनु) : *lit.* the sky.
2. ਸਗੋਨੀ (सगोनी) ; meritorious.
3. ਜਾਤਿ (जाति) : (Sans. जाति :), birth, production ; the form of existence fixed by birth.

The mind is mercurial : it is held not,
And surreptitiously it eats the green shoots (of Evil).
If one Cherishes the Lorus-Feet (of God) in the Mind,
One lives eternally, and abides ever in Consciousness.
Everyone is ridden with Care :
And he alone is Care free who Cherishes the One God.
If one is Imbued with the Lord's Name,
One is Emancipated, and one goes to one's Home with Honour. *[23]*

When the body is destroyed, the knot that ties together the limbs is loosed.
Yea, see around and find that the world is but an illusion[1].
But he, to whom shade and sunshine seem alike,
Is Emancipated and his Bonds are loosed.
Māyā is an emptiness but the world in it is involved :
(For), such is the Writ of the Eternal Lord.
Beauty is wasted away, for, over our heads hangs Death ;
And the body is broken and (floats loose) like the film upon water. *[24]*

P. 933

The One Lord Pervades the three worlds.
He is the only Beneficent God, age after age : yea, there is not another.
And as is His Will, so does He Keep us all.
I seek but to Praise Him, for, He Blesses us with Honour and Glory.
I keep Awake (to Thee) if such by Thy Will, O God.
And when Thou Unitest me with Thyself, I Merge in Thee.
O Lord of the universe, I proclaim Thy Victory ever.
Yea, through the Guru's Instruction, one Meets with Thee, our only[2] God forsure[3]. *[25]*

Why should I involve myself in the Strife of the world?
But, when I see my craziness[4], I grieve immensely.
One is born and then one dies, but seeks not the Eternal Life.
And one comes and goes, and becomes hopeless, losing all hope.
One grieves and strives endlessly and then mixes with the dust,
But, one Sings not the Lord's Praise, nor smothers Death.
One attains the Nine Treasures through the Lord's Name.
Yea, the Lord Himself Blesses us with these, all-too-spontaneously. *[26]*

One speaks Wisdom and Realises it too :
Yea, he Knows the Truth and he Sees it intuitively.
The Instruction of the Guru he makes a part of his being,
And becomes Immaculate and Loves the True One.
The Guru's Ocean is brimful with Jewels.
And inexhaustible[5] therein is the pearly Treasure of Truth.
So follow thou the Instruction of the Guru :
And run not after his Deeds (which are incomprehensible).
So, through the Guru's Wisdom, dost thou Merge in Truth. *[27]*

---

1. ਛੇ ਆਨਿਤ (छे आनित)=ਛੈ-ਅਨਿਤ : (Sans. क्षय, universal destruction, अनित्य, transient).
2. ਇਕੀਸ (इकीस)=ਇਕ ਈਸ਼ਵਰ : One God.
3. ਬੀਸ (बीस)=ਬੀਸ ਵਿਸਵੇ : verily, no doubt. Biswā is an Indian measure. Twenty Biswās make one Kanāl, hence full measure.
4. ਪਰਮਾਦੁ (परमादु) : (Sans. प्रमाद :), carelessness ; insanity ; blunder ; an accident, calamity.
5. ਅਥੋਟ (अखोट) ਅਖੁਟ : inexhaustible.

If one challenges[1] the Lord's Will, one's love breaks :
If one pulls the arm both ways, the arm breaks
Thy love breaks also if thy speech is sour :
For, thy God[2] Forsakes the Bride of evil intent.
If the knot is loosed, it is tightened up again through Wisdom.
So Fulfil thyself through the Guru's Word.
Earn the Profit of Truth that thou losest not,
And thou Attainest to thy Great[3] God who Pervades the three worlds. *[28]*

Hold thy mind and keep it in its place :
The world is destroyed through Strife and regrets, falling in error.
The Spouse is One : the seekers are all His Brides,
But the deceitful one changes many robes (to please Him in vain).
(When) the Lord stops the Bride from venturing into another's home,
She is Ushered into the Lord's Presence without let or hindrance.
She is Embellished with the Word, and loves the Truth :
And she, the True Bride, the Lord Owns as His very Own. *[29]*

When the mind wavers, the Robes that Embellish are torn off.
Whoever, pray, has ever found Peace in jealousy ? Yea, without the God's Fear, the whole flock is wasted away.
If, fearing (the world's) Evil the Bride lies prostrate in her own Home, the Wise Lord Sees,
And, through the Guru, stills her fear, and Uttering the Name, she becomes fear-free.
When I abided on the mound (of Ego), intense was my Craving, but when I Saw (Truly), I Saw so near the Lord's Presence.
And accepting (the validity of the) Word, I stilled my Thirst ; and I filled my Soul with the Lord's Nectar.
Everyone prays : "Give, O God, give !" : but He Gives to whomsoever He Pleages.
Yea, He Gives, through the Guru's Door, who quenches our Thirst". *[30]*

I searched my God all through, but I fell on the banks[4] (of the life's river.)
Yea, the ones with heavy hearts fell, while those with light hearts were Ferried Across.
That Eternal, Immeasurable Lord them Meets : O, I am a Sacrifice unto them !
Anointed with the Dust of their Feet, one is Emancipated : yea, one meets them in the Society of the Saints.
I've surrendered my mind (to my God) through the Guru, and Received the Immaculate Name.
Yea, he who Blesses me with the Name, I am a Sacrifice unto him. **P. 934**
He, who Establishes all, also Destroys, for without Him, there is not another.
If I Cherish Him, by the Guru's Grace, I come not to Grief. *[31]*

Whose Skirt shall I hold ? For, there is, nor was, any but the Lord.
We are wasted away, coming and going, and are afflicted with the malady of Duality.
They, who are bereft of the Lord's Name, fall like the wall of sand.
O, how are we to be Released without the Name ? Thiswise one falls into Hell.
Then, why should one make a count of the Countless True Lord ?
The Unwise one is without Knowledge, but without the Guru, how can one gather Knowledge ?
The Separated Souls are like the broken chords of the rebeck,
But them too the Lord Unites with Himself by making their Destiny Awake. *[32]*

The body is the Tree, the mind the Bird; the five knowing faculties are the (other) birds.
They, Uniting with God, partake of His Essence, and so are trapped not.
They, who fly fast[5] seeing the Feed (of Desire),
Their Wings are clipped and they fall into the Trap of immense Sin.
How can one be Released ? The Jewel of the Lord, the Embodiment of Virtue, is Met with by great, good Destiny.
If He, our God, us Emancipates, we are Emancipated ; for, He is the Master on High :
Yea, it is by the Guru's Grace that we are Redeemed, when He, the Lord, is in Mercy.
For, the Glory is in His Own Hands and He Blesses with it whomsoever He Pleases. *[33]*

---

1. ਸਹੀ (सही)=ਸਾਹਮਣੇ : facing, before.
2. ਢੋਲਿ (ढोलि) (Dingal ਢੋਲੋ), husband.
3. ਮੋਟਾ (मोटा) : *lit.* fat, corpulent.
4. ਕਰਾਰਿ (करारि)=ਕਗਾਰਿ : on the high bank of a river.
5. ਬੇਗੁਲ (बेगुल)=ਵੇਗਵਾਨ : swift, rapid.

The Soul, when it loses its moorings, is atremble.
Yea, the only Glory-giving Refuge is of the True Lord's which if one Enters, one loses not.
Eternal are only the God and the Guru and the True Wisdom.
O Master of the seers and the adepts, O God, Thou art the (only) Support of the supportless.
Thou Pervadest all places and the interspace ; Thou art our Beneficent God.
Wheresoever I See, I See Thee alone, O my Infinite and Boundless Lord !
Yea, Thou Fillest all, all over ; it is through the Guru's Word that one Reflects on Thee.
Unasked, Thou Givest ; O Thou Great, Unfathomable Lord, whose end one knows not. *[34]*

Thou Createst and Supportest all : Thou art the Embodiment of Mercy, Charity and Compassion.
If Thou art Merciful, Thou Unitest me with Thyself ; and in a moment Destroyest and then Re-buildest.
Thou art All-wise : yea, Thou art our most Beneficent God.
Thou art the Destroyer of Poverty and Pain ; and, through the Guru, Blessest us with Wisdom and Contemplation. *[35]*

If one loses riches, one grieves ; for, the heart of the Unwise is in his possessions.
But rare is the one who treasures the Riches of Truth and Loves the Immaculate Name.
If thou hast lost thy riches, grieve not ; be Imbued with the Love of thy only God,
And surrender to Him thy body and mind, and lean only on the One Lord.
Thy strivings and outgoings then cease, and in thy Mind is the (Guru's) Word and Bliss.
And from a Sinner, thou becomest an angel, meeting with thy Guru-God.
The Thing thou hast been searching for in the woods, thou findest in thy very Home.
And by the True Guru's Grace, thou Unitest with thy Lord, and cease for thee the Pain of birth and death. *[36]*

One is Released not, doing even a myriad kinds of deeds : without inner Virtue, one is a certain prey to the *Yama*,
And one is neither here nor there, and due to one's errors, one Grieves. **P. 935**
If man neither has Wisdom nor Contemplation, neither Religion nor Concentration,
How can he Attain to the Fear-free Lord without the Name ? How can he know the Pain of Ego ?
He is tired by his effortfulness and can arrive not at his destined end which he knows not.
He has no loved friend to cry out for help.
But if he prays to his dear Lord, He Unites him with Himself.
Yea, He, who has Separated him, will also Unite him with Himself, if he loves infinitely the Guru. *[37]*

Evil is evil, but the Sinner loves it.
He carries the load of Sin : yea, he deals only in Sin.
If one sheds one's Evil and knows one's Self,
Then one Grieves not, nor is afflicted with Separation or inner Pain.
How can one ward off[1] the *Yama* and be saved from Hell ?
How can one overcome comings and goings, and one's evil that destroys ?
The mind is involved with Strife : it is ever enveloped by Desire,
Yea, without the Name, how is one Saved ? He is wasted away by Evil. *[38]*

The one who's crow-minded is trapped over and over again ;
And then he Grieves : but what can he do now ?
He is ensnared falling for the bait, but knows not :
Yea, if he Meets with the Guru, he Sees with his own Eyes.
As the fish is netted, so is man by the *Yama*.
Yea, without the Beneficent Guru, one is Emancipated not.
One comes and goes again and over again.
If one is Imbued with God's Love and is Attuned to Him,
One is Emancipated and one falls not into the trap. *[39]*

I cry out to my Soul : "Stay, O brother stay," but it turns its back.
But the Soul flies into the Yond and the body, its sister, burns itself off, stung by Pain.
The Soul comes as the Lord's Bride in the world, and longs for her Lord,
But she Meets with Him if she Serves the True Guru.
Rare is the gnostic who knows and Meets with the True Guru, through Truth,
For, the Glory is in God's Hands, and He Gives to whomsoever He Pleases.
Yea, rare is the one who Reflects on the Word :
For, the Word is of the Awakened Man and, through it, one abides in the Self. *[40]*

1. *Lit.* to deceive, cheat.

Yea, He Makes and Unmakes all as He Wills.
He Dries up the sea, then Fills it He : for, He is our Self-dependent, All-powerful Lord.
Strayed by Doubt, one becomes crazy : O, how can one be Blest without Destiny ?
The God-man holds the String of the Lord's Wisdom in his hands, and wherever then he is Led to, he goes.
Yea, Singing the Lord's Praise, one is Imbued with His Love, and then one grieves not.
If one Realises the Truth, by the Guru's Grace, one abides in one's Self,
And Crosses the tempestuous Sea (of Existence), and is Emancipated, becoming Detached in the midst of hope.
And so Realises the Self, by the Guru's Grace, and Dies while yet-alive. *[41]*

Many people become crazy after Māyā, but Māyā goes along with no one.
The Swan-soul out flies, sad at heart, and Māyā is forsaken, here[1], at this end.
The false mind is seized by the *Yama*, and one's Demerits go along with one.
Yea, if one is Blest with Merit, the mind, turning its back upon the world, Merges in its Self.
They, who are self-centred have Death in their destiny ; for, without the Name, one comes to Pain.

P. 936

All our courts and mansions and fortresses are vain, like the shadow-play.
Nānak : without the True Name, illusory is one's coming into being.
Yea, He Himself is the Embodiment of Wisdom ; He Himself is the Knowing God. *[42]*
He, who comes, also goes, though grieves he coming-and-going.
He has to pass through the eighty-four lakhs of wombs—these are neither less nor more[2] for him,
And, they alone were Saved who were Pleased with God.
Their strife was ended and their delusion ceased.
Any one, whom I see, must leave : so whom, O dear, am I to befriend,
And surrender my Soul and body and mind to him ?
O Master, Thou art the only Eternal Entity : I lean only on Thee.
When I treasure Thy Merits, my Ego is stilled : yea, Imbued with the Word, my mind realises the Pain (of Illusion). *[34]*

Neither the kings remain, nor beggars ; neither the rich[3], nor the poor.
When comes one's turn, then nothing is there to help.
Dreadful is the Path—the vast Sea, the Mountains,
And my body is afflicted by Sin : but without Merit, how am I to Enter into my Home ?
Blest with Virtue, the Virtuous Meet with God : But how am I to Meet the Virtuous ?
Yea, I must Contemplate my God within my heart and so be like Him.
One is full of errors, but virtue also abides with one ;
But, without the Guru, one sees not one's virtues so long as one Reflects not on the Word. *[44]*

The (God's) hosts have taken up their positions : they receive their wages[4] from the Lord.
And they act as is the Lord's Will and Attain to the (Eternal) Profit.
Greed and Evil they eradicate from their minds :
And in the fortress (of their bodies) they shout the Victory of their King and so they lose not ever (the Battle of life).
If one be the Servant of God and then challenges Him in the Face,
He loses his wages and is seated not on the Throne.
My beloved alone has Glory in His Hands and He Gives to whomsoever He Chooses.
Yea, of Himself He Does all : so who else is there to go to ? *[45]*

There is not another who is seated like my God on the Carpet (of Grace).
He, the Man of men, **makes** us overcome the Hell, and He is True, and True is His Name.
I've searched through woods and glades and Reflect now on Him in my own mind.
Yea, He is the Jewel of jewels : He is the Treasure of Rubies and Pearls.
If I become sublime, I Attain to my God, attuned to Him through Love with a single mind.
Nānak : one Tastes then the Essence of God, and reaps Profit for the Yonder world[5].
He, who has Created thy form, has Created the universe too.
So Dwell thou, by the Guru's Grace, on Him, thy Infinite God. *[46]*

---

1. ਆਥਿ (आथि) (Sans. अत्र), here.
2. ਉਤਾਹਿ (उताहि)=ਉਪਰ ਨੂੰ : upwards.
3. ਤੁੰਗੁ (तुंगु) : (Sans. तुंग), *lit.* high, lofty, prominent.
4. ਵਜਹੁ (वजहु) : (Arabic, ਵਜ਼ਹ), wages, pay.
5. ਪਰਥਾਇ (परथाइ)=ਪਰ-ਸਥਾਨ=ਪਰਲੋਕ : the other world.

Beauteous is my Lord, the God,
Without Him, there is not another King (of the universe).
So hear thou the (Lord's) *Mantram*[1] that thy God Comes into thee.
And, by the Guru's Grace, thou Attainest to thy Lord and strayest not ever through Doubt.
The True King is he who treasures the Capital-stock of God's Name,
He is Blessed : yea, he is a true *Gurmukh*.
Beauteous is the Guru's Word Reflecting on which one Attains to one's God. **P. 937**
And one loses one's self and stilled is one's Pain and the Bride Attains to her Spouse. *[47]*

The gold and silver one treasures, are as poison and dust.
One is renowned as rich, but Duality wastes one away.
The True one Cherishes the Truth : for, priceless is the True Name
Of the Immaculate God, whose Glory and Speech are eternally True.
O Lord, Thou art my only Friend : Thou art the Swan, Thou the Lake.
Yea, whosoever Cherishes Thee, my True God, I am a Sacrifice unto him.
Māyā and 'mine-ness' are enticing, but Know thou Him who Created these.
(For), he, who Knows his God, looks upon poison and nectar alike. *[48]*

Without Forgiveness, myriads have been wasted away.
Yea, one can keep not their count, nor know their numberless number.
He, who Knows his Spouse, his Bonds are loosed : he is Free thereafter.
And, becoming Pure through the Word, he is Blest spontaneously with Forgiveness and Truth.
Dedicate thyself to the True riches of Concentration, and then thou abidest in thy Self.
And with thy body, mind and mouth thou Dwellest on thy God : and becoming Virtuous, thy mind is comforted.
Thy Ego destroyeth thee : without God, all else[2] is Sin.
Creating all, He Filleth all with Himself, yet, our Creator-Lord is Detached and Infinite. *[49]*

No one Knows the Mystery of the Creator-Lord.
And, whatever the God Does, comes to pass.
Even for the (world's) riches, we must Dwell upon our God,
But we receive only what was Writ (by Him) in our deserts in the past.
For the riches do we thieve and serve and slave.
But, the riches forsake us soon and go not along with us.
Without the True One, one attains not Glory in the Lord's Court.
Yea, he, who Drinks the Lord's Essence, is Emancipated in the end. *[50]*

Seeing (the state of Bliss), I am wonderstruck, O friends!
For, now my 'mine-ness' is stilled and my Mind, Illumined with Wisdom, Dwells on the Word.
Necklaces and Bracelets (of works) I wore to Embellish myself,
But I attained Peace only on Attaining to my Loved God and wore I the Garland of Virtue.
Nānak : Through the Guru, one Attains to the Love of God.
Pray, who has attained Peace without God : reflect upon this and see.
Read only of God, Know Him, and Love thy only God.
Lean only on His Name and Contemplate Him, thy only Lord. *[51]*

O friend, the Writ (of God) no one can erase :
Yea, the God, who is the Creator and the Cause, and, by His Grace, walks into thee.
All Glory is in His hands : know thou this, Reflecting on the Guru's Word.
Yea, His Writ one cannot challenge : O God, take care of me as is Thy Will.
Through Thy Grace I attain Bliss, Reflecting on Thy Word.
Through Error, the Egocentric is wasted away and is Saved only when he Dwells on the Guru' Word.
He, whom one can See not, what shall one say of Him ?
Yea, Sacrifice am I unto the Guru who made me See Him within my own heart. *[52]*

---

1. ਗਰੁੜ (गरुड़) : (Sans. गारुड़), *lit.* a charm against (snake-) poison.
2. ਬੀਜਉ (बीजउ) : (Sindhi), else.

The Pandit is well-read only if he Reflects on the Word all-too-spontaneously,
And churns his Wisdom to find its Quintessence, attaining to the Lord's Name. **P. 938**
The Egocentric sells his knowledge, and Poison he earns and eats.
Yea, the Unwise Dwell not on the Word and Know naught and Realise naught. *[53]*

The Pandit is a God-man, if he instructs his followers
To Cherish the Lord's Name, in-gather the Name, and so reap the Profit (of God).
The True Wisdom is to know the Essence of the Word, through a Pure Mind.
Nānak : he alone is Wise who wears the Necklace of the Lord's Name. *[54-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1. : Siddha Goshti

The *Siddhas* sat in their Yogic postures and shouted : "Greetings be to this congregation of the Saints".

(*The Guru answered* :)

"My salutation is to the Lord, my only God, the True One, the Infinite.
"I surrender my body and mind to Him ; my head is an offering to His Altar :
"When one meets with the Guru-saint, one Attains to Truth and then spontaneously one is Blest with Glory. *[1]*
"What use is this wander-lust like a Yogi's, for, one's Purification is only through Truth :
"And without the True Word, not one is Emancipated". *[1-Pause]*

(*Said the Yogis* :)

"Who art thou ? What is thy name ? Which is thy Way ? What is thy life-object ?"

(*Said the Guru* :)

"I speak nothing but the Truth when I say that I am a Sacrifice unto the Saints".

(*Said the Yogis* :)

"Where livest thou, O boy ? Whereform art thou ; whither bound ?
"O Detached one, speak, what indeed is thy Way ?" *[2]*

(*Said the Guru* :)

"I abide eternally in the One who Pervades all hearts, and my Way is to walk in the True Guru's Will.
"I came as was the Will and will depart in His Will : I submit ever to His Will.
"Such Instruction have I received from the Guru that I consider the only eternal posture to be the Lord's.
"And, I know, by the Guru's Grace, my Self and so Merge I in Truth". *[3]*

(*Said Charpat the Yogi* :)

"The Sea of the world is considered impassable : how is then one to go Across ?
"Speak, O Nanak, the Detached one, what sayest thou to it, pray ?"

(*Said Nanak* :)

"How can one instruct the one who says that he knows (all).
"He, who considers himself having crossed the Sea (of Material Existence), how can one argue with him ? *[4]*
"As the lotus lives detached in waters, as the duck floats, care-free, on the stream,
"So does one Cross the Sea of Material Existence, his Mind Attuned to the Word.
"One lives Detached, Enshrining the One Lord in the Mind, shorn of hope, living in the midst of hope,
"And Sees what is Unperceivable and Unfathomable : of such a one Nānak is a Slave". *[5]*

(*Said the Yogis* :)

"O Master, listen thou to our prayer : we ask thee about this Verity :
"Take it not ill, but answer as to how is one to arrive at the Guru's Door ?"

(*Said the Guru* :)

"The mercurial mind is held and abides in Truth, its real Home, when the Lord's Name is one's Support.
"And one Loves the Lord truly, then the Creator-Lord Unites one with Him, of Himself." *[6]*

(*Said the Yogis* :)

"We walk detached on the world's paths[1], and abide in the woods.
"And our feed is roots and fruits : this is the wisdom that the Yogis teach. P. 939
"We bathe at the holy places and gather the fruit of Peace, and our minds are pure, unstained".
Says Loharipa, Gorakh's disciple : "This, verily, is the Way of Yoga". *[7]*

(*Said the Guru* :)

"One should Sleep not within one's Home nor without, and falter not seeing another's beauty or riches:
"And, know that without the Lord's Name, the mind is held not, nor is one's Hunger satiated.
"I see within myself the whole world mirrored, by the Guru's Grace, and I Deal with it in Truth, seated in Poise.
"And I sleep little and eat little : this is the Quintessence I've found". *[8]*

"O Yogi, let the Lord's Vision be thy coat, thy ear-rings and thy wallet :
"And Dwell thou only on the One Lord in all the twelve (sects) of Yoga, and let His only Path teach thee the Wisdom of the six Shāstras.
"If one instructs one's mind thus, one is sorrowed not again.
"If one knows thus, through the Guru, one Knows truly the Way of Yoga". *[9]*

"Let thy ear-rings be the Cherishing of the Word and stilling of thy Ego :
"And rid thyself of Lust, Wrath and Ego and be instructed in the Guru's Wisdom through His Word.
"And to See the Lord Pervading all : let this be thy wallet, thy coat.
"The Master is True, as is His Name, and He Testifies to the Truth of the Guru's Word". *[10]*

"The mind turned away (from Desire) : let this be thy begging bowl ; and thy cap, the acceptance of the attributes of the five elements[2].
"And the alertness of the body, the *Kusha*[3]-seat ; and the controlled Mind, the loin-cloth[4].
"Let Truth, Contentment and Continence by thy disciples[5]".
"Thus," says Nānak, "one Cherishes the Lord's Name, by the Guru's Grace". *[11]*

(*Said the Yogis* :)

"Who, indeed, is Unmanifest ? Who, pray, is Emancipated ?
"Who is it that is United (to Reality) form within and without ?
"Who is it that comes ; who is it that goes ?
"Pray, who is it that Pervades the three worlds ?" *[12]*

(*Said the Guru* :)

"He who Permeates all hearts is Unmanifest too : it is the God-man who is Emancipated.
"For, he is United with the Word form within and without.
"It is the Egocentric who comes and goes :
"And, it is the God-man who remains ever Merged in Truth". *[13]*

(*The Yogis asked* :)

"How is one Bound and eaten up by Māyā, the snake ?
"How does one lose ? How does one gain ?
"How does one become Pure ? How is one enveloped by Darkness ?
"He, who knows the Essence of it, is the teacher of us." *[14]*

(*Said the Guru* :)

"The Evil of the mind Binds, and then the Māyā eats one up.
"The Egocentric loses and the God-man wins.
"Meeting with the True Guru, one's Darkness is dispelled.
"And then, one's Ego is stilled and into God one Merges". *[15]*

---

1. ਹਾਟੀ ਬਾਟੀ (हाटी बाटी)=ਹੱਟੀ ਅਤੇ ਵਾਟਿਕਾ : *i.e.*, in the shop or in the wood ; as a house-holder or as a *Sanyasin*.
2. Detachedness from the sky, burning-away of soil from fire, patience from the earth, washing of impurities from water, even-handedness from air.
3. ਕੜਾਸਣੁ (कड़ासणु) : (Sans. कुशासनम्), a seat or mat of Kushā grass.
4. ਜਾਂਗੋਟੀ (जांगोटी)=ਜੰਘ-ਓਟੀ : loin-cloth.
5. *lit.* companions.

"If one holds the Mind in the seedless Trance,
"One's Mind-swan then flies not out, nor the wall (of one's body)[1] falls.
"For, then, one's true Home is the Cave of Equipoise.
"And the True Lord Loves the True one". *[16]*

(*Said the Yogis* :)

"Why then have you forsaken the home and become a recluse ?
"Why have you donned the garb of a mendicant, pray ?
"What is it that you seek to buy ?
"And, how you lead thy followers[2] Across ?" *[17]*

(*Said the Guru* :)

"I became a recluse to seek out the men of God.
"To see their vision, I've donned the mendicant's garb.
"I am out to buy Truth : for, I am the pedlar of Truth.
"It is through the God-man that I'll Ferry my fellow-men Across". *[18]*

(*Said the Yogis* :)

"How have you changed the course of your life ?
"To whom are you Attuned and for what ? **P. 940**
"How have you stilled your Desire and Hope ?
"How did you find the Light within you ?
"How is one to eat the uneatable[3] without the teeth ?
"Say, O Nānak, what, verily, is the Truth ?" *[19]*

(*Said the Guru* :)

"Being born in the Guru's Home, ceased my coming-and-going,
"And being Attuned to the Unstruck Melody (of the Word), my Mind is held.
"Through the Word have my Hope and Desire been stilled.
"Through the Guru have I found the Light within.
"When one overcomes the three Modes, one eats the uneatable[3] ;
"And then, Nānak, the Emancipator of Himself Emancipates." *[20]*

(*Said the Yogis* :)

"What have you to say about the Beginning ? Where did then the Absolute God Abide ?
"What are the ear-rings of Wisdom ? Pray, who is it that Abides in all hearts ?
"How is one to bypass the stroke of death, and enter into the Abode of Fearlessness ?
"Pray, how are man's Adversaries[4] to be overcome ?"

(*Said the Guru* :)

"By abiding in the House of Contentment and Equipoise,
"One is rid of the Vice of Ego ; Dwelling on the Guru's Word, one abides in one's Self.
"And He, who has Created the Creation, His Word if one knows, then Nānak of him is a Slave". *[21]*

(*Said the Yogis* :)

"Wherefrom has man issued, whither does he go, wherein does he Merge ?
"He, who Knows the meaning of this Mystery, him we call the Guru, the Detached one.
"How is one to attain to the indivisible Essence of the Unmanifest ? How is one to Love it through the Guru ?
"He, who Himself Creates and Hears (all), say, O Nānak, what sayest thou of Him ?"

(*Said the Guru* :)

"Man emerges from the Lord's Will : he quits in His Will ; he Merges too in the Will.
"And practises he Truth, by the Perfect Guru's Grace, and Knows the Lord's Extent and Content through the Word. *[22]*

---

1. ਕੰਧੁ (कंधु) : *lit.* wall, *i.e.*, body.
2. *Lit.* boat-load.
3. ਸਾਰੁ (सारु) : (Sans. सार), *lit.* iron. *i.e.* desires.
4. *i.e.* passions.

"As for the Beginning, one can talk only in terms of Wonder : then, the Absolute Lord Abided in Himself.
"Desirelessness[1] is the ear-ring if one Reflects on the Guru's Wisdom ; the One God alone Abides in all hearts.
"Through the Guru's Word, one Merges in Equipoise, and through Equipoise, one Attains the Essence of the Absolute.
"Then, one goes not no another path : and the one who seeks, finds.
"Wondrous is the Lord's Will and it is known only when one walks in His Will : then, one knows also the Way of the life of Truth.
One, who obliterates oneself and so becomes Detached and Enshrines Truth within, is a true Yogi". *[23]*

"From the Absolute, He, of Himself, became Manifest, the Pure One : from being Attributeless, He Endowed Himself with Attributes.
"Knowing the True Guru, one Attains to the Highest State (of Bliss) and Merges in the True Word.
"When one Knows the One alone as True and obliterates Ego and the sense of Otherness.
"One becomes a Yogi and Knows the Guru's Word, and within one flowers the Lotus which Illumines one.
"When one Dies to the self, one becomes a Know-all, and Knows, within, the All-merciful God.
"He alone attains Glory who Sees himself in all Life". *[24]*

"The God man Emerges from Truth and Merges in Truth too ; he, who is Pure, is identified with Truth.
"The False ones come into the world, but get no Refuge, and leaning on the Other, they come and go.
"It is through the Guru's Word that one's Transmigration ends, for the Lord Himself Sees and Blesses (such a one).
"When the Malady of Attachment to the Other afflicts one, one abandons one's God, the Cure-all.

P. 941

"But, he alone Knows whom the God **makes** thus to Know : he, forsooth, is Emancipated through the Guru's Word".
Says Nānak, "The **lone** Emancipator Saves us all, and rids us of Ego and the sense of the Other". *[25]*

"The Egocentric strays from the Path and so is subject to Death ;
"He has an eye upon another's possesions, and so loses the Merit of life :
"The Egocentric is strayed by Doubt and wanders about in wilderness.
"He recites set incantions at the crematoriums and so loses, straying from the Path".
Says Nānak, "He Knows not the Word and speaks Evil :
"But, he who is Imbued with the Truth, alone Knows Peace". *[26]*

"The God-man abides in the Lord's Fear,
"And, through the Word, overwhelms the wild[2] (mind).
"He Sings the Immaculate Praise of God
"And **attains** he the state of **unalloyed** Bliss.
"He Contemplates the Lord, body and soul,
"And so Merges he in Truth". *[27]*

"Thus one becomes Wise in the Wisdom of the Vedas, being Wise in the Guru's Word,
"And becoming thus Wise, one Crosses the Sea of Existence.
"Yea, he becomes Wise through the Word,
"And Knows the secert of inner Life.
"The Infinite, Unfathomable God one Attains through the Guru :
One enters thus the Door of Salvation". *[28]*

"The God-man Utters the unutterable, becoming Wise in Wisdom :
"He practises[3] Righteousness living in the midst of the family.
"He Contemplates his Lord with Love in the heart,
"And Attains to God through (Pure) conduct and the Word, by the Guru's Grace.
"He is pierced through[4] with the Word and, himself Knowing, makes others Know,
"And, stilling his Ego, he Merges in God". *[29]*

---

1. ਅਕਲਪ (अकलपत) : desirelessness.
2. ਅਘੜੁ (अघड़ु) : untaught, illiterate.
3. ਨਿਬਹੈ (निबहै) : (Sans. निर्वहि :), carrying on, accmplishing, performing.
4. ਭੇਦਿ (भेदि) : (Sans. भिद्, to pass through), pierced through.

"It is for the God-man that our True God Established the earth ;
"And it is His Sport that He makes us come and go.
"He, who is Imbued with the Love of the Guru's Word,
"Is indeed Imbued with Truth, and with Honour quits the world :
"Yea, without the True Word, one attains not Honour".
"How," says Nānak, "can one be Merged in Truth save through the Lord's Name?" *[30]*
"Becoming God-conscious, one attains Wisdom and all the Miraculous Powers :
"Yea, becoming Truth-conscious, one Crosses the Sea of Existence.
"Being God-conscious, one discriminates between Truth, Untruth,
"And knows what is Worldliness and Detachedness.
"Such a one Emancipates others and make them Cross the Sea :
"Yea, the God-conscious being Emancipates through the Word". *[31]*

"Imbued with the Lord's Name, one is rid of Ego :
"Yea, Imbued with the Name, one Abides in Truth.
"Imbued with the Name, one knows the Way of (True) Yoga :
"Yea, Imbued with the Name, one is Emancipated ;
"And Knows one the Mystery of the three worlds,
"And is ever in Bliss". *[32]*
"Imbued with the Name, one converses (truly) on Yoga ;
"For, he, who is Imbued with the Name, practises true austerity.
"Yea, the Essence of the true living is to be Imbued with the Name :
"Only then does one reflect (truly) on Virtue and Wisdom.
"Without the Name all that one utters is vain.
"They, who are Imbued with the Name, O victory be to them !" *[33]*
"It is through the Perfect Guru that one is Blest with the Name,
"And to Merge in Truth is the true Way of Yoga.
"The Yogis are split into twelve (sects), the Sanyasins into ten,
"But he, who Dies to the self, being Awake to the Word, alone is Emancipation. **P. 942**
"Without the Word, all are lured away by the Other : reflect thou on this."
Says Nānak, "They alone are Blessed and Know who Enshrined the Truth in their mind". *[34]*

"The *God-man* Attains the Jewel (of God), being Attund to Him :
"Yea, *he* has the cognition of this Jewel all-too-spontaneously.
"He practises Good and is pleased with the True Lord ;
"For, such is the Lord's Will that he Knows the Unknowable ;
"And so, by the Guru's Grace, he comes not to Grief". *[35]*
"The *God man* is Blest with the Name, Compassion and Purity :
"Yea, he is Attuned to his God in natural Poise.
"He is Honoured at the Lord Court
"And Attains to the Destroyer of Fear, the Supreme Being.
"He does what is in the Lord's Will,
"And, himself United, Unites others too (with God)". *[36]*

"The *God-man* has the Wisdom of the Vedas, Shāstras and the Smiritis,
"And Knows in his heart the Mystery of all hearts.
"He rids his mind of envy,
"And keeps no count (of what he's done by).
"Yea, he is Imbued with the Love of the Lord's Name,
"And Knows he his God". *[37]*
"Without the Guru's Grace, one comes and goes :
"And one's strivings bear no fruit.
"One's mind wobbles, (and), feeding ever on Poison, is never content.
"He is stung by (Māyā's) scorpion and he Dies on the path,
"Yea, without the Guru, one loses the Merit of life". *[38]*

"He, who Meets with the Guru, is Emancipated,
"For, he is rid of Vice and his Virtue Redeems him.
"Emancipation and Bliss are through Contemplation of the Guru's Word :
"Yea, the *God-man* loses never.
"The body is the Store-house (of God), the Mind the pedlar,
"And through Poise does one Deal in Truth". *[39]*

1. Gurmukh : *lit.* he whose face is turned towards the Guru (or God).

"The *God-man* is the Bridge[1] built by the Creator-Lord :
"Through him the *Lankā* (of the body) is robbed of the trepidations of the (five) Demons.
"The Rāmchandra (of the mind) slays the Rāvana (of Ego),
"And through the Guru is known the secret that Bhibhishana revealed.
"The *God-man* makes the Stones Swim across tha Sea[2] :
"Yea, *he* Saves myriads of men". *[40]*

"Of the *God-man* cease the comings and goings :
"And he is Honoured at the Lord's Court.
"He distinguishes the True ones from the False,
"And he is Attuned (to God) in a state of Poise.
"He's Merged in the Lord's Praise :
"And then there are no more Bonds for him". *[41]*

"The *God-man* is Blest with the Name of the Immaculate Lord ;
"And he stills his Ego through the Word, Singing ever the True Lord's Praise.
"Yea, he remains Merged in the True Lord,
"And, being Honoured through the True Name, he is Awake to the Mystery of all the worlds". *[42]*

(*Said the Yogis* :)

"How did life originate ? Which way has its sway in the present age ?
"Who is thy Guru of whom thou art the follower ?
"Which is the Gospel that keeps thee Detached ?
"And hearken to what more we've to say : **P. 943**
"Pray, how does the Word Ferry one across the Sea of Existence ?" *[43]*

(*Said the Guru* :)

"From the air is the beginning : the age is of the True Guru.
"The Word is the Guru : and the Mind Attuned (to the Word) the disciple.
"I remain Detached, being attached to the Ineffable Gospel (of the Lord) :
"Yea, my God is the Guru, age after age.
"It is the Guru's Word through which one Reflects on the Gospel of the Lord :
"Yea, thus does the *God-man* quench his (inner) fire". *[44]*

(*Said the Yogis* :)

"How can one break iron with the teeth of wax[3] ?
"Pray, what is to be one's feed to still one's Ego ?
"Our house is of snow while our robes[4] are of fire,
"Pray, which is the cave in which the mind finds its rest ?
"Who is it that Pervades all, and into whom one is to Merge ?
"What kind is the Contemplation that makes the Mind abide within itself ?" *[45]*

(*Said the Guru* :)

"When one stills one's Ego, one destroys the sense of the Other :
"The world is hard for the Egocentric, for, he is Unwise.
"(But) when one practises the Word, one Eats up the Uneatable.
"One should See the Lord within and without,
"And the (inner) fire is quenched through the Guru's Will". *[46]*

"When one fears the True One, one stills one's Ego,
"And, Knowing the One alone, Reflects on the Guru's Word.
"Then the Word, yea, the True One, Abides within one's heart,
"And the body and mind are comforted and Imbued with the Lord's Love.
"Then the vicious fires of Lust and Wrath are quenched
"By the Glance of Grace that our God Casts upon us". *[47]*

---

1. ਸੇਤੁ (सेतु) : (Sans. सेतु:), a bridge.
2. ਸਾਇਰਿ (साइरि) : (Sans. सागर:), sea.
3. ਮੈਣ (मैण) : (Sindhi), wax.
4. ਪਿਰਾਹਨੁ (पिराहनु) : (Persian, ਪੈਰਾਹਨ), garb.

(*Said the Yogis* :)

"How does the (Mind's) moon cool the life like the snows ?
"How does the sun (of Wisdom) blaze ?
"How does one overcome the limitations of Time ?
"How is the Honour of one saved through the Guru ?
"Who is the warrior that overpowers Death ?
"Say, O Nānak, what thinkest thou of these ?" *[48]*

(*Said the Guru* :)

"When one Utters the Word, the (mind's) moon is infinitely Illuminated ;
"And one's Darkness is dispelled, when cease the outgoings (of the mind[1]).
"And, leaning on the Name, one looks on pain and pleasure alike.
"Then, the God of Himself Ferries us Across.
"Knowing the Guru's Instruction, one Merges in Truth ;
"And then," says Nānak, "Time and Death devour one not". *[49]*

"The (Lord's) Name is the Essence of all deeds :
"For, without the Name, one is afflicted by Pain and Death.
"It is only when one's Essence Merges in its like, one's mind is satiated,
"And one sheds the sense of the Other and brings the mind Home ;
"And the current of the vital air flows and the sky (of the Tenth Door) resounds (with the Unstruck Music),
"And so seated in Poise, one Meets with the Lord and attains a moveless state". *[50]*

"Within us is God[2] ; without us is God too ; yea, the God is in the three worlds ;
"And he, who realises his God in the fourth state (of Equipoise), him affect not either virtue or sin.
"Yea, he, who Knows within his heart the Mystery of God, that Pervades all hearts,
"He is the Manifestation of the Primal Being, the Immaculate Lord.
"He who's Imbued with the Immaculate Name of God,
"He," Says Nānak, "is Himself the Creator-Lord". *[51]*

"Everyone utters of the Void[3] and the state of Dispassion,
"But how is one to attain to this state of endless Void ?
"What kind are they who are enraptured by this state ?
"Yea, they are like the One from whom they emanated.
"They are born not, nor do they die : they come nor go :
"For, their Minds are instructed in the Lord's Wisdom, by the Guru's Grace". *[52]*

"One should fill up the (breaches of the) nine doors, and so fulfil oneself, arriving at the Tenth.
"And then within one's Mind Rings the Unstruck Music (of Bliss);
"And then one Sees the Lord's Presence Permeating all :
"Yea, He, the True One, who Fills all hearts.
"And then the unmanifest Word becomes manifest :
"And then one Knows the True Lord, our only God". *[53]*

P. 944

"Meeting with Him all-too-spontaneously, one is ever in Bliss,
"And is ever-awake to the Lord ; yea, one drowses not.
"And the speechless Contemplation then makes one Abide in the Infinite God,
"And those that utter are also Emancipated as they Emancipate others too.
"They, who are instructed in the Guru's Wisdom, are Imbued with Truth :
"They, who lose their self, Unite with God and remain not Separate". *[54]*

"What place can he find who talks the words of Unwisdom ?
"For, he Knows not the Quintessence and comes to Grief.
"Bound down at the *Yama's* Door, he finds no help,
"And without the Word he is Honoured not, nor trusted.
"How is then one to Know and be Ferried Across ?"
"Thus," says Nānak, "the Unwise Egocentric Knows not". *[55]*

---

1. ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ (ससि घरि सूरु वसै) : *lit.* into the house of the moon (ignorance) comes the light of the sun (God's Wisdom).
2. ਸੁੰਨ (सुंन) : *lit.* void, or state of dispassion.
3. As the Yogis believe.

When one Reflects on the Guru's Word, one is rid of one's Ignorance ;
"And when one Meets with the Guru, one Attains to the Door of Salvation.
"The Egocentric Knows not the Quintessence and is thus Wasted away ;
"And strayed by the Evil mind, one comes to Grief.
"But if one submits to the Will, one attains Wisdom and Merit,
"And is Honoured at the Lord's Court". *[56]*

"If one gathers the Treasure of Truth,
"One is Emancipated and Emancipates others too.
"Knowing, and Imubed with Equipoise, one is Honoured,
"And one's value no one can evaluate.
"And then wherever one Sees, one Sees the Lord alone,
"And through the True Love of such a God, one is Emancipated". *[57]*

(Said the Yogis)

"Where does that Word abide through which one is Ferried across the Sea of Existence?
"What supports the air that, outbreathed, spans the distance of ten fingers[1] ?
"That what sports and speaks within us, how is that to be held to realise the Unknowable He".

(Said the Guru :)

"O Yogi, hear thou : This is how I've instructed my own mind :
"The Mind of the God-man is Attuned through the Word, and, through His Grace, the Lord Unites us with Himself.
And tnen one becomes all-wise, all-seeing ; and, through Perfect Destiny, Merges he (in God)". *[58]*

That Word Pervades all beings, and wherever one Sees, one Sees nothing but the Word.
"As is the air (all-pervading) so is the Lord of Void ; yea, the Lord is Attributeless, yet all attributes inhere in Him.
"When the God is Merciful, the Word abides in the heart and one is rid of Doubt ;
"And one Cherishes the Name in the Mind; and purges one's body and mind of Evil through the Immaculate Word.
"Through the Word, the Guru, one is Ferried Across, and Knows the One alone, both here and Hereafter :
"Yea, the One, who neither hath colour, nor sign, and is not an illusion". *[59]*

"The True God is the Support of the air that one outbreathes.
"The God-man utters what he attains of the Quintessence ; for Knows he his Infinite Lord.
"He overcomes the three Modes, Enshrinig the Word within and stilling his Ego.
"He Knows the One alone, both within and without, and Loves the Lord's Name,
"And Knows the discipline of (true) breath-control ; for, so the Lord makes him Know.
"The Lord is above and beyond the three (channels of breath), for, He is Merged in the Guru's Word." *[60]*

(Said the Yogis :)

"The air is considered to be the life of the mind, but on what does the air feed ?
"Which is the Way to Wisdom ? What is the Practice of a *Siddha* ?

(Said the Guru :)

"Without the Word, O Yogis, one attains not the Essence, and the thirst of Ego is quenched not. **P. 945**
"He, who is Imbued with the Lord, Tastes the Nectar and remains submerged in God".

(Said the Yogis :)

"What kind of Wisdom holds the mind ? What food it satiates ?

(Said the Guru :)

"He who looks upon Pain and Pleasure alike, by the Guru's Grace, (his mind is held), and he tastes not death." *[61]*

---

1. ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ : (त्रै सत अंगुल)=दस ਉਂਗਲ : the distance of ten fingers (upto which the breath reaches).

"If one is Imbued not with the Lord's Love, nor Tastes His Essence,
"And knows not the Guru's Word, then, he is consumed by his (inner) Fire.
"And, as he knows[1] not the Word, he remains not chaste,
"And Contemplates not ever the Truth which truly regulates the breath :
'But if one keeps even the flow of one's mind, Dwelling on the Ineffable Gospel of God,
"Then," says Nānak, "one Attains to the All-pervading Lord. *[62]*

"One is Imbued with God's Love, by the Guru's Grace,
"And one Drinks the Nectar and submerges in Truth.
"He Reflects on the Guru and quenches his (inner) Fire,
"And Tasting the Nectar enjoys Bliss in the Soul,
"And Contemplates he the True One and is Emancipated by the Guru's Grace.
"But rare is the Wise one," says Nānak, "who Knows thiswise". *[63]*

(Said the Yogis :)

"Where does this mind, the self-willed elephant, abide ? Where abides the vital-breath ?
"Where does the Word abide when the wanderings of the mind cease ?"

(Said the Guru :)

"When God is Merciful, He leads us on to the Guru, and this mind abides in its Self.
When one eats up one's Ego, one becomes Immaculate and cease the out-goings of the mind".

(Said the Yogis)

"How is one to know the First Cause ? How is one to know the Self ? How is the Sun to enter into the house of the Moon ?"

(Said the Guru)

"As the God-man is rid of his Ego, he Merges in Equipoise." *[64]*
"If the mind abides in the Self, then, through the Guru, the First Cause is known.
"Then. even is the flow of the breath[2], and through the Guru, one Knows the Essence.
"The Word that Pervades all, if it abides in the Self, through that Word the Light of the three worlds is then Seen.
"And the craving for the True Lord rids one of one's Woes, and one is satiated through the Truth.
"The Unstruck Music (of Bliss) only he, the God-man, Hears, but rare is the one who knows its import.
"Nānak speaks but the Truth, that he who is Imbued with (the Lord's) Truth, loses not its Colour". *[65]*

(Said the Yogis :)

"When the body and the heart were not, where was then the mind ?
When the 'lotus of the navel' supported not the breath, then where did the breath abide ?
"When there was no form, no sign of the Absolute Being, to whom, through the Word, was one Attuned ?
"When there was no human tomb built up of the ovary and the sperm, how could one evaluate (the Supreme) ?
"God had no colour, nor garb, nor form, so how was He identified with Truth ?"
(Said the Guru :)
"They who are Detached beings, Attached to the Lord's Name, knew the True One then as they do now". *[66]*

"When there was no human body nor heart, the Mind abided in the Absolute Lord in Detachment.
"When the lotus of the navel supported not the vital air, then it abided within itself, Imbued with the Lord's Love.
When there was no form, no sign, no inidviduation, then the Word, in its Essence, abided in the Absolute God.
"When there was neither the earth, nor the sky, then the Light of the Absolute Lord Permeated all the three worlds.
"Yea, all distinctions, all forms, then abided in the One Wondrous Word". **P. 946**
Says Nānak : "Without Truth, no one is purified : but, Ineffable is the Gospel of Truth." *[67]*

---

1. *Lit.* utters.

2. ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ (नाभि पवणु घरि आसणि बैसै) : *lit.* he holds the air in the navel region, which the Yogis believe to the starting point of the breath.

(*Said the Yogis* :)

"How does the world come into being ? How does it Merge in its Source, and all pain is ended ?"

(*Said the Guru* :)

"The world came into being through a sense of individuation, and, forsaking the Name, it comes to grief.

"The *God-man* Reflects on the Quintessence of Wisdom, and, through the Word, stills his Ego :
"And his body and mind become Pure ; pure too is his word, and so he Merges in Truth.
"Through the Name, he remains detached, and Enshrines Truth in his Mind
"Without the Name, one can practise not the Yoga : Reflect in the Mind on this, and see". *[68]*

"Rare is the one who, by the Guru's Grace, Reflects on the True Word.
"To him, the True One becomes manifest through the Word.
"His Mind is Imbued (with God), but rare is the one who knows thus,
"And so abides within his Self, knowing the (true) Way of Yoga.

"For, he Knows no one but the One alone". *[69]*
"Without Serving the True Guru, one attains not to Yoga ;
"Without Meeting with the Guru, one is Emancipated not,
"Nor Attains one to the Name, and one suffers immense Woes :
"Yea, without meeting with the Guru, one is enveloped by the smoke of Ego,
"And, so, one loses the Merit of one's life". *[70]*

"The God-man conquers his mind, stilling his Ego,
"And Enshrining the Truth in the heart, he overwhelms Death.
"And thus is Honoured at the Lord's Court.
"He whom the God Unites with Himself, through the Guru, alone knows (the Quintessence) through the (Guru's) Word." *[71]*

"This is the Quintessence of the Word, hear ye O Yogis, that without the Lord's Name, Yoga is practised not ;
"That he alone attains Bliss who is ever Imbued with the Name.
"For things become manifest through the Name ; through the Name is all Wisdom.
"Without the Name, one may wear a myriad garbs, but one is strayed from the Path : such is the True Lord's Will.
"It is through the True Guru that one Attains the Name, and the Way of Yoga,
"Reflect ye and see, that without the Name, one is Emancipated not." *[72]*

"O God, Thou alone Knowest Thy State, what can a mere man say ?
"Thou Thyself art Manifest, and Unmanifest, and Enjoyest all the states.
"Many seekers and adepts and gurus and disciples seek out in Thy Will.
"They beg for Thy Name and Thou Blessest them with it : O, I am a Sacrifice unto Thy Vision.
"Thou, my Eternal Lord, hast staged Thy own Play : it is through the Guru that one Knoweth.
"Thou Thyself Pervadest all ages, O God, for, without Thee there is not another". *[73]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Vār of Rāmkali : M. 3

(*To be sung to the tune of Jodhā and Veerā Purbāni*)

Shaloka M. 3 **P. 947**

The True Guru is the Farm of Equipoise and whosoever loves it,
Sows in it the Lord's Name : in it the Name grows and (gathering it), one Merges in the Name.
The seed of Ego, which sprouts in illusion, no more grows in it :
And he sows naught (else) nor anything (else) grows (in his Farm), and he eats what comes from God.
And the waters (of his soul) Merge in the waters (of the Oversoul), and then the two Separate not.
Such also is the wonder of the life of the God-man see for yourselves, O ye men.
But the men, who Know not (their God), what can they See ?
For, he alone Sees whom the Lord makes thus to See, and in whose Mind the Lord, our God, is Enshrined. *[1]*

M. 3

The Egocentric is the Farm of Tribulation : he sows Sorrow and reaps Pain.
He is born in Sorrow : in Sorrow he dies ; in Ego, he passes his life.
But he knows not (the Pain of) coming and going, and so the Blind one acts in stark ignorance,
And Knows not he the Giver and clings to that what is given.
Nānak : such is the Writ of the past (for him), and he can do not aught else. *[2]*

M. 3

Meeting with the True Guru, one is ever in Bliss, but the Guru of himself Unites one with himself.
The essence of Bliss is that one's mind becomes stainless :
One drives out the illusion of Ignorance and one attains to Wisdom.
And one Sees the One alone : and wherever one Sees, one finds naught but God. *[3]*

Pauri

Our True God has Established (the world), His True Throne, to Seat Himself.
And, He is All-in-all : thus does the Guru's Word proclaim.
He, of Himself Creates nature and all the mansions and the staying-places,
And the lights of the sun and the moon : such is His Perfect Order.
Yea, He, of Himself, Sees and Hears all, but He is Dwelt upon through the Guru's Word. *[1]*
Hail to Thee, O True king, True True is Thy Name. *[1-Pause]*

Shaloka

Says Kabir : "My effort was like the henna's : I ground myself into a paste,
But the Lord took no heed of me and applied me not to His Feet". *[1]*

M. 3

Says Nānak : "Be thou like the henna, but wait (patiently) for the Grace of God ;
And then thy Lord Himself Grinds thee and Applies the Paste to His Palms.
For, lo, the cup of Love belongs to God, and He Passes it on to whomsoever He chooses". *[2]*

Pauri

Of a myriad kinds is the world : and it comes and goes and Merges (in God) as is the (Lord's) Will.
And Seeing His Play He is in Bloom : nay, there is naught else but the God.
O Lord, keep me Thou as is Thy Will, and let me Realise (Thy Will) through the Guru's Word.
Over everyone is Thy Power and Thou Drivest all as Thou Willest.
And, for me, there is no one equal to Thee : so whom shall I go to but Thee to cry out my Prayer ? *[2]*

Shaloka M. 3

Lost in Doubt, I roamed the whole world and the search frustrated me.
But the Lord Blest me not with Peace : now, how could I force His will ?
So I contemplated Him, by the Guru's Grace, Enshrining Him ever in the Mind. **P. 948**
And I found my God within my Home when His Grace was upon me. *[1]*

M. 3

The day one passes in strife, the night in sleep.
Yea, the Egocentric sucks-in Poison, uttering the Untruth, and so he quits (the world) in Pain.
Over his head is the tyranny of the *Yama*, and he loses Honour, led astray by Duality.
He Cherishes not the Name and so he comes and goes.
If the Lord be Enshrined in his mind, the *Yama's* tyranny is for him no more.
Nānak : through God's Grace is the Lord Met with, all-too-spontaneously. *[2]*

Pauri

Some the Lord yokes to His Service, Blessing them with the Guru's Word.
The Eternal and the True Lord Blesses the Blessed ones with His True Name.
Even the air, water and fire worship Him ever in His Will.
For, they are ever in God's immense Fear : such is the Perfect Order (of God).
Yea, the Lord's Will Works for all : and one attains Bliss by accepting His Will. *[3]*

Shaloka

Says Kabir : such is the touchstone of God that the False ones are proclaimed False.
And, he alone passes the Lord's Test who Dies (to his self) while yet alive. *[1]*

M. 3

How is one to still one's mind, how is one to die (to the self)
When one accepts not the Word uttered (by the Guru), and Ego one leaves not ?
It is by the Guru's Grace that one abandons 'I-amness', and is thus Emancipated while alive.
Nānak : he, whom the Lord so Blesses, him He Meets and, thereafter, he suffers no Pain. *[2]*

M. 3

Everyone says, "I die to the self, but how is one to be Emancipated while yet alive ?"
Yea, if one disciplines (the mind), through the Lord's Fear, and cures his Maladies with the Lord's Love,
And Sings the Lord's Praise, seated in the Peace of Poise and Swims across the See of tumultuous Existence.
Then, Nānak, through the Guru, one Attains to the Lord, if upon one be His Grace. *[3]*

Pauri

The Lord created Duality and the activity of the three Modes.
He Created also Brahmā, Vishnu and Shiva, who act as is the Lord's Will.
The Pundits and the diviners of future read (their sacred texts), but know not the Essence thereof.
O my True Creater Lord, all is Thy Play.
He, whom Thou Forgivest, Mergeth in Thy Word. *[4]*

Shaloka M. 3

The man of False mind practises Falsehood.
And goes out in search of Māyā, yet calls himself an ascetic.
He is deluded by Doubt and yet roams he the pilgrim-stations :
How can such an ascetic attain to the Supreme State (of Bliss) ?
He, who practises Truth, by the Guru's Grace,
He, Nānak, attains Emancipation, forsooth. *[1]*

M. 3

He alone is an ascetic who practises these austerities :
He Meets with the True Guru and Cherishes the Word.
He Serves the Guru (thus) : this Austerity is Approved of (by God).
Such an ascetic, O Nānak, is Blest with Glory at the Lord's Court. *[2]*

Pauri

Night and day were created (by God) and so the world goes on.
But the Self is Illumined through the Guru's Word which dispels all Darkness.
Through His Will He Creates all, and Pervades (even) the woods and glades.
Yea, the God is Himself All-in-all : So Utter thou His Name, through the Guru's Word. **P. 949**
It is through the Word that one Knows (all) : yea, the True One Himself Reveals it to us. *[5]*

Shaloka M. 3

A Holy *mendicant*[1] is not he in whose mind is Doubt :
And he, who gives him alms, reaps a like reward.
A True mendicant is he, who begs for the Fearless and Absolute God, yea, the Supreme Bliss.
But, how rare is the one who can offer him this. *[1]*

M. 3

A Holy mendicant[1] is not he who feeds himself upon another's alms.
And to fill his belly, assumes now this garb, now that,
A true mendicant is he, Nānak, who enters into his inner Being
And finds his Lord (within), and abides in his own Self. *[2]*

Pauri

The earth and the sky are torn from each other, but, from within, both are Supported by God.
The Self too is True if within it is Enshrined the True Name.
It is the Will of the True Lord that Works everywhere : through the Guru, one Merges in Truth.
True, True is our God, True is His Throne, True His Law and the Dispensation of His Justice.
It is the True One who Works all over : and, through the Guru, one fathoms the deeps of the Unfathomable God. *[6]*

---

1. ਅਭਿਆਗਤ (अभिआगत) : (Sans. अभ्यागत:), *lit.* a guest, visitor, here. faqir, or a holy mendicant.

Shaloka M. 3

The Infinite Abides within the Sea[1] (of Life) : all that comes and goes is an Illusion.
But, he who goes his own way, suffers immense Pain.
Everything is contained in the Sea. but, through the Lord's Grace, to it one attains.
Nānak : if one walks in God's Will one attains to the Nine Treasures (of the Lord's Name). *[1]*

M. 3

If one Serves not the True Guru with Equipoise, his life is wasted away by Ego :
Yea, if the tongue Tastes not the Lord's Essence, the 'Lotus' (of his heart) flowers not.
The Egocentric likes Poison and so he dies : he is wasted away by his infatuation with Māyā.
O, cursed is the life, cursed the living, without the Lord's Name.
When the True Lord is Merciful, one becomes the Slave of His Slaves.
Then one Serves ever the True Guru and remains ever on his side.
And as the lotus lives detached in waters, so does he in his household.
Nānak : everyone goes as the Lord Wills, yea, as our God, the Treasure of Virtue, Directs. *[2]*

Pauri

For thirty-six Yugas, there was utter Darkness ; then the Lord Himself Manifested[2] Himself ;
And Created He Himself the whole Creation, and Instructed (all) in His Wisdom ;
And Created He the Shāstras and the Smiritis, and made the distinctions of Virtue and Vice.
But he alone Knows (this whole Mystery), who is Pleased with His Word.
Yea, the Lord Himself Works in everything, and of Himself, Forgives He and Unites us with Himself. *[7]*

Shaloka M. 3

This body is all blood ; without blood, how can the body be ?
But, they, who are Imbued with God, do not have Greed in their blood.
In the (Lord's) Fear, the body becomes lean and delicate, for Greed courses not through their blood.
As the metal is purged of impurity through fire, so does the Lord's Fear destroy the Soil of the Evil mind.
Nānak : Beauteous are they who are Imbued with the Love of God. *[1]* **P. 950**

M. 3

Through the strains of Rāmkali, the Lord I Enshrined in my Mind : yea, thus did I Embellish myself.
And the 'Lotus' (of my heart) flowered through the Guru's Word, and the Lord Blest me with the Treasure of His Devotion.
My Doubt and Darkness were dispelled and I Awoke (to my Self).
Yea, he who loves his God, is clothed in incomparable Beauty.
He Utters ever the Lord's Name like the glorious Bride.
The Egocentrics know not how to Embellish themselves ; and so they waste their lives away.
If one bedecks oneself save with the Lord's Devotion, one is born over and over again only to be wasted away.
Such beings are honoured not here, and Hereafter what happens to them, that God alone Knows.
Nānak : the True Lord is forever alive, while the world comes and goes[3].
The Virtuous and the Vicious both are yoked to their tasks as is the Lord's Will. *[2]*

M. 3

Without the True Guru, one attains not Peace : and there is no other place for us to go to.
But, howsoever one tries, one attains not (to the Guru), unless one be so Destined.
Within one is Greed and Sin and one is wasted by the sense of Duality.
So, one's 'comings-and-goings' cease not, and one suffers Pain, lost in Ego.
They, who cling to the True Guru, are for ever Fulfilled.
Them the *Yama* calls not, nor do they suffer Sorrow.
Nānak ; The God-men are Emancipated, being Merged in the True Word. *[3]*

---

1. ਰੇਣਾਇਰ (रैणाइर) : (Sans. रत्नाकर), mine of jewels ; the ocean.
2. ਗਣਾਤ ਕੀਨੀ (गणत कीनी) : *lit.* covnted.
3. ਦੁਹੁ ਵਿਚ (दुहु विचि) : within both , (*i.e.* birth and death).

pauri

The Lord remains forever Detached : the others are involved in Strife.
The Lord is Eternal and Moveless : the others but come and go.
So let us Contemplate ever our God : for, the God-men are ever in Bliss,
And they abide in their Self, Attuned to the Lord's Praise.
The True One is Unfathomable and is Revealed (only) through the Guru's Word. *[8]*

Shaloka M. 3

Contemplate the Lord's True Name, for, thy Lord Pervades all.
Nānak : he, who Realises His Will, reaps the fruits of Truth.
If one merely prattles, one knows not the Will of the True One.
Nānak : he, who submits to the Lord's Will, is the Devotee of God : without it, one is False. *[1]*

M. 3

The Egocentric knows not what's True speech, for, within him are Lust, Greed and Ego.
He minds not the occasion either, for, within him are Avarice and Vice.
He talks what suits his purpose, and so the wild *Yama* destroys him.
He has to account for his deeds at the Lord's Court, and he is wasted away. being False.
O, how can the Soil of the False one be washed off? Think of this, and know.
If he Meets with the True Guru, he Cherishes the Name which dispels all his Sins.
Yea, he, who Contemplates only the Lord's Name, I greet him ever and forever more.
For, the soil of Sin is washed off his mind, and he sparkles with Truth, Dwelling on the Name.
Nānak : he, whose wonder is this all, may He live enternally ! *[2]* **P. 951**

Pauri

O God, there is no one as Beneficent as art Thou : so whom are we to go to cry out our woes.
By the Guru's Grace, one Attains unto Thee, and so one is rid of one's Ego.
True, True is Thy Glory, O Lord, above all tastes (of the world) :
He whom Thou Forgivest, is Blest (with Thy Vision), and he Unites with Thee
Within our heart is Thy Nectar : but rare is the one who Drinks it by the Guru's Grace. *[9]*

Shaloka M. 3

The stories of the great elders their worthy (scions) repeat ?
And out of these accept what is pleasing to the Guru : and do the like deeds.
Ask thou the Shāstras, the Smiritis, Vyāsa[1], Shukdeva[2] and Nārada who preach to the world :
That they, who are by God Attuned to the (Lord's) Truth, Cherise ever His Truth.
Nānak : their life alone is Approved who Emancipate all their generations. *[1]*

M. 3

They who are led by the Blind one, do but Dark deeds :
They go their own ways and utter only what is Vain and False.
The practise Vice and slander others :
They are Drowned, the Slanderers, and with them their whole lineage too is Drowned.
Nānak : howsoever the Lord has Yoked them, so they go, else what can these poor creatures do ? *[2]*

---

1. ਬਿਆਸ (बिआस) : Name of a celebrated sage. He was the son of the sage Parashara by Satyawati (born before her marriage with Shantanu) but he retired to the wilderness as soon as he was born, and there led the life of a hermit, practising the most rigid austerities until he was called by his mother, Satyāwati' to beget sons on the widows of her son, Vichitravirya. He was thus the father of Pandu and, Dhritarashrra and also of Vidura. He was at first called Krishnadvaipayana from his dark complexion and from his having been brought forth by Satyawati on a *Dvipa* or island ; but he afterwards came to be called Vyasa or the *'arrangar'* as he was supposed to have arranged the Vedas in their present form "विव्यास वेदान् यस्मात्स तस्माद् व्यास इति स्मृतः" He is believed to be the author of the great epic, the Mahābhārata, which he is said to have composed with Ganapati for his scribe. The eighteen Purānas, as also the Brahma-sutras and several other works are also ascribed to him. He is one of the seven *chirajivins* or deathless persons.

2. ਸੁਕ (सुक) : Name of a son of Vyasa. He is said to have been born from the seed of Vyāsa which fell at the sight of the heavenly nymph, Ghritachi, while roaming over the earth in the form of a female parrot. Shuka was a born philosopher. and by his moral eloquence successfully resisted all the attempts of the nymph Rambha to win him over to the path of love He is said to have narrated the Bhagvata Purana to king Parikshit. His name has become proverbial for the most rigid observer of continence.

Pauri

The Lord Keeps in his Eye all the Creation He Creates.
The Egocentrics are by Him Yoked to the Illusion and so they are wasted away.
Those turned Godwards, Dwell upon Him, for, within them is the Love of God :
Yea, they, who have gathered Virtue in their Skirt, in their mouths too is the Praise[1] (of God).
Nānak : let us Contemplate the Name through the Lord's Praise. *[10]*

Shaloka M. 1

Men of charity gift away the riches they gather through Sin.
And lo, the 'guru' goes to their homes to instruct them !
Women love their men for their money,
Else, they care not wherefrom they come, whereto they go.
No one accepts the authority of the Shāstras or the Vedas,
And everyone worships no one but himself.
The Qāzi sits in Judgment but upon others,
And tells the rosary and mutters the Name of Allāh.
But he does justice, only if his palm is greased.
And if anyone asks him why, he quotes chapter and verse (from the Qurān).
The *Qalimā* of the Turks is in their minds and ears,
But they beguile the people and indulge in back-biting[2].
Others plaster their kitchen-square but do they become Pure ?
Nay, rare is the Hindu who is what he ought to be.
The Yogi, the householder, the one with matted hair, and he one who smears his body with ashes,
Are mourned by their progeny (for their dual conduct).
They attain not to the Yoga, for, they know not the Way.
Then why do they throw dust in their own heads ?
Nānak : this is the sign of the Kali age.
That each one utters (his own truth), being wise only in himself ? *[1]*

M. 1

The 'Hindu[3]' comes to the house of a Hindu,
And makes him wear the 'sacred' thread, reading out the *Mantras*.
Yea, he wears the 'sacred' thread, chanting (the *Mantras*), but commits he Sin :
So, after all his ablutions, he is Approved not (by God).
The Muslims too are self-satisfied with their beliefs :
But they too, denied the lead of the Prophet, find not a Place (at the Lord's Court).
Rare is the one who reaches there, knowing the Right Way,
For, without Deeds, one is received not into Heaven. **P. 952**
I go to ask the Yogi about his way,
(And he says :) "I wear the ear-rings for my Lord's sake".
But wearing the ear-rings, he roams the whole world,
(Knowing not) that the Creater Lord Pervades all, all over.
As many are the creatures, so many are the travellers
For, when the Call[4] comes (from the Yond), no one can stay behind.
He, who Knows (the Lord) here, Knows Him also in the Hereafter :
The rest is all a vain boast—whether one be a Hindu or a Muslim.
Everyone has to render the Account at the Lord's Court :
And, without Deeds no one is Emancipated.
Yea, he, who utters nothing but (God's) Truth,
Of him no Account is asked Hereafter. *[2]*

---

1. ਵਾਤਿ ਸਿਫੀਤੀ (वाति सिफीती) : in the mouths (ਵਾਤਿ) is praise (ਸਿਫੀਤੀ ਸਿਫਤ) (of the Lord).
2. ਚਾੜੀ (चाड़ी) : (Sans. चाट:) *lit.* flattery.
3. *i e.* Brahmin.
4. ਚੀਰੀ (चीरी)=ਫਟੀ ਹੋਈ ਚਿੱਠੀ : the callof death ; the letter of death is torn at one end.

Pauri

This our body is the Temple of God.
Within it one finds the Rubies and the Pearls if one Utters the Lord's Name, by the Guru's Grace.
Immensely Beauteous is the body, the God's Temple : in it Enshrine thou the Lord's Name.
Yea, the Egocentric is wasted away by God, boiled ever in the kettle of Māyā and Desire.
The Master of all is the One alone, but it is through Perfect Destiny that He is Attained. *[11]*

Shaloka M. 1

One attains not Truth through suffering, nor by being over—joyous, nor by roaming like the creatures in water :
Nor by shaving off one's head, nor by journeying through the world ;
Nor by being motionless like the trees or stones, nor by being sawn alive ;
Nor by chaining elephants or gathering cows in one's stable.
He, whom the Lord Blesses, Attains Truth :
Yea, Nānak, he alone is Blest with Glory within whom Rings the (Guru's) Word.
"All hearts are Mine," (Says God), "and, he, who is Strayed by Me from the Path, who can bring him back to it.
"And he whom I Show the Path, who can stray him away ?
"And he, who is lost to Me since the beginning[1] of his journey, who can show him the Path ?" *[1]*

M. 1

He alone is a householder who disciplines his sense-desires.
And begs from God Contemplation, Austerity and Self-control.
And gives in charity all he can through his body.
Yea, such a householder is Pure, like Gangā's water.
Says Ishar (the Yogi), "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[2]*

He alone is Detached who burns off his self,
And suffering he begs and feeds himself on it,
And who asks for the alms (of Wisdom) in the township of the heart[2] :
That Detached one Mounts to the City of God.
Says Gorakh (the Yogi) : "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[3]*

M. 1

He alone is an *Udāsi*[3] who practises renunciation,
And Sees the Asolute, Immaculate God below and above.
And in-gathers the moon (of Poise) and the sun (of Wisdom).
Then, such an Udāsi is destroyed not ever[4].
Says Gopichand (the Yogi) : "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[4]*

M. 1

He alone is a *Pakhandi*[5] who washes off the scum of his body :
And through the Fire of the body blazes the Wisdom of the Lord :
And, even in dream, control his sex-desire :
Yea, such a *Pākhandi* dies not, nor ages
Says Charpat (the Yogi) : "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[5]*

---

1. ਪੰਧ ਸਿਰਿ (पंघ सिरि) : from the very beginning (ਸਿਰਿ) of the path (ਪੰਧ, Sans. पंथ).
2. ਅਉਹਟ (अउहठ) = ਹਿਰਦਾ : heart. Also rendered as the 'Tenth Door'
3. ਉਦਾਸੀ (उदासी) : a dejected person : a certain class of Hindu *Fakirs*.
4. ਪੜੈ ਨ ਕੰਧੁ (पड़ै न कंधु) : *lit.* the wall (ਕੰਧੁ) of (their body) does not fall (ਪੜੈ ਨ).
5. A sect which deliberately observes a dubious conduct in order to evade the evil eye of men.

M. 1

P. 953

He alone is a *Vairāgi*[1] who *in-turns* the Lord,
And supports the Sky (of the Tenth Door) with the Pillar (of God),
And ever Contemplates, within, on his Self :
Yea, that *Vairàgi* is the embodiment of Truth.
Says Bharathari (the Yogi), "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[6]*

M. 1

How is Evil to be eradicated ? How is the Way to be found ?
What use is to feed oneself (on the householders), after getting the ears torn ?
It is the Lord's Name alone that is, and was, even when the world was not.[2]
Which is the Word which keeps the heart in its place ?
Yea, the Guru can instruct
Only if one looks upon the sun and the shade alike.
In the six ways do the seekers practise their religion,
But, so doing, they are neither the househalders, nor the detached ones.
He, who is Merged in his Absolute Lord, the God,
O, why shall he go out to beg from door to door ? *[7]*

Pauri

That alone is the Temple of God wherein the God is Revealed :
Yea, it is in the human body that one finds the All-pervading Lord, through the Guru's Word.
So search Him not without ; for, He, thy Creator-Lord, is within Thy Home.
The Egocentrics know not the Temple of God and so waste their lives.
The Lord Pervades all but is Revealed only through the Guru's Word. *[12]*

Shaloka M. 3

It is a fool who believes a fool.
Pray, what are the characteristics of a fool ? What deeds he does ?
A fool is he who is Unwise, and Dies in his Ego,
And so, he earns Sorrow and abides ever in pain.
If a loved one falls into the Well, how is he to be taken out ?
Yea, the God-man Reflects on this, and himself remains Detached :
And, Saves himself, Contemplating the Name, and Saves those too who're Drowned.
Nān ak : one should do as the Lord Wills and receive what He Gives in His Mercy. *[1]*

M. 1

Says Nānak : "Hear, O mind, the True instruction.
Thy Lord will ask thee to render thy Account to Him : yea; He'll face thee with thy deeds.
And the rebels of God, who have squared not their accounts, will be called out,
And be surrounded[3] by the 'angel of death'.
And the Soul, trapped in a blind and strait alley will know not the exit thereof.
The False ones will lose forsure before God, and only the Truth will Prevail". *[2]*

Pauri

The body belongs to God : yea, thy God Pervades all.
But, one can evaluate not the Lord : one can say not what to say.
So let us Praise Him, by the Guru's Grace, and be Imbued with His Devotion.
And then our body and Mind will be in Bloom, purged of its Ego.
Yea, all that we see is the Lord's Play : but rare is the one to whom the Mystery is Revealed throu
the Guru. *[13]*

---

1. Detached from passionor worldly attachments. At present, the term is applied to a certain class of Hindu *Fakirs* who roam about the country and practise certain austerities.
2. ਆਸਤਿ ਨਾਸਤਿ (आसति नासति) : (Sans. अस्ति, being, existent ; नास्ति, non-existent).
3. ਤਈ (तई) : (Arabic, ਤਈਅਨ), *lit.* appointed.

Shaloka M. 1

Indra came to grief cursed (by Gautama) with a thousand wombs.
Pars hurāma too came back home crying, (for, Rāmchandra had denuded him of his prowess).
Ajā, (Rāma's grandsire), wailed when made to eat (the dung) he had given in mock charity.
Yea, so does one suffer at the Lord's Court.
Rāma too wailed, for, he was banished
And got separated he from his wife, Sitā, and brother, Lakshmana.
The ten-headed (Rāvana) cried when he lost his Lankā ;
Yea, he, who had carried away Sitā in the guise of a mendicant. **P. 954**
The Pāndavas wailed that (from kings) they became day-labourers
With whom abided once the Lord (Krishna with his golden flute).
Janamejaya too grieved that he lost the Way,
And only for one error in life, he became a Sinner.
Fear the *Sheikhs* and *Pirs* and seers and all,
Lest, at the time of death, they may die not in Peace.
Bharthari and other kings regreted, gnawed at the hearts that they got their ears torn
And they had to beg for alms from door to door.
The miser weeps that the riches he assembles are lost in the end.
The Pandit too wails lest he loses his Wisdom.
The woman cries out for her lost spouse.
Says Nānak, "The whole world is in Pain".
But, he who Believes in the (Lord's) Name, wins the game.
For, no other Deed is of any account to our Lord. *[1]*

M. 2

Contemplation and austerities are contained in Believing ; yea, all other deeds are vain.
Nānak : through Belief alone one Believes[2] : and one Knows only by the Guru's Grace. *[2]*

Pauri

That the body and the swan-soul will unite : such was the Writ of the Creator-Lord.
That Lord Works through all, Unseen, and becomes Manifest only through the Guru.
One must Sing and Utter the Lord's Praise and Merge in His Praise, (Yea, His Wonder).
True, True is the Word (of the Guru's) : through it, is our Union with the True One.
Yea, He, the Lord, is All-in-all, and Blesses He all with His Glory. *[14]*

Shaloka M. 2

Nānak : if a blind man goes to test the quality of jewels,
He knows not of what kind they are : he only maks his own (ignorance) known ! *(1)*

M. 2

The Purse of Pearls the Knowing Jeweller[3] opened :
And lo, the seekers and the master both were lost in its wonder.
They alone Trade in these Pearls who have gathered Virtue in their Skirt ;
But they, who Know not, grope, like the blind ones, in the world. *[2]*

Pauri

The body has nine doors : the tenth is locked, unseen.
And the Hard Door opens not unto us, save through the Guru's Word.
Through the Guru's Word Rings the Unstruck Melody within (one's Mind).
And lo, the heart is Illumined : and through Devotion, one Meets (with the Lord of Bliss).
Yea, He alone Works through all whose Creation is this. *[15]*

---

1. ਜਨਮੇਜਾ (जनमेजा) : A celebrated king of Hastinapura, son of Parikshit, the grandson of Arjuna. His father died, being bitten by a serpent ; and Janameja, determined to avenge the injury, resolved to exterminate the whole serpent-race. He accordingly instituted a serpent sacrifice, and burnt down all serpents except Takshaka, who was saved only by the intercession of Astika, at whose request the sacrifice was closed. It was to this king that Vaishampayana related the Mahābhārata, and the king is said to have listened to it to expiate the sin of killing a Brahmin.
2. ਮੰਨਿਆ ਮੰਨੀਐ (मंनिआ मनीऐ) : he who believes (ਮੰਨਿਆ) is approved of (ਮੰਨੀਐ) by God.
3. *i.e.* the Guru.

Shaloka M. 2

If a blind man leads on the path, only a blind man can follow.
But he, whose eyes are wide-opened, why should he get astray ?
Yea, Blind is not he, who has no eyes in his face,
But, the Blind one is he, who has abandoned the Master's Path. *[1]*

M. 2

He whom the Lord has Blinded, his Eyes only the Lord can open.
For, he does only as he knows, howsoever one may warn and reprimand him.
Wheresoever the (Lord's) Essence is not, there selfhood is.
Nānak : when the Customer can discriminate not, how will he buy the Thing, (yea, the Lord's Name). *[2-2]*

He who is blinded through the Lord's Will, is not blind,
But, Blind is he, who Knows not the Lord's Will. *[3]*

Pauri

Within the body is the Fortress (of God) and all the lands :
The Lord Himself Pervades all : Himself He was Absorbed in Himself (in the Absolute state.) **P. 955**
He Himself Created what He Created, and Keeps Himself Hid within all.
He, the Lord, is Known through the Guru's Service, and His Truth becomes Manifest to us.
Yea, all that is, is True : I knew this, by the Guru's Grace. *[6]*

Shaloka M. 1

Lust and Wrath are the two crops : seasons[1], night and day.
We water the (body's) farm with Greed, and sow in it the seeds of Illusion, and our Desire tills[2] the land.
The plough is of the Evil intent : and the harvest is of Sin : this is what one earns through the Lord's Will.
And when of him the Account is asked, the womb (of his Deeds) is declared sterile[3]. *[1]*

M. 1

Let Love be the Farm, Purity the Water, and Truth and Contentment the two Bullocks :
And Humility the Plough and Consciousness the Tiller, and God's Remembrance the right Soil[4], and the Season the Union (with God),
And the Seed be of the Name, and the Crop of Grace : then (before it) the whole world seems an illusion.
Nānak : If such be one's Deeds, by the Lord's Grace, then one is Separated not from God. *[2]*

Pauri

The Egocentric is enveloped by Desire : he speaks only for the love of the Other.
In the love of the Other is ever Pain, and so one churns the water in vain.
The one turned God-wards Contemplates the Name, and attains he the Quintessence, churning (the curds of God),
And his Within is Illumined and, lo, he finds what he seeks.
But, if the Lord Himself Strays one from the Path, how can one question one's God ? *[17]*

Shaloka M. 2

Be not full of care, O Nānak, for thy Lord takes Care of thee ;
For, lo, He Creates creatures in water and brings them their sustenance where so ever they be.
There, they farm not, nor run their stores :
There, there are no wares to take : neither one buys nor sells.
And it is His Law that one creature eats another.
Yea, they, who are born deep down in the sea, them also He Feeds.
So rid thy mind of care, for, thy Lord takes Care of thee. *[1]*

---

1. ਸਾਵਣੁ, ਅਹਾੜੁ (सावण अहाड़ु) : the two crops of Sāvani and Ahāri.
2. ਰਾਹਕੁ (राहकु) : ploughman.
3. ਅਉਤੁ (अउतू) : (Sans. अपुत्रक), *lit.* having no son or heir.
4. ਵਤੁ (वत्र) : the right soil.

M. 1

Nānak : life is (like) the fish, the fisherman the Desire, like Death.
The Blind mind fore-thinks not and lo, life is netted, unawares.
The Mind in itself is Free. but it is bound by care.
But, when the Lord is Merciful, He unites one of Himself to Himself. *[2]*

Pauri

True, ever True, are they who Drink the Essence of God.
Through the Guru, one Enshrines the True One and Deals only in Truth.
Everything is within one's Home : but one attains it (only) when one's Destiny is Awake.
Then one stills one's desires within, and Sings the Lord's Praise.
Yea, the Lord of Himself Unites us with Himself and of Himself Reveals Himself to us. *[18]*

Shaloka M. 1

As the cotton is ginned, corded, spun and woven,
And then beaten and laundered and cultured,
And the cutter then cuts with the scissors the cloth which the needle sews,
Thus is one's tattered Honour made Whole through the Lord's Praise, if one lives (a True) life.
The cloth, when worn off, is torn and the needle mends its tears,
But a month or a half, or an hour or a moment, and, then, there it goes.
(But) Truth is never too old : and once sewn, is torn never.
True True is our God, O Nānak, but, He seems so (only)when one Realises Him. *[1]* **P. 956**

M. 1

If Truth be the knife and Truth its steel,
Then its make is of infinite Glory.
And, if it be sharpened on the whetstone of the Word,
And kept safe in the sheath[1] of Virtue,
Then, if the *Sheikh* surrenders his head to this Knife,
All his blood of Greed will be spilt.
And lo, his life is Fulfilled and he is yoked to God,
And Merges he in the God's Vision at the Lord's Gate. *[2]*

M. 1

Riding a beauteous horse, a beauteous dagger dangling by one's side
Should make not one vain, lest one falls headlong on the ground. *[3]*

Pauri

He alone meets with the Saint, through the Word, who goes the Way of the man of God.
They, who are Blest with the Lord's Riches to sustain them on the Way, alone Contemplate the True One.
Yea, the Devotees look Beauteous, Singing the Lord's Praise, and through the Guru's Word, their Mind is stilled.
Blessed is the Jewel of the Guru's Word, Reflecting on which the Lord is Enshrined is one's Mind.
Yea, the Lord Himself Unites us with Himself and Blesses us with Glory. *[19]*

Shaloka M. 3

Everyone lives on Hope : rare is the one who hopes for naught.
Nānak : he, who dies to Desire in life, Fruitful is his coming into being. *[1]*

M. 3

Hoping can achieve nothing, but how is one to abandon hope ?
Yea, when the Lord Himself Strays us from His Path, how can our hopes fruition ? *[2]*

Pauri

Accursed is life in the world without the Lord's True Name !
Eternal is our Beneficent Lord : inexhaustible are His Bounties.
He who Contemplates Him ever, becomes Immaculate.
So Utter the Name of One alone with thy tongue who is Infinite, and the Inner-knower of all hearts.
Yea, He Pervades all, all over : and Nānak is a Sacrifice unto His Glory. *[20]*

1. थेकै (थेकै) : sheath.

Shaloka M. 1

That the Swan-soul shall peck always at the (Guru's) Pool : such is the Master's Will;
For, the Pearls and the Diamonds that the Pool treasures, these are the feed of the Swans.
The Cranes and the crows live not here, howsoever clever they be ;
For, their feed is not there, and they eat but Dirt.
He, who practises Truth, attains Truth : and the False ones lean only on Illusion.
Nānak : them alone Meets the Guru, for whom such is the Command of God. *[1]*
Thy Master is Immaculate : Cherish Him thou in the Mind.
Yea, Serve thou Him ever who Blesses thee ever with His Bounties.
Nānak : Serve thou Him whose Service rids thee of thy Woes.
And thou sheddest thy sins and Enshrinest Virtues and thy Mind is at Peace. *[2]*

Pauri

The Lord Himself Pervades all : Himself He is Absorbed in Himself.
Himself He instructs all : it is through the Guru that one is Pleased with His Truth.
Himself He Strays some from the Path : others He Yokes to His Worship.
Yea, he alone Knows Him whom He makes thus to Know : Himself He makes him to be Dedicated to His Name.
Nānak : let us Contemplate the (Lord's) Name : for, eternally True is His Glory. *[21-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāmkali : M. 5

Shaloka M. 5

P. 957

I've seen the Guru as was his Repute :
The Separated ones he Unites with God and is an intercessor at the Lord's Court.
He ministers to us the *Mantram* of the Lord's Name and rids us of the Malady of Ego.
Nānak : The Guru is Met with only by those in whose Lot it is so Writ by God. *[1]*

M. 5

If the One God is my Friend, then all are Friendly towards me ; if He is Inimical, so is everyone.
Yea, through the Perfect Guru I have Realised that all is a vain strife save for the Lord's Name.
The Evil-minded Shāktas, who are attached to the Other, are strayed by Doubt.
But, Nānak has Realised the One God by the Guru's Grace. *[2]*

Pauri

The One Creator-Lord has Established all that's there :
He is the only Perfect Merchant and Himself He Earns His Own Profit.
Himself He has Expanded into the universe : Himself is He Mixed with His Colourful Play.
Of His Power[1], no one can find the limits : so Unfathomable is the All-pervading God.
Yea, Infinite, Unfathomable and Boundless is He, farthest of the far.
He Himself is the Emperor : Himself His Own Minister.
No one Knows His whole Self, nor how vast is His Abode[2].
True, True is the Master : and through the Guru, becomes Manifest He. *[1]*

Shaloka M. 5

O my Friend, My Love, lead me on to my Guru.
I'll surrender my Mind to Him and Cherish Him ever in the heart.
O, cursed is one's life in the world unaided by the Guru.
Nānak : They alone Meet with the Guru who live ever in the Presence of God. *[1]*

M. 5

O God, I seek to See Thee : how am I to Attain unto Thee ?
I'd befriend my Friend, the Guru, who'll lead me on to Thee.
When the Perfect Guru Unites me with Thee, I see Thee wheresoever I See.
Yea, Nānak Serves the God of whom there is no peer. *[2]*

---

1. Also, nature.
2. ਮਠਿਆ (मठिया) : (Sans. मठ), resting place.

Pauri

How am I to Praise Thee, O my Beneficent, Ever-giving God.
Yea, Thou Sustainest us all and bringest us our daily feed.
No one is under the sway of another : there is but one Support for all.
He takes us by the Hand and Supports us like His children.
His Wonders are manifold : we know not the why and wherefore thereof.
He Upholds all, the All-powerful God : O, I am a Sacrifice unto Him.
Let's Sing His Praises ever, for, He is worthy of all Praise.
Yea, whosoever repairs to the Guru's Feet enjoys the Relish of God. *[2]*

Shaloka M. 5

The God who Widens for us the narrow straits and Keeps us whole along with our kins,
And Fulfils us all ; Cherish Him thou ever in thy mind.
The Lord Hugs us like father and mother : He Sustains us, His little[1] children.
And all life is Compassionate to us : yea, Nānak, the Lord Blesses us with His Eye of Grace. *[1]*

M.5

If I ask for aught but Thee, O God, it brings me immense Sorrow.
So Bless me Thou with Thy Blissful Name that I am rid of the Craving of my mind.
By Thy Grace, O Guru, all vegetation is in bloom ; is it any wonder that Thou Blessest me, the man? *[2]*

Pauri

Beneficent is our God : why forsakest Him thou ?
For, thou canst do naught even for a moment when thy Lord's Grace is not upon thee.
O God, Thou art with me within and without : how can one hide anything from Thee ?
And, he, whose Honour Thou Protectest, he Crosseth the Sea of Existence.
He alone is Wise, the Devotee of God, an Ascetic, on whom is Thy Grace.
He alone is Perfect and Supreme, in whom is Manifested Thy Power.
He alone contains himself with power, whom Thou Blessest so to *do.*
And him alone Meetest Thou, O God of Truth, who Enshrines the Guru's True *Mantram* in the Mind.*[3]*

Shaloka M. 5

Blessed are the strains of music uttering which one is rid of all one's Craving.
Blessed, blessed are the creatures who Dwell upon the Name, by the Guru's Grace.
I am a Sacrifice unto the one who Contemplates the One (God) with a single Mind.
I seek but the Dust of his Feet : but, by good Fortune is one Blest with it.
They, who are Imbued with God's Love, I am forever and wholly Dedicated to them.
I'd share with them the secret of my Soul, and pray : "O friends, lead me on to my God, the King".
My Perfect Guru has United me with my God and the Pain of recurring births and deaths is for me no more.
Nānak has Attained unto the Unfathomable Lord and now he goes not to another. *[1]*

M. 5

Blessed is the hour, the second, the moment.
Blessed is the day, the auspicious opportunity, when I See the Guru's Vision.
Yea, when one Attains unto the Infinite Lord, one is wholly Fulfilled.
And one is rid of Ego and Attachment and one leans only on the True Name.
Nānak is Devoted to the Service of God through which the whole world is Emancipated. *[2]*

Pauri

Rare is the one who is Blest with the Lord's Praise and His Devotion :
Yea, he whom the Lord Blesses with His Treasures, from him He Asks no account.
They, who are Imbued with His Love, are ever in Ecstasy :
They lean only on the Lord's Name : their Feed only is the Name.
For their sake, the whole world Relishes the Taste (of God),
Yea, they Love their God and God belongs to them.
They, who Met with the Guru, Knew their God :
O, I am a Sacrifice unto those with whom the Lord is Pleased. *[4]*

---

1. ਲਹੁੜੇ (लहुड़े) : (Sans. लघु, लघुतर), little.

Shaloka M. 5

I have befriended only the One God : I love only the one Lord.
Yea, the One alone is my constant Companion and Friend.
I converse only with my God who is never estranged from me.
He Knows our inmost state and ever Responds to our Love.
I take Counsel only with my God who is Powerful enought to Create and to Destroy.
My Lord is Beneficent to me : He Blesses ever the benefactors of the earth.
I lean only on the One God who is the most Powerful of all.
Through Him I've Met with the Guru-Saint : my God has Stroked my Forehead with His Hand.
Lo, I've Met with the Guru, my Great Master, who has Emancipated the whole world. **P. 959**
The Wishes of my Mind are fulfilled : I've attained to what was Writ in my Lot.
Yea, I am Blest with the True Name and I am ever in Bliss. *[1]*

M. 5

It is Māyā's Bond that binds the Egocentrics, one to another.
But, whenever they see one (in pain), there they stay not.
They are attached to one only so long as they eat out of his bowl,
But when they are fed not, they talk rot.
They know not the state of their Souls, being Unwise and Blind.
Their friendship lasts not as mud joins not the two stones.
The Blind ones know not their Self and are involved in vain Strife.
They are attached to false loves and pass their lives in egotistic activity.
When God is Merciful, He Blesses one with a Perfect Destiny.
Nānak : he, who repairs to the Guru's Refuge, is Emancipated forsooth: *[2]*

Pauri

They, who abide ever in the God's Presence utter the Truth.
Yea, they, who've Realised their God, how am I to be Blest with the Dust of their Feet ?
The mind becomes impure with Sin, but in their Society, it becomes Pure.
The Veil of Doubt is torn and one Sees the Lord's True Mansion.
Yea, he to whom He Reveals His Presence, is denied not His Grace[2].
Our mind and body are Blessed if He Sees us even a bit with His Eye of Grace.
If one is attached to the Guru's Word, one is Blest with the Nine Treasures of the Name.
(But) he alone is Blest with the Dust of the Saints' Feet whose Destiny is great. *[5]*

Shaloka M. 5

O thou Bride of deer-like Eyes, I utter unto thee the Truth that may Emancipate thee.
O Beauteous one, hear my glorious Word that thy Lord is the only Support of thy Mind.
Thou art in love with the Evil-minded one : Pray tell me , why hast thou strayed from the Path ?
O friend, I was short of nothing : yea, I had gathered all I could, .
But I lost my Glamorous Friend, the God, and became Unfortunate through Evil advice.
But I strayed not from the Path on my own : blame not me, O thou,
For, I utter the Truth that howsoever my Lord Yoked me, so was I Yoked.
Yea, she alone is the Loved Bride of good Fortune on whom is the Lord's Grace.
For, the Lord rids her of all Demerits and Embellishes her Truly, Hugging her to His Bosom.
The Unfortunate Bride wails : "O God, when will my turn come to See thee.
All Thy Brides are Enjoying with Thee, O God : spare a Night also for me." *[1]*

M. 5

O mind, why waverest thou : Lord Fulfilleth all.
Yea, thou art rid of all Sorrow if thou Contemplatest the True Guru, the *Purusha*.
O my Mind, Dwell thou on the Lord's Name that all thy Sins, thy Errors, are washed off.
Yea, they in whose Lot it was so Writ by God, became Attached to the One Absolute Lord.
They abandoned the taste of Māyā and gathered the Inexhaustible Treasure of the Name.
They submitted to the Lord's Infinite Will, and were Attuned to Him, day and night.
Nānak but asks for this Boon : "O God, Bless me with Thy Vision, for, I Love Thee with my whole Mind". *[2]*

---

1. ਗੰ_ (ਂਧੁ)=ਗੰਦ, ਗਾਲ੍ਹਾਂ : abuses.

Pauri

He who Cherishes Thee, O God, he is ever in Bliss : **P. 960**
He who Cherishes Thee, suffers not at the hands of the *Yama*.
He whose Friend art Thou, is wholly Fulfilled.
He, who Cherishes Thee, O Lord, is Approved by Thee.
He, who Cherishes Thee, gathers Thy Infinite Riches.
He, wh › Cherishes Thee, is Blest with a huge family (of the Lord's Devotees).
He, who Cherishes Thee, Emancipates all who belong to him. *[6]*

Shaloka M. 5

One is Blind from within and without, but pretends to Sing (the Lord's Praise).
And washes clean his body and inscribes signs[1] on it and runs after the Illusion.
But he is rid not of the scum of Ego and comes and goes over and over again.
He is ridden with Sleep and tormented by Lust but utters the Lord's Name with the tongue.
He calls himself a *Vaishnava* but does the deeds of Ego : yea, if he pounds the chaff, what will he attain ?
It becomes not a Crane to sit amidst the Swans, for even there he has his eye on the fish.
When the Swans look around and discriminate, they find nothing common with the Cranes.
The Swans peck at the Pearls and Diamonds while the Cranes seek but Frogs ;
Seeing this, the Cranes fly away lest they be exposed.
But why blame the Crane when he does as the Lord Wills.
The Guru's is the pool of Pearls, but he alone attains to it who is so Blest.
In the Guru's Will, the Sikhs, like the Swans, gather at the Guru's Pool,
And they feed themselves on the Pearls they find therein, but their inexhaustible Treasure is exhausted not.
The Swan and the Pool go together, for, such is the Lord's Will.
Nānak : he in whose Lot is so Writ, comes to the Guru.
And, he is thus Emancipted along with all his kinsmen, nay, the whole world. *[1]*

M. 5

Being the Master of many-sided knowledge, one is renowned as a Pandit, but from within, his heart is hard[2].
He is infected by Doubt and Desire, and so his body finds no Rest.[3]
He lives a double life, having his eye ever on Māyā.
Truth provokes him, for, within him is Wrath.
Attached to the world, this Unwise one is enveloped by Evil nature.
Himself a Deceiver, he abides in the society of the five Deceivers.
When the Guru, the Jeweller, Tests him on the Touchstone, lo, he turns out to be but Iron.
He was mixed with all kinds of metals, but, nay, he stands apart, the Veil being torn off his Face.
If he seeks the Guru's Refuge, he is transmuted again from Iron into Gold.
For, the Guru hates no one and looks on the friend[4] and foe alike, and ridding one of Evil, makes one Pure.
Nānak : He, in whose Lot it is so Writ, loves the Guru.
Yea, Nectar-sweet is the Word of the Perfect Guru, and he alone Cherishes it in the heart on whom is the Grace of God.
His comings and goings cease, and he is ever in Bliss. *[2]*

Pauri

He alone Realises Thee, O God, with whom Thou art Pleased :
He with whom Thou art Pleased, is Fulfilled at the Lord's Court.
He, on whom is Thy Mercy, O God, is rid of I-amness.
He, whom Blessest Thou, is purged of all Sins.
He on whose side Thou art, becomes fearless.
He on whom is Thy Grace, becomes eternal[5].
He whom Favourest Thou, him the fire (of Desire) touches not.
Yea, Thou art ever Beneficent to him who receives Instruction from the Guru. *[7]*

---

1. As the Vaishnavas do.
2. ਕੋਰੜ ਮੋਠ ਜਿਨੇਹਾ (ਜੇਹਾ) (कोरड़ मोठ जिनेहा) : hard like the uncookable (ਕੋਰੜ) *motha* grain.
3. ਤਿਸਟਸਿ ਨਾਹੀ (तिसटसि नाही) : (Sans. तिष्ठत), is not established, does not settle down.
4. *Lit.* son.
5. *Lit.* true.

Shaloka M. 5

O God, Bless me Thou with Thy Mercy, and Forgive my Sins
That I ever Contemplate Thy Name, repairing to the Guru's Feet.
Come Thou to Abide in my body and Mind that I sorrow no more :
Give me Thy Hand and Save me that I am rid of all Fear.
Bless me that I Sing Thy Praise ever, and am Dedicated ever to this task,
And am rid of the Malady of Ego, associating with the Saints.
The One God Resides within all : yea, the One Lord Pervades all.
Yea, by the Guru's Grace, the Lord's Truth is Revealed to us.
O Beneficent God, be Merciful and Bless me with Thy Praise
That I am Blest with Thy Vision : for, this is what I love most. *[1]*

M. 5

Cherish but one God in thy Mind and seek ever His Refuge :
Love thy One Lord alone, for, there is no other place for thee to go to.
So seek out thy One Beneficent God that thou art Blest with everything,
And keep thy Lord Enshrined in thy body and Mind every moment and Contemplate Him, the One alone.
The Treasure of the Nectar-Name, yea, the (Lord's) Truth, is Received only through the Guru.
O Blessed, Blessed is the Saint into whose Mind cometh God.
He Pervades the waters, the earth and the interspace : O, there is not another.
So, I Contemplate and Utter the Lord's Name alone, for, such is the Lord's Will. *[2]*

Pauri

He, whom Savest Thou, O God, who is it that can harm him ?
He whom Savest Thou, is the master of the three worlds[1].
He on whose side art Thou, his Countenance sparkles.
He on whose side art Thou is purest of the pure.
He, on whom is Thy Grace, has to answer not for his deeds.
He on whom is Thy Pleasure, partakes of Thy Nine Treasures.
He, whom Thou Ownest, O God, he leans not on another.
Yea, he, whom Thou Blessest, is Dedicated ever to Thee. *[8]*

Shaloka M. 5

O God, be Merciful that I pass my days in the Society of the Saints :
For, they who forsake Thee, are born to die over and over again and are ever in Pain. *[1]*

M. 5

Contemplate ever thy God, the True Guru, wherever and howsoever[2] art thou.
For, if one Contemplates the God's Name, then no one can stand in one's way. *[2]*

Pauri

There art Thou, O All-powerful Lord, where none else can be,
For, dost Thou not Protect Thy creatures even in the fiery womb ?
Hearing Thy Name, even the Couriers of the *Yama* leave one off. **P. 962**
Impassable and Vast is the Sea of Existence, which one Crosses through the Guru's Word.
Yea, they, who crave for Thee, are Blest with Thy Nectar.
This is the act of highest Merit in the Kali age that one Sings the Lord's Praise.
God is Merciful to all, for, does He not Sustain everyone, at every time ?
O Lord, no one comes away empty from Thy Door if one comes to Thee with a heart[3]. *[9]*

---

1. ਭੇਣ (भँण) : (Sans. भुवनम्), a world, (the number of worlds is either three as in त्रिभुवन, or fourteen : इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते—Bhartrihari's Vairāgya Shataka).
2. *Lit.* on the path, out of the path, over the mountain, on the river bank.
3. ਆਹਿ (आहि)=ਚਾਹ ਕਰਕੇ : with faith, etc.

Shaloka M. 5

O God, Bless us with Thy Name and let us not seek any but Thee.
For, Thou art our All-powerful, Beneficent and True Lord—our Unfathomable and Unperceivable Master.
Thou art Moveless, without hate and True : True (also) is Thy Court.
Infinite and Boundless art Thou : O, who can evaluate Thee ?
Any one that asks for aught but Thee, O God, he askes for poison and dust :
For, they alone are at Peace, the True Kings, who Deal in Thy Truth.
They, who are in Love with Thy Name, are Blest with the Essence of Peace and Equipoise.
Nānak but Dwells on the One God, and seeks the Dust of the Saints' Feet. *[1]*

M. 5

Singing the Lord's Praise, one is in utter Bliss and Peace.
Yea, one is Emancipated through the Name : so, give up all other devices. *[2]*

Pauri

One gains Thee not, O God, by despising (the world),
Nor, if one reads out the Vedas to the others.
Nor, if one bathes at the pilgrim-stations,
Nor, if one roams the whole world through,
Nor, by being knowledgeable and clever,
Nor, if one gives away more and more in charity.
For, everyone is under Thy Sway, O Unfathomable, Unperceivable God !
But, Thou art under the sway of Thy Devotees and they lean on Thee alone. *[10]*

Shaloka M. 5

God is the only True Physician :
For, the physicians of the world have no cure for the (ailing) Soul.
The Guru's Nectar-Word is the only True feed.
Nānak : he who Enshrines it in the Mind, is rid of all Sorrow. *[1]*

M. 5

In the Lord's Will does one revel : in His Will one keeps one's peace.
In the Lord's Will does one look alike on pleasure and pain.
In the Lord's Will does one Contemplate the Name, night and day :
But, he alone Dwells on the Name who is so Blest.
In the Lord's Will one lives : in the Lord's Will one dies.
In the Lord's Will do the little ones become big.
In the Lord's Will are Joy, Bliss and Sorrow.
In His Will does one Dwell upon the ever-efficacious[1] Guru's Word.
In His Will cease one's comings and goings,
If God Yokes one to His Devotion. *[2]*

Pauri

O God, I am a Sacrifice unto Thy Bard, who Serves Thee :
Yea, I am a Sacrifice unto Thy Bard who Sings Thy Infinite Praise.
How Blessed is that Bard whom the Lord, the God, Himself Seeks.
How fortunate is the Bard who Abides in Thy True Home.
He Dwells only upon Thee and Sings ever Thy Praise :
Thy Nectar-Name (alone) he Seeks and is defeated never in his purpose.
True are his eats and wares and he remains Attuned to Thee :
Yea, Meritorious is that Bard who Loves ever his God. *[11]*

Shaloka M. 5

Sweet, sweet is Thy Word, Thy Nectar-Name, O God ! **P. 963**
I Enshrine it in my body, Mind and heart, and Sing ever Thy Praise.
O Guru's Devotees, hear ye my instruction that this alone is your life-object.
Thiswise alone ye are fulfilled and Love comes into ye.
Contemplating God, one is Blest with immense Bliss and Peace and Poise, and is rid of all Sorrow.
Nānak : Dwelling on the Name, one is ever at Peace and Attains to the Lord's Court. *[1]*

---

1. ਨਿਰੋਧਰ (निरोधर (: (Sans. निरुद्धार), ever-efficacious.

M. 5

This is the instruction of the Perfect Guru that one must Dwell upon the Lord's Name.
In the Lord's Will does one practise the way of works[1] : in His Will is he Released.
In the Lord's Will deos one wender from birth to birth : in His Will is one Forgiven and Blest.
In the Lord's Will do we receive Pain and Pleasure : in His Will do we practise works.
In the Lord's Will does the dust take form ; in His Will His Light Illumines it all.
In the Lord's Will does one indulge : in His Will one rises above indulgence.
In the Lord's Will does one land in Heaven or Hell : in His Will one falls to the ground.
In the Lord's Will is one Devoted to God ; but rare, O Nānak, is such a one. *[2]*

Pauri

Glorious is the Lord's True Name : Hearing it, I live.
For, the Name Emancipates those that are Unwise, animal-like and wild like goblins.
So I'd Contemplate ever Thy Name, O God,
For, all our yawning desires are stilled through Thy Name in the Mind.
One is rid of all Sorrow and Pain if one Enshrines the Lord's Name in the Mind.
Yea, he alone Attains unto His Love who is Imbued with the Guru's Word.
Our Infinite Lord Saves the whole universe and all its parts.
O True God, my Love, Thou alone art worthy of Thy Glory. *[12]*

Shaloka M. 5

Says Nānak : "I've forsaken my Dear Friend, my God, being lured by the false colour of Safflower.
O God, without Thee, of what worth am I : O, I can value Thee not. *[1]*

M. 5

My mother-in-law[2] is my enemy, my father-in-law[3] is garrulous, and my brother-in-law[4] hauls me ever over the coals.
But, if Thou, my Love, art on my side, then they play but with ashes[5]" *[2]*

Pauri

He within whom art Thou, O God, he is rid of all his Sorrows.
He within whom art Thou, is defeated never.
He who Meets with the Perfect Guru, Emancipates himself.
He whom God enables to Dedicate Himself to Truth, Cherishes the God's Truth.
He who comes upon the Treasure (of the Name), he seeks naught else.
He who Loves the One alone, he alone is the Devotee of God.
He becomes the Dust for all to tread upon ; yea, he Loves only the Lord's Feet[6].
O God, all this is Thy Wonder : for, Thou art the Cause of all causes. *[13]*

Shaloka M. 5

O God, I care not for the world's praise : yea, I have abandoned all.
For, I've seen all Attachments of the world to be False and so Clung to Thy Skirt. *[1]*

M. 5

Wandering out and about far into the Foreign lands[7], I was utterly tired of my long sojourns.
But when I Met with my God, the Eternal Friend, through the Guru, I slept in Peace and Poise. *[2]*

Pauri

When I forsake Thee, O God, I am in immense Pain.
And howsoever I may strive, I look a stranger amidst all that is. **P. 964**
He, who forsakes Thy Name, is the poorest of the poor :
He who forsakes Thy Name, wanders through a myriad wombs.
He who Cherishes Thee not, is Punished by the *Yama*.
Yea, he, who Cherishes Thee not, has a Diseased mind.
He, who Cherishes Thee not, is gripped utterly by his Ego :
Yea, he alone Sorrows in the world who forsakes Thy Name. *[14]*

---

1. ਜਪ, ਮੈਂਤਪ, ਜਮੈ (जप, तप, संजमो) : *lit.* contemplation, austerities and self-discipline.
2. *i.e.* ignorance.
3. *i.e.* desires of the mind.
4. *i.e. Yama.*
5. ਭਸੁ ਪੁਣੇਦੇ (भसु पुणेदे) ਸੁਆਹ ਛਾਣਦੇ : *i.e.*, can do me no harm.
6. ਬਿਰਹੀ ਚਾਰਣੋ (बिरही चारणो) : becomes a lover (ਬਿਰਹੀ) of Thy Feet (ਚਾਰਣੋ, ਚਰਣਾਂ ਦਾ).
7. ਦਿਸਾਵਰ (दिसावर) : foreign lands ; *i.e.* outgoings of the mind.

Shaloka M. 5

O God, like Thee, I've seen not another : so, Thou alone art Pleasing to my mind.
O God, I am a Sacrifice, every bit, unto that Friend, the intercessor, meeting with whom Thou wert Revealed unto me.

M. 5

Blessed are the feet that repair to Thy Door, O God, Blessed the head that falls at Thy Feet.
Blessed is the mouth that utters Thee : yea, Blessed is the Soul that Seeks Thy Refuge. *[2]*

Pauri

I Sing the Lord's Praise associating with the Lord's Brides[1],
And my mind is held and its outgoings have ceased.
The evil of the mind is dispelled as also the counsel of Falsehood.
My heart sparkles in Truth ; I am Supreme among the Brides Blest with God.
Now within and without, I See the One God alone : and *one* is my Way.
I crave only for the Lord's Vision, being His Slave, attending at His Feet.
And, when my Spouse Enjoys me, I am truly Embellished and gether Glory.
Yea, by good Fortune, I Meet with my God, when such is my Lord's Will. *[15]*

Shaloka M. 5

O God, all Thy Merits I am Blest with now : else, what could I, the Meritless one, achieve ?
There is no one as beneficent as art Thou : so Thee Thy Seeker ever seeks. *[1]*

M. 5

My body is languishing : I am vacant and sad : it is through the Guru, my Friend, that I'm comforted.
And lo, thereafter, I recline in utter Peace and 'conquer' the whole world. *[2]*

Pauri

Magnificent is Thy Court, O God : True is Thy Throne.
Thou art the King of kings : Eternal are Thy Canopy and the Fly-brush[2] that wave over Thee.
All that Thou Likest is True Justice ;
And if Thou so Willest, the placeless getteth a place.
All that Thou Doest, O Creator-Lord, is Good and Wholesome.
They, who have Realised Thee, are Seated in Thy True Court.
Eternal is Thy Command and one can challenge it not.
O God, Thou art the Doer and the Cause, my Ever-beneficent Lord ; and all that is, is in Thy Power. *[16]*

Shaloka M. 5

Hearing of Thee, O God, my body and Mind are in Bloom ; Contemplating Thy Name, my Countenance sparkles :
Treading Thy Path, my inner Core is Cooled : yea, Seeing Thy Vision, O Guru, I am Blest. *[1]*

M. 5

Within my heart, I found a Jewel.
No, I bought it not : I was Blest with it by the Guru.
Now, I seek no more : my outgoings have ceased :
And lo, I have Attained to my Life-object, my loved God. *[2]*

Pauri

He in whose Destiny it is to Writ, he alone is Dedicated to the Service (of God).
Yea, he, whose Lotus flowers, Meeting with the Guru, is Awake, ever awake.
His Fears and Doubt are dispelled : He is in Love with the Lotus-Feet (of God).
He conquers his Self through the Guru's Word, and Attains unto the Ever-abiding God[3].
He, who Dwelt on the Transcendent Lord, he alone lasted in the Kali age : **P. 965**
Yea, he became Immaculate in the Soeiety of the Saints, as if he had bathed himself at all the pilgrim-stations.
O he, whom Met his Lord, the God, how Fortunate is he !
Nānak is a Sacrifice unto him whose Fortune is so great. *[17]*

---

1. *i.e.* the organs of senses.
2. ਚਉਰੁ ਛਤੁ=(चउर छतु) : fly-brush (ਚਵਰੁ) and canopy (ਛਤੁ, ਛਤਰ).
3. ਆਗੰਜਤ ਪਾਗਾ=(आगंजत पागा) : have attained (ਪਾਗਾ, ਪਾਇਆ ਹੈ) to the inedestructible (ਅਗੰਜਤ) God.

Shaloka M. 5

When the Spouse, our God, is within (us), then Māyā, His Bride, forsakes us.
But when we drive out God, Māyā reigns supreme.
Without the (Lord's) Name, one's mind wanders and wanders ;
Yea, the True Guru ushers us into the Lord's Presence within.
Nānak : know ye that the True one Merges in the True God. *[1]*

M. 5

One goes about doing every thing save for one's Dedication to one's God.
Nānak : that what Emancipates one, O rare is the one who Realises it. *[2]*

Pauri

Highest of the high is Thy Station, O God !
Wondrous are Thy Wonders : one can Realise not their Mystery.
It is Thy Light that Sustains all Life : and Thou Knowest our inmost state.
O, everything is under Thy Sway : Blessed, Blessed is Thy Home.
There is Bliss in Thy Home ; it rings ever with the Wedding Songs.
Thou alone Containest Thyself with Thy Majesty and Glory.
All-powerful art Thou; Thou art here and also there.
Nānak is the Slave of Thy Slaves, O God : and his Prayer is to Thee alone. *[18]*

Shaloka M. 5

In Thy Canopied Street[1], O God, Beauteous are the Dealers :
Yea, Infinite is the Thing that sells here and he, who gathers it, is (also) Blessed. *[1]*

M. 5

"O Kabir : no one belongs to me, nor I to another.
So I Merge in the One who Created the whole Creation." *[2]*

Pauri

The Blessed Tree (of God) is in Bloom : It yields the Fruit of Nectar.
The mind craves to peck at it, but how is one to attain unto it ?
Our God is without colour or sign ; Unfathomable, Unconquerable is He.
O, I'd love him with my Soul who'll open the Door unto me.
O Friends, I'll Serve ye ever if ye show me the Way to my God.
I'd be a Sacrifice unto ye a myriad times, yea, many times more.
The Loved Saints utter : "O men, lend ye the ears of your hearts,
For, he, in whose Lot it is so Writ, is Blest with the Nectar-Name by the Guru". *[19]*

Shaloka M. 5

"O Kabir, the earth belongs to the Saint but the Thieves have taken it over.
But lo, the earth feels not their (sinful) weight, and even yields them profit." *[1]*

M. 5

"O Kabir, the rice lives with the husk and so is put to the thresher.
For, whosoever keeps the Society of evil, him punishes the Lord of Law." *[2]*

Pauri

The Lord is of a large Family, and also the One alone :
Yea, of His Worth only He alone Knows.
The Lord of Himself Creates what he Creates :
And, that what He Does, of that only He can Tell.
Blessed, O God, is the Place where Abidest Thou :
Blessed, Blessed are Thy Devotees who have Seen Thy Truth.
O God, He alone Praises Thee on whom is Thy Grace.
Says Nānak : he alone is Pure and Immaculate who Meets with the Guru. *[20]* **P. 966**

1. *i.e.* universe roofed with the sky.

Shaloka M. 5

Beauteous is the garden of the earth, O Farid, but with in it are the weeds[1] of Poison.
But, he, whom the Guru[2] has Blest, him touches not Pain nor Sorrow. *[1]*

M. 5

Blessed is life, O Farid, beauteous is the body :
And, they alone attain unto it who Love their God. *[2]*

Pauri

He alone practises Contemplation, Austerities, Compassion, Self-control and Righteousness whom God Blesses :
He alone Dwells upon the Name whose (inner) Fire the Lord Himself has quenched
The God is the Unfathomable *Purusha*, the Inner-knower of hearts ; He casts His Eye of Grace upon us.
And, leaning on the Saints, one is Attuned to the Love of God ;
And, rid of one's Sins, one's countenance sparkles and one is Emancipated through the Lord's Name.
And, ceases the Fear of coming and going and one is cast not into the womb again.
The Lord makes us cling to His Skirt and Pulls us out of the Blind Well
Nānak : the Lord Forgives and Unites with Himself and Keeps He us thus Hugging to His Bosom. *[21]*

Shaloka M. 5

He who is Imbued with the Love of God, like the *Lālā* flower is with its red,
His Worth one can evaluate not : but rare is the one who Realises His Glory. *[1]*

M. 5

The True Name has pierced my Within : without too, I find the True One (alone),
For, the Lord Pervades all the three worlds, yea, every pore of us, every particle of the earth. *[2]*

Pauri

Himself the Lord Created the Creation : Himself, He is Imbued with it.
Himself He Becomes the One : Himself He Becomes many-coloured[3].
Himself He Pervades all : Himself is He above and beyond all.
Himself He makes us See His Presence : Himself He removes Himself far.
Himself He becomes Manifest : Himself is He Unmanifest.
O God, no one can find the whole worth of Thy Creation[4].
Thou art Deep, Unfathomable, Infinite and beyond count.
O God, Thou alone art: yea, Thou alone art, all over. *[22-1-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāmkāli

(Uttered by Rai Balwand and Sattā, the Drummer)

When the Creator-Lord Himself Adjudicates[5], then who can challenge[6] His Will ?
Yea, the Virtuous[7] alone are real brothers and sisters, and he alone is Approved[8] who is Blest.
Nānak had founded the True Dominion of God : he raised the fortress of Truth on firm foundations.
He made the Lord's Canopy wave over Angad's head, and he, Praising the God, in-drank the Lord's Nectar.
Nānak Blest Angad with the sword of Spiritual Power[9], instructing him in the Guru-God's Wisdom.
And Bowed[10] before his disciple he in his own life-time.
Lo, he anointed him as the Guru, while yet he was himself alive. *[1]*

---

1. *Lit.* garden.
2. *Lit. Pir*
3. ਭਤਿਆ (भतिआ)=ਭਾਂਤ : kind.
4. ਬਟੀਐ (घटीऐ)=ਬਾਟ ਦੀ : of Thy Creation.
5. ਨਾਉ (नाउ)=ਨਿਆਉ : judgement.
6. ਜੋਖੀਵਦੈ (जोखीवदै)=ਜੋਖਣਾ, ਤੋਲਣਾ : to sit in judgement upon.
7. ਦੇ ਗੁਨਾਂ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ (दे गुनां सति भैण भराव है) : angelic qualities (ਦੇ ਗੁਨਾ=ਦੈਵੀ ਗੁਣ) are really (ਸਤਿ) brothers and sisters (ਭੈਣ ਭਰਾਵ ਹੈ).
8. ਪਾਰੰਗਤਿ (पारंगति)=ਪੂਰੀ ਪੈਣੀ : to be approved.
9. ਪੈਰਾਕੁਇ (पैराकुइ) : (Sans. पराक्रम:) heroism, prowess, courage, valour.
10. ਰਹਰਾਸਿ (रहरासि) : to bow in salutations : to pray ; (2) routine.

And now the writ of Angad ran instead of Nānak's,
For, the Light was the same, the Way the same, only the body changed.
Over his Throne now Waved the God's Canopy and he sat therein, Wise in the Guru's Wisdom[1].
And He did as Nānak had willed : lo, He tasted the *Tasteless Stone* of Unitive Experience ;
And He distributed the Guru's Word to one and all, and inexhaustible was His Bounty. **P. 967**
Himself he lived on what God Blest him with, and shared He all He had with all.
On Him descended the Light of God[2], for, He ever Praised his God.
O True King, seeing Thee, the sins of myriads of births are Washed off.
When the Guru (Nānak) had uttered the truth (about this succession), why should one challenge it, pray ?
But the (Guru's) sons obeyed him not, and turned their back upon the proclaimed Guru.
In their heart was evil ; so they turned against, and carried thus the load (of evil).
The Guru (Angad) did ever as he was Commanded, and as he obeyed (Nānak), so he was established on the Throne.
Then, who should have won[3] and who should have lost ? *[2]*
He, who obeyed the Master's Will, him the others obeyed : for, which one is better[4]—rice[5] or pasture-grass[6] ?
The *Dharmarājā*, the Lord Justiciar, weighed the two sides in his scales, and so adjudicated he (in Angad's favour).
Yea, whatever the True Guru utters, that the True God does instantaneously.
Lo, now the Writ of Guru Angad ran and the Creator-Lord Confirmed it too.
It is Nānak himself who changed his form into Angad, who now sits on the Throne : how myriad-branched is he ?
At his door Serve his followers[7] and the rust, yea, the sins, of many are scrubbed off with the Guru's scraper[8].
Lo, The Guru stands as a *Darvesh* at the Master's Door, imbued with the Name, yea, the True Word.
Says Balwand, "Blessed is Khivi, the Guru's wife, whose dense leafy shade gives shade to all".
In the Guru's Kitchen, food is served abundantly, yea, the rice-pudding, mixed with *ghee*, which is nectar-sweet.
How sparkle the countenances of the Guru's disciples, but those turned selfwards are reduced to the dust[9].
When Guru Angad strove like men, the Master approved of him.
O, the Lord of Khivi is such that he bears the burden of the whole earth. *[3]*
Lo, the Gangā's current is turned and the world, amazed and wonderstruck, says "Why ?"
Nānak, the Master of the world, uttered the Supreme Truth aloud[10].
He made the mountain (of Consciousness) the churning stick, single-mindedness the Bāsak-Nāga, yea, the churning string, and so churned he the Word.
And thus he obtained the Fourteen Jewels (of Wisdom), and with their Light Illumined the world[11].
O wonder of wonders that he stroked the back of Angad, his disciple, thus, (to make him the Guru),
And to wave the canopy over his head, and to raise[12] his glorious head[13] to the skies.
Lo, (Nānak's) Light Merged in the Light (of Angad), nay, he Merged himself into himself ;
For, Nānak tested all disciples and also his sons, but see what he did !
And when Angad[14] was found True, he was established in the Throne. *[4]*

---

1. *Lit.* shop.
2. ਅਰਸਹੁ ਕੁਰਸਹੁ (अरसहु कुरसहु) : (Arabic ਅਰਸ਼=ਆਕਾਸ਼ ; ਕੁਰਸ=ਸੂਰਜ ਤੇ ਚੰਨ ਦੀ ਟਿਕੀ), *i.e.* from on high.
3. ਉਵਟੀਐ (उवटीऐ)=ਵੱਟਿਆ ਖੱਟਿਆ : *i.e.* won.
4. ਸਾਲੁ (सालु)=ਸਾਰ : (Sans. सार), best, most excellent.
5. ਸਾਲੀ (साली) : (Sans. शालीः), rice; paddy.
6. ਜਿਵਾਹੇ (जिवाहे) : (Sans. जवस्), pasture-grass.
7. ਉਮਤਿ (उमति) : (Arabic), sect, *i.e.*, the Sikhs.
8. ਮਸਕਲੈ (मसकलै) : (Arabic, ਮਸਕਲ), the scraper.
9. ਪਰਾਲੀ, (पराली) : straw, *i.e.* useless, inconsequent.
10. ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ, (उचहदी वैणु विरिकिओनु) : he uttered (ਵਿਰਿਕਿਓਨੁ) the word (ਵੈਣ) loudly (ਉਚਹਦੀ).
11. ਆਵਾਗਉਣੁ ਚਿਲਕਿਓਨੁ (आवागउणु चिलकिओनु) : *i.e.*, he brightened up (ਚਿਲਕਿਓਨੁ) the world (ਆਵਾਗਉਣ).
12. ਕਿਆੜਾ (किआड़ा) : (Sans. कृकाटिका) *lit.* the raised and straight part of the neck.
13. ਛਿਕਿਓਨੁ (छिकिओनु) : stretched.
14. ਲਹਣਾ (लहणा) : *i.e.* Guru Angad.

And then the Guru (Angad), the son of Pheru, came back to abide in Khadoor.
And he brought with himself Contemplation, Austerity and Self-discipline into the world of Ego.
Greed destroys[1] man as moss the water.
Lo, at the Guru's Court rains spontaneously the Light of God.
O Guru, Thou art that Peace[2] whose limits one can find not.
Thou art possessed of the Nine Treasures of the Lord's Name ;
And whosoever slanders thee is utterly destroyed.
How near and sweet seems the world (to all), but Thou livest far from it.
O Thou, who hast brought Khadoor back to life. *[5]*
Anointed the same way, seated upon the same Throne in the same Court
Was Guru Amar Dās Approved like his sire and grandsire.
He (too) made Bāsak-Nāga (of Contemplation) the churning string and of his (Spiritual) prowess the churning pot[3] :
And made the Sumeru mountain (of Consciousness) the churning stick, and thus churned the Ocean (of the Word) ;
And lo, he (too) obtained the Fourteen gems (of Wisdom), with which the whole world was Illumined.
He rode the steed of Equipoise, saddled with chastity ;
And made the Truth his bow, and the arrows of the Lord's Praise.
How dark was the Kali age ? How it dazzles now after the (Guru's) sun hath blazed forth with its myriad rays[4].
Truth grew in his farm-land : yea, he shaded the whole world with (God's) Truth.
O, what a nectar-sweet feed he fed (us) on—ghee, refined flour and sugar !
Within His Mind rang the Approved Word and He Knew the inmost state of the four corners (of the world).
He stamped each and all with His Grace, and rid everyone of his comings and goings.
O, He Himself took on a human from—He the Wise Purusha (the God).
He stood firm like the Sumeru mountain who was shaken not by the winds (of Desire).
He Knew the inmost state of all, yea, He the inner-knower of all hearts.
O True King, how am I to praise Thee, Thou who art so utterly Wise.
The bounties that Thou, wilt like to grant, bless Thou Sattā, Thy bard, with those.
Nānak's canopy waved (over Amar Dās) and the whole following was struck with wonder.
Lo, he was anointed the same way, and seated on the same Throne in the same Court.
And like his sire and grandsire, the grandson was also Approved. *[6]*
O Blessed art Thou Guru Rām Dās ; for, He, who Created Thee, also Embellished Thee.
O, what a miracle, that the Creator-Lord hath Himself Established Thee !
Thy followers bow before Thee as the very embodiment of God.
O, Unchanging, Unfathomable, Incomparable Guru, Infinite, Infinite art Thou.
They, who Served Thee with love, them Thou enabled to Cross (the Sea of Existence).
Yea, Thou rid all who came to Thee, of Greed, Lust, Wrath and Attachment with all their ramifications.
True is Thy Court, O Guru : True, True is Thy Glory[5].
Thou art Nanak and Angad too and, also Amar Dās, the Guru.
When I saw Thee, my Mind was comforted. *[7]*
The four (Gurus) Illumined their own times[6], and then came Arjun, their very soul.
Yea, He was by Himself created, and He Himself became His own support.
He Himself became the tablet, the pen, the scribe (of His Destiny).
And though his following were subject to coming and going, He himself was ever fresh, ever new.
Now, Arjun, The Guru, is seated on Nānak's Throne : lo, how sparkles[7] his star-studded canopy !
From where the sun rises to where it sets, the Guru Illumines all the four corners (of the earth).
Yea, they, who Served not the Guru, the self-willed Egotists, were destroyed (by God).
This is the True God's Blessing on Thee that Thy glory hath increased four-fold.
The four (Gurus) Illumined their own times, and then came the fifth Guru Arjun, their very soul. *[8]*

1. ਵਿਣਾਹੇ (विणाहे)=ਵਿਨਾਸੇ : destroys.
2. ਠਰੂਰੁ (ठरूरु) : that which cools ; the Himālayas.
3. ਨੇਹੀ (नेही) : the churning-pot.
4. ਰੈਭਾਣੁ (रै भाणु) : *lit.* the sun (ਭਾਣੁ, Sans. भानु) of a myriad rays (ਰੈ).
5. ਪੈਸਕਾਰਿਆ (पैसकारिआ) : (Persian, ਪੇਸਕਾਰਾ : ਪਸਾਰਾ), glory ; the paraphernalia to welcome a royal guest ; retinue.
6. ਚਹੁ ਜੁਗੀ (चहु जुगी) : in their own times.
7. ਖਿਵੈ (खिवै) : sparkles.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of the Bhaktas : Kabirji

Let my body be the bar-maid and the Guru's Word the molasses mixed with other ingredients ;

And, let Craving and Wrath and Attachment and Ego be minced into bits to become the bark (of the *Kikar* tree). *[1]*

P. 969

O God, is there a Saint, seated in the Peace of Poise, whom I may offer in exchange my Contemplation and austere living ?

To him I surrender my body and mind if he blesses me with a mere drop of this Wine. *[1–Pause]*

Of the fourteen regions (of the universe) I'd make the furnace and heat it with the fire of God.

And with the Attunement in a state of Equipise I'd cork[1] the pitcher and the cooling pad would be of the *Sushumanā*. *[2]*

Pilgrimages and fasting and religious routine and (seeming) piety and self-control and the inhaling and exhaling of breath, those I'd pledge

To drink-in the Lord's Nectar[2], yea, the Quintessence of Reality. *[3]*

Constant[3] is the flow of this Immaculate Nectar and the Mind with it is inebriated.

Says Kabir : "All other wines are tasteless : only this wholesome Essence tastes true and sweet". *[4–1]*

Let Wisdom be the molasses, and Contemplation the *Mahua* flowers, and the Lord's Fear, Enshrined in the Mind, the furnace ;

And then the *Sushumanā* rests in Poise, and in-drinks this Wine the drinker, the Soul. *[1]*

O Yogi, my Mind is intoxicated with this Wine,

For, when I taste this Wine, I mount to the Fourth State (of Bliss).

And the three worlds are Illumined by its Light. *[1–Pause]*

If the sky and the earth be the two layers of the furnace, then oozes out of it the great Essence.

If Lust and Wrath be the firewood, one abandons one's worldliness. *[2]*

My Mind is manifestly Illumined, through the Wisdom received from the Guru, yea, he awakens my Intuition.

Kabir, the Lord's Slave, is intoxicated with a Wine whose intóxication wears not off. *[3–2]*

O God, Thou art my Sumeru mountain (of gold) : I seek but Thy Refuge.

Neither Thou Movest from Thy Station, nor I from mine, and so Thou keepest my Honour. *[1]*

Now and forever, here and Hereafter, Thou alone art for me, yea, Thou alone.

Yea, I am for ever in Peace, by Thy Grace, O Lord. *[1–Pause]*

Leaning on Thee, I abide at Maghara[4], for, Thou hast quenched the Fire (of Desire within me).

First, I saw Thee at this 'cursed city' and then I returned to live in Kāshi[5]. *[2]*

As is Maghara, so is Kāshi for me,

I, the poor one, have attained to the Lord's Riches, while the rich die frustrated by their Ego. *[3]*

He, who prides on his self, walks on thorns, and they prick and no one can draw them out.

And the man cries out of pain here, and then falls into the pit of Hell. *[4]*

What is Heaven, O what is Hell for me, for, I, the Lord's Saint, have rejected[6] both out of hand.

And, I lean on no one (but God), for, such is the Guru's Grace upon me. *[5]*

Lo, I've Mounted to the God's Throne and Met with the Lord of the earth,

And I have become one with my God, and no one can tell who's who ? *[6–3]*

---

1. ਮੁਦ੍ਰਾ ਮਦਕ (मुदा मदक) : ਮੁਦ੍ਰਾ : (Sans. मुद्रा), stopper ; ਮਦਕ (ਨਾਲ) pipe.
2. ਸੁਧਾਰਸ (सुधारस) : nectar.
3. ਨਿਝਰ (निझर)=ਨਿਰਝਰ, ਇਕ-ਰਸ : constant, without interruption.
4. A city reputed to be of evil influence.
5. Banāras, the holy city of the Hindus.
6. ਰਾਦੇ (रादे)=ਰੱਦ ਕੀਤੇ : cancelled, rejected.

I accept only the Saints and punish the evil-doers : yea, this is how I discharge the duties of the keeper of the God's Peace ;
And I rub Thy Feet night and day and wave my hair, like the fly-brush, over Thee. *[1]*

O God, I keep to Thy Door like a dog,
And stretching forth my mouth towards Thee, I bark out (my Love for Thee). *[1-Pause]*

In my previous births too, I was Thy Servant, so how can I deny Thee now ? **P. 970**
Yea, at Thy Door Rings the Melody of Equipoise : and on my Forehead is incribed Thy Stamp[1]. *[2]*

He, who is so stamped, fights on the battlefield (of Life) ; without it, one runs away.
Yea, he, who is a Saint, becomes the Devotee of God and treasures God in his Mind. *[3]*

Within the house (of the body) is the house (of the Mind), and within it is the house of Wisdom.
Yea, the Guru has Blest Kabir with the Thing and he Cherishes it with great Love. *[4]*

Kabir : God has Blest the whole world with it, but only he takes it whose Destiny is Awake;
And, Eternal is the Spouse of him who is Blest with this Nectar. *[5-4]*

He, who Uttered the Vedas and the Gayatri, why Him, the God, the Brahmin forsakes ?
Yea, He, to whose Feet repairs the whole world, why utters not the Pundit His Name ? *[1]*

O Brahmin, why you utter not the Neme of God ?
For, he, who utters not the Lord's Name, falls into Hell. *[1-Pause]*

You are of high caste, but feed yourself upon the lower castes, yea, by forcing your will, you fill your belly.

And investing the *Chaudasa* and the *Amāvasa* days with sanctity, you beg for alms : lo, you fall into the well, lamp in hand. *[2]*

You are a Brahmin while I am a weaver from Kāshi, how can I be your equal ?
But, while you are drowned with all your faith in the Vedas, I am Saved, uttering the Lord's Name. *[3-5]*

There is but one Tree with a myriad branches, flowers and leaves, full of sap :
Yea, this is the God's Garden of Nectar, Created by my Creator-Lord. *[1]*

I've known the whole story of my One Lord, the King.
Through the inner Light, God becomes Manifest within us, but rare is the one who Sees Him, by the Guru's Grace. *[1-Pause]*

The God's Lover, like the bumble-bee in love with the sap of the flower abides first in the twelve-petalled Lotus of the heart,
And then holds he the breath in the sixteen-patalled sky, yea, the Tenth Door, and there 'flutters' he in Bliss. *[2]*
In the Void of Equipoise, grows the Tree (of God), and the clouds (of Desire) over the (body's) earth scatter.
Says Kabir : "I am the Slave of one who hath seen this Tree". *[3-6*

Let silence be thy ear-rings, compassion thy wallet, reflection the begging bowl ;
And, let thy coat be the stiching up of the wounds (of Vice) on the body, and thy feed be the Lord's Name. *[1]*
O Yogi, practise such a Yoga
That you Enjoy, by the Guru's Grace, the Merit of Contemplation, Austerities and Self-control. *[1-Pause]*
Besmear thy body with the ashes of Wisdom, and make Attunement of the mind thy horn.
And detaching thyself (from the world), roam the township of the body, and play (within) on the stringed instrnment of the Mind. *[2]*

Cherish (the better nature of) the fine elements in thy heart that thy Attunement remains undisturbed.
Say Kabir : "Hear, O ye Saints, tend, pray, the garden of Compassion and Righteousness." *8-7*

---

1. दगाई=(दगाई) दागी, : inscribed, stamped.

Why were you created, O man ? What profit did you reap in the human birth ?
Why did you cherish not the wish-fulfilling God, even for a moment, through whom one crosses the Sea of Existence. [1]

God, I am but such a Sinner,
That Thou, who Blest me with the body and the Soul, Thee I Cherished not with Loving Adoration.
1-Pause **P. 971**

I usurp another's riches, body and woman, and slander others and indulge in strife with the others.
Through this is my transmigration, and this recurring process endeth not. [2]

Where the Saints discourse on God, thither I go not even for a moment ;
And they, who are involved in Vice, the evil-doers, the drunkards, with them I abide. [3]

Yea, the Lust, Wrath, Māyā's wine and jealousy, to these my mind clings,
But Compassion and Righteousness, and the Guru's Service, these I Cherish not even in dream. [4]

Thou, O Lord, art Compassionate to the meek, the Beneficient God, the Lover of Thy Devotees, the Dispeller of Fear.
So Save me Thou from disaster and I'll Serve Thee ever and forever more. [5-8]

Contemplating whom one is Emacipated,
And is ushered into the Lord's Abode, and comes not again into the world ;
And abiding in fearlessness, the Symphony (of the Word) issues forth from one,
And within one Rings the Unstruck Melody, and one is ever filled (with God). [1]

Contemplate thou Him within thy Mind,
For, without Dwelling upon thy Lord, thou art Released not. [1-Pause]

Contemplating whom one finds no obstacle[1] on the Path,
And one is Emancipated and casts off one's load (of Sin) :
Him greet thou within thy heart
That thou art Released out of the cycle of Time. [2]

Contemplating whom one enjoys in the world,
And who Lights within us the Lamp of Wisdom without oil,
And whose Light makes one eternal in the world,
And one drivest out one's Wrath and Lust ; (Dwell on Him, O thou). [3]

Contemplating whom one is Emancipated :
His Contemplation weave thou into thy heart[2].
Yea. hug His Contemplation ever to thy bosom, and abandon it never.
And, then, by the Guru's Grace, thou art Ferried across. [4]

Contemplating whom one leans not upon another,
And sleeps in one's Home, in Peace, wrapped in silks[3],
And one is Blest with a cosy bed and one's Soul is in bloom,
Drink-in the Essence of such Contemplation. [5]

Contemplating whom one is rid of the demons (of Desire),
Contemplating whom one is infected not by Māyā,
Contemplate thou Him and Sing of Him in thy Mind.
But, this Contemplation thou art Blest with by the Guru. [6]

Contemplate the God ever and forever more,
Upstanding and downsiting, yea, with every breath.
Awake, as in sleep, Relish thou its Essence,
But, it is good Destiny that one is Blest with it. [7]

Contemplating whom one feels light,
Yea. Contemplate the Name of that Lord. thy God.
Says Kabir : "Infinite and boundless is that God,
And He is bewitched not by charms or formulas". [8-9]

---

1. ਨਨਕਾਰ (ननकार)=ਇਨਕਾਰ : denial: obstruction.
2. *Lit.* neck.
3. *i.e.* care-free.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of Kabir

The Māyā that binds all has bound me down too.
But the Guru, the Redeemer, has quenched my (iner) Fire.
When this mind Realised from end to end,
Then I bathed at the fount of my Self. *[1]* **P. 972**

The Mind, wherein the air is treasured, now abides in the state of Supreme Bliss ;
And now there is neither birth, nor death, nor aging for me. *[1-Pause]*

The Mind, turning away (from Māyā), has found the support (of the Word),
And now I abide in the Sky, yea, the Tenth Door.
The (six) snake-like coils[1], within the body, are pierced through :
And lo, becoming care-free, I Meet with my God, the King. *[2]*
I am rid of my attachment to Māyā,
And the moon of (Dispassion) has devoured the sun (of Desire).
When I sucked in and locked the breath in it, (the Tenth Door), Imbued wholly (with God),
There Rang the Unstruck Melody (of the Word). *[3]*

The Guru, the utterer, utters the Word,
And the hearer Enshrines it in the Mind,
And uttering the Creator-Lord's Name, one goes Across.
"This," says Kabir, "is the Essence (of Wisdom)". *[4-1-10]*

The sun and moon are the embodiments of light,
But their light is informed by God of incomparable Beauty. *[1]*
O Wise one, reflect thou thiswise,

That the vast expanse of the universe is Permeated by God's Light. *[1-Pause]*

I greet the Diamond-God from whom is the Diamond-mind.
Says Kabir : "My God is Pure and Immaculate over whom runs no one's Writ". *[2-2-11]*

O world, thou liest awake and yet art being robbed,
And though the Vedas[2] seemingly keep guard over thee, yet the *Yama* drives thee on. *[1-Pause]*
The Unwise one sees mangoes on the lemon tree, and vice-versa, and the bunch of banana seems to hang on the bush.

And the coconut he sees on the Simmal-tree; such is the ignorance of the Unwise. *[1]*
The God is like sugar mixed with sand : the elephant in thee can pick it not.
Says Kabir : "Abandon the Ego of thy caste, ond pick it, becoming humble like a little ant". *[2-3-12]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāmkali : The Word of Nāmdevji

Of the paper, one makes the kite, and lo, it flies across the skies.
But while one chit-chats with the friends around, one keeps one's mind in the string (lest it breaks).

So is my Mind pierced through by God's Name,
As the goldsmith keeps his mind absorbed in his creation. *[1-Pause]*

As the young girls, with pitchers full of water perched on their heads, roam thestreets[3],
And they chat and giggle and discourse on all things, but keep their mind always in the pitcher (lest it falls). *[2]*

The house that has ten doors, out of it goes the cow to graze,
But while it grazes on the pasture, far removed from home, her mind is in her young calf. *[3]*

Says Nāmdeva : "Hear, O Trilochana, the mother places the child in the cradle,
And though she is occupied with the household, she keeps her mind ever in the child". *[4-1]*

---

1. ਚਕ੍ਰ (चक्र) : *lit.* coils.
2. ਨਿਗਮ (निगम) : (Sans. निगम :), the Veda or Vedic text.
3. ਪੁਰੰਦਰੀਏ (पुरंदरीए)=ਪੁਰੀ-ਅੰਦਰ : *lit.* in the city.

There are Shāstras and Vedas and Purānas without number, but I'll sing not their songs,
For, seated in the unbroken state of Absolute Trance, I'd play upon the Flute that emits the Unstruck Melody (of the Word). *1*

I'll hymn (the Praise of) the God of Dispassion : P. 973
Yea, through the Word, I'll become Detached, Imbued with Eternity, and I'll repair to the Abode of the Casteless God. *1–Pause*

I'd abandon the Yogic discipline of inhaling, exhaling, and holding the breath in the *Sushumana*.
For, the Moon is as efficacious for me as is the Sun[1], for, I'll Merge in the Light of God. *[2]*

I'll bathe not at the pilgrim-stations, nor annoy the creatures of water.

Yea, I'll bathe at the Fount of Self, for, all the holies my Guru has revealed to me within me. *[3]*

I'll care not for the sycophancy of the Five (friends)[2], nor care to be called good and holy,
For, my Mind is Imbued with God and so I'll Merge in the seedless Trance. *[4–2]*

When there was neither father nor mother, nor form, wherefrom did *Karma* then originate?
Neither I was there nor were you : O, who knows then, who came from where ? *[1]*

By God, no one belongs to no one :
We are like the birds perched on the tree for a lone night. *[1–Pause]*

When there was neither the sun nor the moon, and the water and air were both Merged (in God),
And there were neither the Vedas, nor the Shāstras, then how did the *Karma* originate ? *[2]*

The methods of breath-control and the rosary of Tulsi : these for me are contained in the Guru's Grace.
Says Nāmdeva, "The God is the Quintessence (of Reality), but one Realises Him by the Guru's Grace.' *3–3*

Rāmkali

If one practises austerties at Banāras and dies, inverted, at a pilgrim-station, and burns himself in fire or rejuvenates himself,

Or performs the *Ashvamedha Yajna*, or gifts away gold, sealed in cover; all this equals not the Lord's Name. *[1]*

Abandon thy Guile, O mind !
And utter the Name of God. *[1–Pause]*

If one goes to the Gangā, Godāvari. or Gomati, or bathes on the *Kumbha*[4] festival at Kedārā or gifts away a thousand cows,
Or visits a myriad pilgrim-stations or destroys his body in the snows of the Himālayas, all this equals not the Lord's Name. *[2]*

If one gifts away horses or elephants or lands or one's women, ever and forever more,
Or offers oneself to the gods, or gives away gold, weight for weight ; all this equals not the Lord's Name. *[3]*

Be not cross with thy mind, nor blame the *Yama*, and know the Immaculate state of Dispassion.
Says Nāmdeva : "My Lord is Rāmchandra, the son of Dashratha ; and lo, I drink-in the Nectar of the Lord's Quintessnce". *[4–4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Ramkali : The Word of Ravidāsji

We read, hear and reflect upon a mariad names, but that Embodiment of Love and Wisdom one Sees not.
O, how is the iron to be transmuted into gold if it touchs not the philosopher's stone ? *[1]*

---

1. *i.e.* Ira and Pingalā ; breath-control through Yogic discipline.
2. ਪੰਚ ਸਹਾਈ ਜਨ (पच सहाई जन) the flatterer.
3. ਅਸ੍ਮੇਧ ਜਗ (असुमेध जग) : A Yajna in which a horse is offered as a sacrifice.
4. ਕੁੰਭਿ (कुंभि) : Hindu festival recurring after 12 years.

By God, the knot of Doubt is loosed not,
And Lust, Wrath, Māyā, Ego, and Jealousy[1], these five together rob us all. *[1-Pause]*

One may be a great poet, of high family, a Pandit, a Yogi, or a Sanyasin, **P. 974**
And wise too, and mighty, and the benefactor of all, but one is rid not of the sense of Ego. *[2]*

Says Ravidas : "One knows not a bit and behaves like mad,
But I lean only on the God's Name, for, it is my life-breath and all my Riches". *[3-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of Beniji

Where the *Irā, Pingalā* and the *Sushumana*[2], converge :
There is the Confluence for me of Gangā, Yamunā and Saraswati, and there my Mind bathes. *[1]*

O Saints, there one Sees the Immaculate God,
But rare is the one who Mounts to the Guru and Knows,
That there Abides our All-prevading and Deteched God. *[1-Pause]*

What is the symbol of the God's Abode ?
There Rings the Unstruck Melody of the Word.
There, one finds not the sun or the moon, neither air nor water,
And the (God's) Word becomes Manifest, though known it is through the Guru. *[2]*
Then Wisdom wells up within one and one sheds one's Evil nature ;
And one sucks the (Lord's) Nectar, Imbued (with God) in the core (of the Mind's) sky.
He, who knows the mystery of this Experience,
Him Meets the Supreme Being, our Lord, the God. *[3]*
Infinite and boundless is the Tenth Door, yea, it is the Abode of the Supreme Being,
For, lo above all is man, and in the man his head, and in the head the window (of the Self), *[4]*
He, who is ever Awake (to God), Sleeps not :
And in his Trance is Merged the trinity of the three Modes.
He, who Enshrines in his his heart the seed of the God's *Mantram*,
His mind turns away (from the world), and abides in the Void (of the Absolute Lord). *[5]*

Yea, one should be ever Awake (to God) and utter not Untruth,
And discipline the five sens-organs,
And Enshrine in the mind the Guru's Word,
And offer his body and mind to Krishna's love. *[6]*

The hands[3] one should look upon as the leaves[4] and branches (of the human tree)[5],
And so one should Gamble not away one's precious birth,
And plug the source of the stream of Evil,
And blaze the Sun (of Wisdom), turning it back from the West.
If he bears the unbearable (Truth), then constant within him is the flow of Bliss,
And he converses with God, as man to man. *[7]*

At the (Tenth) Door, burns the four-faced lamp (of Wisdom) :
There seem the leaves, yea, the world, on the periphery, and the root, the God, within ;
And one becomes there the master of all powers,
And weaves into his pearly Mind the Jewels (of God's Wisdom). *[8]*

On the forehead is the Lotus : all around it are the Jewels :
Within it Abides the Detached God, the Master of the three worlds.
Here Rings the white, still Melody of the five sounds,
And wave the fly-brushes, and the conches blare with a mighty roar.
He, who becomes Wise, through the Guru, smothers under foot the demons (of Sin).
So Beni craves only for the Name of God. *9-1*

---

1. ਮਤਸਰ (मतसर) : (Sans. मत्सर:), jealousy.
2. The three channels of breath, according to the Yogis.
3. ਕਰ (कर) : (Sans. कर :), a hand.
4. ਪਲ਼ਵ (पलव) : (Sans. पल्लव :), a sprout, twig.
5. *i.e.* serve with hand.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Nat Nārayan : M 4.

Contemplate thou ever the Lord's Name, O my mind,
And thou wilt be rid of the myriads of sins committed by thee in the past. **P. 97**

So love thy God like a true Servant, and Dwell ever on Him,
And all thy Sins and Ailments are dispelled as water cleans the soil. *[1]*

Yea, Sing ever the Praises of thy Lord, the God of man ;
And He rids thee instantaneously of the incurable maladies of five Desires. *[2]*

By Good Fortune, the Devotees of God Dwell upon the Lord's Nāme :
O God, Bless me that I be associated with them and I, the Ignorant one, too am Saved. *[3]*

Be Compassionate to me, O Life of all life, and Save me, for, I have sought Thy Refuge.
Says Nānak : "I have entered into Thy Sanctuary, O God, so Save my Honour, in Thy Mercy". *[4-1]*

Nat M. 4

He, who Contemplates his Lord, Merges in the Lord's Name !
Yea, he Dwells upon the Lord's Name through the Guru's Word, and lo, God is Merciful to him. *[1-Pause]*

Unfathomable, Unperceivable is the Lord, our Master : Meditating upon Him, one Merges in Him as water mingles with water.
Yea, meeting with the Lord's Saints, one is Blest with His Flavour ; O, I am a Sacrifice unto His Saints. *[1]*

The Lord's Saints Sing the Name of God, the Sublime Person on High, and they are rid of all their Woes and Poverty (of the mind),
And the Lord instantaneously destroys their five incurable Maladies which abide within us all. *[2]*

The Lord's Saint Loves his God as does the Kaminia flower the moon :
And his Mind dances like the peacock when he Sees the (God's) sky overcast and the clouds (of Mercy) rumble. *[3]*

My Lord has put His Desire within me, and I live Seeing my God :
Says Nānak : 'I am 'addicted' to my God ; O Lord, Meet with me that I Revel in Thy Bliss." *[4-2]*

P. 976

Nat M. 4

O my mind, Dwell thou on thy God, thy Friend,
And Contemplate Him, by the Guru's Grace, standing at the Feet of thy Guru. *[1-Pause]*

O Thou Sublime Master of the world, accept me, the Sinner, in Thy Refuge.
O Highest of the high, O Dispeller of the Sorrows of the poor, O Thou, who has Blest me with Thy Sublime Name. *[8]*

Whether high or low, I've Sung Thy Praise, O God, Associating with the True Guru :
And like the *Neem* tree, that lives with the *Chandan*, I have been Blest with Thy Fragrance, O God ! *[2]*

Our demerits are of the Vices which we gather committing every conceivable Sin every moment.
We are stone-heavy (with the weight of Sins) ; but Thou, O God, Ferried me Across, through the Saints. *[3]*

O God, they that are Saved by Thee, are rid of all their Sins,
Yea, Thou art the Compassionate Lord of Nānak and hast Saved even demons like Harnakashyapa. *[4-3]*

Nat M. 4

O my mind, Contemplate thy Lord, Steeped in His Love,
And, repair to the Saint's Feet and Dwell on thy God, and thy Lord is Merciful to thee. *[1-Pause]*

O God I've sought Thy Refuge after Sinning and straying from Thy Path birth after birth.
O Lord, I am a great Sinner ; Save me Thou, O Life of my life ; for, Thou alone art my Refuge. *[1]*

O God, who is it that was Saved not through Thee ; for, Thou hast been Emancipating the Sinners of all ages.
Yea, Nāmadeva, Thy Devotee, who being Dedicated to Thy Praise, was driven out (of the temple), his Honour too Thou Saved. *[2]*

O Lord, whosoever Sings Thy Praise, I am a Sacrifice unto him.
Yea, Thou hast Sanctified all places which were Blest with the Dust of Thy Saints' Feet. *[3]*

O God, I can say not Thy whole Praise, for, Thou art Highest of the high.
Be Merciful to me, O Lord, that I Serve at the Feet of Thy Saints. *[4-4]*

Nat M. 4

O my Mind, Believe in, and Contemplate the Lord's Name.
Lo, the Lord of the universe is Merciful to me ; and my Mind, instructed in the Guru's Wisdom, Cherishes the Lord's Name. *[1-Pause]*

The Lord's Saints Sing ever the Lord's Praise, hearing the Instruction of the Guru.
So, through the Name, I too cut off the crop of my Sins, as a farm is reaped by a reaper. *[1]*

O Lord, Thou alone Knowest Thy Glory : I can utter not all Thy Merits, O God !
Yea, as art Thou, so alone Thou art ; and Thou alone Knowest Thy own Attributes. *[2]*

A myriad bonds of Māyā bind the man, but Contemplating God, one is wholly Released,
As was the Elephant of the clutches of the Crocodile[1], uttering the Lord's Name with the tongue. *[3]*

O Master, O Transcendent Lord, O God of gods, I search Thee ever, age after age.
But I know not Thy extent, O my All-powerful Master, for, Thou art Highest of the high. *[4-5]*

Nat M. 4

O my mind, in this Kali age, Contemplation of the Lord's Name alone is Approved : P. 977
Yea, when the Lord is Merciful, we repair to the True Guru and Contemplate our only God. *[1-Pause]*

O God, Thou art the Highest of the high, Unfathomable, Unperceivable and every one Dwells on Thee, O my Beauteous Lord !
Yea, he, on whom is cast Thy Eye of Grace, he, by the Guru's Grace, Dwells only on Thee. *[1]*

This Play of the world is Thy Creation and Thou art the Life of its life, Permeating its every pore.
It is like a myriad waves rising from the sea and then merging again in their source. *[2]*

O God, whatever Thou Doest, its Mystery is known to Thee alone and I can fathom not its depths.
I am Thy child, O God ; let me but Praise Thee ever, and Contemplate Thee and Thee alone. *[3]*

Thou art the never-drying Spring of water, yea, the Mānsarovara ; and whosoever comes to Thee with Faith, picks at Thy Pearls.
O Lord, I crave but for Thee alone : O God, Bless me with Thyself in Thy Mercy. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat Nārāyana M. 4, Partāla

O my mind, Serve thy God that thou art fulfilled.
Yea, seek thou to be Anointed with the Dust of the Guru's Feet.
Thiswise, all thy Poverty and Woes will depart,
And thou wilt be Blest by the Lord's Eye of Grace. *[1-Pause]*

---

1. For explanation, see page 787.

The Lord's Home, (the Soul), the Lord Himself Embellishes, Bedecking it with His Rubies and Pearls :
Yea, the Lord in His Mercy, has Walked into my Home, through the Guru's intercession ; and, lo, Seeing Him, I am wholly Blest and revel in His Bliss. *[1]*

When I heard the Footfalls of my God, by the Guru's Grace, my body and Mind were thrilled ; lo, I hear, I hear my Lord Coming into my Home.
Meeting with my God, I am Inebriated and Fulfilled : yea, Blessed, Blessed am I. *[2-1-7]*

Nat M. 4

O my mind, meet with the Saints and become Glorious.
Yea, hear from the Unutterable Gospel of God that brings thee Peace.
Then art thou rid of tby Sins and thou art Blest with God, as is the Lord's Writ for thee. *[1-Pause]*

The Lord's Praise is the only Sublime verity in the Kali age : so Dwell on thy God, through the Guru's Word.
O, I am Sacrifice unto the Saint who has hearkened to the Lord and Believed. *[1]*

He, who has Tasted the Unutterable Gospel of God, he is Blest wholly with Bliss.
Nānak : the Saints are comforted hearing the Gospel of God, and Contemplating Him, become like Him. *[2-2-8]*

Nat M. 4

Is there one to relate to me the Gospel of my God ?
I'd be a Sacrifice unto him ever and forever more.
Blessed, Blessed is such a Saint
Who Meets with my God and is (thus) Emancipated. *[1-Pause]* **P. 978**

O Guru, O Saint, lead me on to my God's Path, and show me also the Way to walk upon it,
And rid me of my inner Guile that I Deceive not : O Blessed, Blessed is the effort one makes to See one's God. *[1]*

Yea, the Lord Loves the Devotees who See my God ever within themselves.
This is the Wisdom Nānak is Blest with : and he Sees the Lord's Presence ever before himself and has thus attained Supreme Bliss. *[2-3-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Nat Nārāyan : M. 5

O God, how may I know what Pleases Thee ?
(But), I carve immensely to See Thy Vision *[1-Pause]*

Yea, he alone is Wise, he alone belongs to Thee, with whom Thou art Pleased.
O Creator-Lord, on whomsoever is Thy Mercy, he Dwells upon Thee, ever and forever more. *[1]*

What kind of Yoga or Wisdom or Contemplation or Merits Please Thee, O God ?
Yea, whomsoever Thou Lovest, he alone is The Saint, Thy very Own. *[2]*

And that alone is Wisdom and Awakened intellect which makes one lose not God even for a while.
So, associating with the Saints, I am Blest with the Joy of the Lord's Praise. *[3]*

I've Seen the Lord of Wonder, the Embodiment of Sublime Bliss ; and now I See naught else.
And, lo, the Guru has scrubbed off the rust (of my Sins), and I'll be cast not into the womb again. *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat Nārāyan M. 5 : Dupadās

I grieve not in any wise,
For, all that comes from God, is sweet to me. *[1-Pause]*

My Joy is in submitting to Thy Will, O God, and I live only if I hearken to Thy Name.
Yea, this *Maniram* I've received from the Guru that both here and Hereafter, it is Thou alone who art. *[1]*

Ever since I Realised this Truth, I have been wholly in Bliss,
And associating with the Saints, God has become Manifest to me, and now I See not another. *[2-1-2]*

Nat M. 5

O God, he whose Support Thou art,
He is rid of his I-amness and the *Yama's* fear, and abides he ever in Bliss. *[1-Pause]*

Thy Nectar-Word cools his Mind and satiates him as does mother's milk the child ;
And the Saints become his father and mother and mates and his brothers and the only Refuge. *[1]* **P.979**

Lo, the doors closed by Doubt are flung open and (God's) Diamond pierces the Diamond (of the Mind).
O God, Singing Thy Praises, I land in the Realm of Wonder ; for Limitless and All-too-deep is Thy Praise. *[2-2-3]*

Nat M. 5

The Lord of Himself Emancipates His Saints,
And Abides He night and day with the Saints and Forsakes them not. *[1-Pause]*

Yea, He minds not their caste or colour, nor family nor lineage,
And Blesses them with His Name, in His Mercy, and Embellishes them all-too-spontaneously. *[1]*

Tumultuous is the Sea of the Fire (of Desire) ; but the Lord Ferries His Saints Across.
Seeing Him, Nānak is ever in Bloom and is ever a Sacrifice unto Him. *[2-3-4]*

Nat M. 5

Always and forever do I utter the Lord's Name.
And I am rid of a myriad Sins instantaneously and all my Woes. *[1-Pause]*

I've abandoned the world in search of my God, and now I am Blest with Him, in the Society of the Saints.
And, forsaking all, I am now Attuned to the One alone, and I Cherish ever the Lotus-Feet of my Lord. *[1]*

Yea, whosoever utters and hears of Him and seeks the Refuge of God, is Emancipated,
And Contemplating Him, the All-powerful Master, he is ever in Bliss. *[2-4-5]*

Nat M. 5

I am Attuned to Thy Lotus-Feet, O Lord !
O my God, O Thou Ocean of Peace, Emancipate me Thou ! *[1-Pause]*

O Lord, let me hold the edge of Thy Garment that I am Inebriated with Thy Love ;
And, Singing Thy Praise, the Zeal for Thy Devotion wells up in me, and I break loose from the snare of Māyā. *[1]*

O Thou Treasure of Compassion, Thou Fillest all, and now I See not another.
Nānak is Blest with Thy Union, O Lord, and now the Cup of his Mind is brimful with Thy Love. *[2-5-6]*

Nat M. 5

O my mind, Contemplate Thou thy God,
And forsake Him not ever and Sing ever His Praise. *[1-Pause]*

Yea Bathe thyself in the Dust of the Saint's Feet that thou art rid of all thy Sins,
And the Lord of Mercy thou See-est, Filling and Fulfilling all hearts. *[1]*

Myriads of meditations (on other objects) and austerities and the manifold worship equal not the Contemplation of thy Lord.
Nānak prays to Thee with joined palms, "O God, I am the Slave of Thy Slaves". [2-6-7]

Nat M. 5

The Treasure of the Lord's Name brings me all joys.
Yea, the Lord, in His Mercy, has Blest me with the Society of the Saints : O, such is the Blessing of my True Guru. [1-Pause]

I Sing now ever the Lord's Praise to be Blest with Perfect Wisdom and Bliss and be rid of all my Woes.
And lo, the Lust, Wrath and Greed, within me, are shattered to pieces, and dispelled is the ignorance of Ego. [1]

O Thou Inner-knower of hearts, which of Thy Merits shall I tell ?
O Thou Ocean of Peace, I've sought the Refuge of Thy Lotus-Feet ; and I am ever a Sacrifice unto Thee. [2-7-8] **P. 980**

O Guru, O God, I am evar a Sacrifice unto Thee. [1-Pause]

O Thou Compassionate Lord of the meek, Thou art wholly Beneficent and I am shorn of all merit. [1]

Upstanding and downsitting, in sleep or awake, Thou art my life-breath, my Soul, my only abiding Possession. [2]

Within me is the craving to See Thee : O God, Bless me with Thy Vision. [3-8-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat M. 5, Partāla

Is there a friend, my loved mate,
Who recites unto me ever the Lord's Name
That I am rid of my Woes and Evil ways ?
To such a one, I'll surrender my body and my conscious mind. [1-Pause]

Yea, rare is the one whom the Lord Owns as His very Own,
And who is Attuned to the Lotus-Feet of God.
Him the Lord, in His Mercy, Blesses with His Praise. [1]

O mind, one's life is fulfilled, Contemplationg the Lord's Name :
Yea, thiswise, a myriad Sinners have been Redeemed.
So Nānak, the Lord's Slave, is a Sacrifice unto his Lord. [2-1-10]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Nat Ashtapadis : M. 4

O God, Thy Name is the Mainstay of my body and Mind,
and I cannot be, even for a moment, without Serving Thee, and so I Cherish Thy Name ever, through the Guru's Word. [1-Pause]

O man, be thou in Love with the Loved Name and Contemplate Him in the Mind :
And the All-powerful Lord of the meek becomes Compassionate to thee, and Decks thee with the Guru's Word. [1]

O Life of all life, O *Madhusudana*, Master of Māyā, O Infinite, Unfathomable God,
I make but this Prayer to Thee, that Thou Bless me with the Dedicated Service of Thy Saints. [2]

Thousands are God's Eyes, yet He is the One alone, All-pervading and yet Detached :
Yea, thousands are His Forms but He is our only Master, and Emancipates us He, through the Guru's Word. [3]

I am Blest with the Lord's Name through the Guru's Word and I Cherish ever the Name in my heart.
And the Lord's Gospel seems sweet to me, though its Taste, like the dumb one, I can only Relish[1] but utter not. *[4]*

The tongue, lured by other loves, tastes other tastes, which are insipid and whet our inner Greed and Vice.
But, he who, by the Guru's Grace, Tastes the Taste of God's Name, forsakes all other tastes. *[5]*

Through the Guru's Word, one is Blest with the Riches of the Lord's Name, and uttering and hearing it, one is rid of one's Sins :
And one becomes Beloved of God, and the *Yama* comes not near him, nor the ***Dharamarājā*** calls him to account. *[6]* **P. 981**

As many the breaths I breathe, so many times do I Cherish the Lord's Name, through the Guru's Word.
For, the breath that escapes without the Lord's Name, passes in vain. *[7]*

O God, I seek Thy Refuge ; be Merciful and lead me on to Thy Beloved Saints.
Says Nānak, the Slave of Thy Slaves : "O God, I am but the Servant[2] of Thy Saints". *[8-1]*

Nat M. 4

O God, I am Meritless and Ignorant like the stone ;
Pray, Ferry me Across in Thy Mercy, in the Boat of the Guru's Word. *[1-Pause]*

O Guru, Enshrine within me the utterly Sweet Name of the Lord which is cool and fragrant like the *Chandan*[3] :
Lo, the Name has wholly Illumined my mind[4] and the Gaze of my Soul See-eth all. *[1]*

O God, Thy Sweet Gospel of Detachedness is the Guru's glorious Word which I Cherish ;
And when one Sings Thy Praise (through the Word), one is Emancipated by Thee, the Guru. *[2]*

The Guru is discriminating, and looks upon all alike : Meeting with Him, One's Doubt is dispelled :
Yea, Meeting with the Guru, one Attains the Sublime state of Bliss ; O, I am a Sacrifice unto the Guru. *[3]*

The Evil men practise Conceit and Deception lured by Greed, and misled by Doubt,
And they come to Grief both here and Hereafter ; but lo, the *Yama* destroys them all. *[4]*

When the day rises, one is involved in the household and the treacherous affairs of Māyā ;
And when the night falls, one enters the dreamland and dreams too of the woes of the world. *[5]*

One sows the seed of Falsehood in a barren land and gathers Falsehood in one's stack ;
And being the worshipper of Māyā, one is ever lured by Greed and the wild *Yama* stands ever at one's door. *[6]*

The Egocentric incurs the immense Debt of Vice, and he is released of It only if he Reflects on the Word,
And then the Debt turns into Credit, and one's Creditors become one's Slaves. *[7]*

The Lord of man has Created all men and by Him are all Driven by the nose.
Nānak : Let us be driven as the Lord Drives us along, and as it pleases our loved God. *[8-2]*

Nat M. 4

The Lord has Bathed me in the Pool of the Nectar-Name.
How efficacious are the Waters of Wisdom that Wash off the Soil of all one's Sins ! *[1-Pause]*

Meritorious is the Society of the Saints ; for, was not Ganikā Saved, coaching her devoted parrot ?
Krishna Blest Kubija, in his pleasure, and she entered the heaven of God. *[1]*

---

1. ਗਟਕ ਸਮ੍ਹਾਰੇ (गटक सम्हारे) : cherish (ਸਮ੍ਹਾਰ) with pleasure (ਗਟਕ ਕਰਕੇ, ਸੁਆਦ ਨਾਲ).
2. *Lit.* water-carrier.
3. ਮੈਲਾਗਰ ਮਲਗਾਰੇ (मैलागरु मलगारे) : *lit.* Chandan of Chandans.
4. ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹਦਿਸਿ (सुरति वजी है दहदिसि) : *i.e.* I am wholly awake.

Ajāmala, the great sinner, loved his son, Nārāyana, and uttering the Name of Nārāyana (he was Saved) :
For, this pleased my God and lo, He Commanded the couriers of the *Yama* to hasten away from him. *[2]*

Man utters that others may hear, but himself knows not the intent of what he utters.
But when he associates with the Saints, his mind is firmly rooted in God and, through the Lord's Name, he is Emancipated. *[3]*

So long as one has one's body and mind whole and full, one Cherishes not God,
But when his house catches fire, lo, he then digs up the well for water. *[4]*

O my mind, associate not with the worshippers of Māyā who forsake the Lord's Name. **P. 982**
Thei · ords sting one like the scorpion—so abandon thou wholly their association for good. *[5]*

And, be attached to, and Love the Lord's Saints that you are Embellished (with the Lord's Name) :
And, accept the Truth of the Guru's Word, for, your God too is in Love with it. *[6]*

In the previous births you did bits of good deeds ; so it is that you love the Lord's Name in this.
And, by the Guru's Grace, you are Blest with the Nectar-Name and Relish and Dwell upon it with Love and Joy. *[7]*

O my Loved, Beauteous Lord, all forms, all Manifestations are Thine ;
And whatever comes from Thee comes to pass ; and man can do not a thing to challenge Thy will. *[8–3]*

Nat M. 4

Seeking the Sanctuary of the Guru, God becomes our Refuge ;
For, did not God Protect the *Elephant* seized by the *Crocodile* ?[1] *[1–Pause]*

Sweet-souled are the Servants of God, and they Cherish their Lord in their Minds with Faith.
And the Devotees' Faith is Pleasing to my God and so He Saves the Honour of His Saints. *[1]*

The Lord's Servants are Dedicated to His Service, and See in everything the Manifestation of God.
They See only but the One Lord all over, who Looks upon all alike. *[2]*

The God Pervades all, all over, and takes Care of the world as His Own retinue[2].
For Compassionate and Beneficent is our Lord ; even the worms within the stones He Feeds. *[3]*

Within the deer is the fragrance of the musk ; but strayed by Doubt, the horned one searches it out and afar.
I too was tired of my Search without, but lo, the Perfect Guru Emancipated me in my very Home. *[4]*

The Word is the (Embodiment of the) Guru ; the Guru is in the Word : yea, in the Word are contained all the elixirs ;
And, one must accept what the Word Proclaims; and, lo, the Guru, becoming Manifest, instantaneously Emancipates. *[5]*

Yea, the Lord Pervades all, all over, and makes us eat what we have sown ;
As *Dhrishtabuddhi* wanted to destroy *Chandarhansa*, but he, instead, set fire to his own house[3]. *[6]*

The Devotee craves for God with all his heart, and the Lord takes Care of him every moment,
And him He makes firm in his Devotion, and, for his sake, Saves the whole world. *[7]*

The Lord is One and One alone and He alone Embellishes the world.
Says Nānak : "The Lord alone is the Doer and the Cause, and, in His Mercy, He Himself Emancipates His Creatures. *[8–4]*

Nat M. 4

O God, be Merciful and Emancipate me :
As *Daropadi's* shame Thou covered, though the demons had seized her by her forelocks. *[1–Pause]*
We are but beggars at Thy Door : O God, Bless us with Thy Bounty.
I crave to See my True Guru ; O Lord, lead me on to Him and Redeem me thus. *[1]*

---

1. For Explanation, see P. 787.
2. ਚੇਰੀ (चेरी) = ਚੇਲੀ, ਦਾਸੀ : follower or slave.
3. His son was killed.

The worshipper of Māyā does deeds as one churns water in vain :
But the (Lord's) Butter one joyously Tastes, and attains sublime Bliss, if one associates with the Saints. *[2]*

If one washes one's body and rubs it to make it sparkle, **P. 983**
But loves not the Guru's Word, then all bodily embellishments are false. *[3]*

O my loved mate, Cherish thou the Merits of the Lord, and walk leisurely and with abandon on thy Path,
And Serve thy Guru, for, this pleaseth my God and, through the Guru, thou Knowest the One Unknowable. *[4]*

There is but one Man, thy God, and all His creatures, men or women, are His Brides.
And when thou lovest the Dust of the Saints' Feet and abide with them, thy Lord Emancipates thee. *[5]*

I've travelled long through city and village, but the Saints Revealed my God unto me from within.
And Faith welled up in me and, lo, by the Guru's Grace, I was Redeemed and Delivered. *[6]*

The thread of my breath the Guru cleansed and I Dwelt on the Guru's Word,
And I entered into the Self and sucked-in the Lord's Nectar, and lo, I Saw the Reality of the world, though the eyes saw not. *[7]*

O God, Thy Merits I cannot utter : Thou art the Temple while I'm a mere worm lurking in a lone hole.
Be Merciful to me and lead me on to the Guru that Contemplating Thee, my God, my mind is in comfort. *[8-5]*

Nat M. 4

O my mind, Contemplate thy Infinite, Unfathomable God.
I'm a great Sinner, without Merit, Emancipate me in Thy Mercy, O my Lord, through the Guru. *[Pause]*

I'm Blest by Thee with the Society of the Saints : O Guru, now I pray to thee
That Thou Bless me with the Riches of the Lord's Name that all my Craving is stilled. *[1]*

The moth, the deer, the black-bee, the elephant, the fish, are destroyed by a lone desire :
So is my powerful body of five elements : and only the Guru can rid me of my Sins. *[2]*

I've searched through the Vedas and the Shāstras, but truly hath Nārada, the sage, uttered :
That one is Emancipated only by uttering the Lord's Name, when one associates with the Saints, by the Guru's Grace. *[3]*

I'm in Love with my God as the lotus loves the sun,
Or as dances the peacock when the clouds cluster round the peaks of the mountain. *[4]*

Even if one feeds the worshipper of Māyā on Nectar, his Branches and Flowers all turn into Poison ;
And the more one bows to him in humility, the more he Pricks one and the more he spits out Poison. *[5]*

If one meets with the Saints and utters the Merits of the Lord and is compassionate to all life,
Then one blossoms forth as doth the lotus, when it grows in water. *[6]*

Greed, like a mad dog, bites anyone and infects all it touches with a like malady :
But when the Master's Court Knows of it, lo, it is slain with the sword of Wisdom. *[7]*

O God, be Merciful and Save me, for, I belong to Thee.
Yea, I've no other support to lean upon : O Lord, Emancipate me Thou through the Guru. *[8-6]*

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Māli Gaurā : M 4

Myriads have tried, but have found not Thy end, O God ! **P. 984**
For, Unfathomable and Inconceivable art Thou, O King, my Greetings be to Thee. *[1-Pause]*

Gripped by Lust, Wrath, Greed and Attachments we are involved in Strife,
O God, I seek Thy Refuge : Save me, O Save me Thou, Thy humble creature. *[1]*

O Lord, Thy Repute[1] is that Thou Lovest Thy Devotees and he, who seeks Thy Refuge, Thou Sustainest,
For, didst not Thou release Prehlāda of the clutches of Harnakshyapa and Emancipate him, for, he was Dedicated to Thee ? *[2]*

O my mind, Cherish thy God and Mount to His Castle ; O Lord, my King, Thou art the Destroyer of all our Sorrows.
Thou Destroyest the fear of births and deaths, and art Attained through the Guru's Word. *[3]*

Thou art the Purifier of the Sinners and Thy Devotees Sing of Thee, O Destroyer of Fear !
I've Decked myself with Thy Necklace, O God, and Merged am I in Thy Loved Name. *[4-1]*

Māli Gaurā M. 4

O my mind, Contemplate thou the Bliss-giving Name of thy God :
And meeting with the Saints, Taste the Flavour of thy Lord, and He will be Revealed unto thee, by the Guru's Grace. *[1-Pause]*

It is by great, good Fortune that one is Blest with the Guru's Vision, and, Meeting with him, one Knows one's All-powerful God.
And one is rid of the Soil of Sins and one Bathes in the Nectar- Pool of one's Lord. *[1]*

Blessed are the Saints who've Attained unto God : it is they who Reveal to me His Mystery.
I repair to their Feet and pray to them ever : "O Loves, be Merciful and lead me on to my Creator-Lord". *[2]*

Lo, as was the Writ on my Forehead, I'm Blest with the Society of the Saints and my body and Mind are Imbued with the Guru's Word,
And Meeting with my God, I'm in utter Bliss, and am rid of all my Sins. *[3]*

Blessed, Blessed are they who are Blest with the Cure-all of God through the Guru's Word :
Nānak repairs to their Refuge and craves to be Anointed with the Dust of their Feet. *[4-2]*

Māli Gaurā M. 4

All adepts, all seekers and men of silence Contemplate God with Love. **P. 985**
But the Transcendent, Unfathomable Lord is Revealed unto us (only) through the Guru. *[1-Pause]*

We are tied up with low deeds, O God, and Cherish Thee not,
But when Thou **leadest** us on to the True Guru, we are instantaneously Released. *[1]*

Such was the Writ on my Forehead that I am now Attuned to Thee through the Guru's Word.
And lo, in Thy Court is struck the Symphony of Five Sounds to celebrate my Union with Thee. *[2]*

'Purifier of Sinners' is Thy Name, O God of man, but men of ill destiny love Thee not.
And so they are disintegrated being recurrently cast into the (fire of) the womb, as is salt, when dissolved in water. *[3]*

O God, make me wise thiswise, O my Infinite God, that I'm attached to the Guru's Feet,
And I cling to Thee with all my heart and Merge in Thy Name. *[4-3]*

---

1. ਨਾਇਆ (नाइआ) : *lit.* name.

Māli Gaurā M. 4

Lo, my Mind is pleased with the Flavour of the God's Name!
And the lotus (of my heart) is resplendent with Light, and I am rid of my Fear and Doubt, Contemplating my God, by the Guru's Grace. *[1–Pause]*

My heart is devoted to my God in His Love-in-Fear : my mind in slumber is Awake, through the Guru's Word ;
And dispelled are my Sins, and I'm in cool, Comfort Cherishing my God in my heart, by Good Fortune. *[1]*

The loves of the Egocentric are like the (transient) colour of the safflower, or like the life of the flower.
And when these, of a sudden, forsake him, he grieves, and he is Punished by the Lord of the Law. *[2]*

The Love of the Saints is like the fast colour of madder,
And howsoever is the cloth of the body torn, the blessed Colour of God wears not off. *[3]*

Yea, such is the fast colour, like *Lāllā's*, that the body receives from the Guru.
So Nānak Worhips at the Feet of those who are Attuned to the Lotus-Feet of God. *[4–4]*

Māli Gaurā M. 4

O my mind, Contemplate the Name of thy God :
Lo, my body and Mind, are Imbued with the Lord's Name, and my Intellect Tastes the wholesome Taste of God, through the Guru's Word. *[1–Pause]*

Let us Dwell upon the Lord's Name, through the Guru's Word, and tell the Lord's rosary with the Mind.
Yea, in whosoever's Lot it was so Writ, he Met with the Flower-girt God. *[1]*

They, who Contemplate their God, all their involvements are past.
Unto them the *Yama* comes not near ; for, the Guru-God is their Refuge. *[2]*

O God, Sustain us Thou like our father and mother, for, we are Thy children and we know naught.
Save Thy meek children, O Campassionate Guru, for, (Knowing not) we've burnt our hands in the Fire of Māyā. *[3]*

We Praise Thee and Thou hast made us, the Soiled ones, Immaculate, purging us of our Sins,
And our Mind is in Bliss and we Attain unto Thee, our Guru, and through the Word, See ever Thy Living Presence. *[4–5]*

Māli Gaurā M. 4

O my mind, rid thyself of all thy Sins, Contemplating thy God. **P. 986**
've Enshrined my God in my heart, by the Perfect Guru's Grace ; now let my Head lie ever on the Guru's Path. *[1–Pause]*

Whosoever Recites to me the Gospel of God, to him I'll surrender every bit of my mind.
O Perfect Guru, lead me on to my God, I've sold myself off to every Path in search of thy Word. *[1]*

In the month of Magha, I distributed my all in charity at Prayāgrāja and got my body sawn into two (at Kāshi),
But Attained not Emancipation, without the Lord's Name, even though I parted with all the gold I had. *[2]*

Now that I Sing the Lord's Praise, through the Guru's Word, all the doors, locked by Guile, are flung open.
And the Fears and Doubt instilled by the three Modes are now shattered, and the earthen Pitcher of the values of the world is broken. *[3]*

Yea, only they attain unto the Perfect Guru in the Kāli age in whose Lot it is so Writ by God.
Nānak has Tasted the Flavour of God's Nectar and he's now rid of all his Hunger and Thirst. *[4–6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Māli Gaurā M. 5

O my mind, Bliss lies only in the Service of thy God :
For ll other dedication is false, and the *Yama* punishes thee for it. *[1-Pause]*

They, in whose Forehead it is so Writ, associate themselves (with the Saints),
And are Ferried across the Sea of Existence by the Saints of the Infinite God. *[1]*

So, rid thyself of the vices of Greed and Attachment, and Serve at the Saints' Feet,
And abandon all other hopes but that of thy Absolute God. *[2]*

Some there are, the worshipers of Māyā, who are strayed by Doubt : and, without the Guru, they are enveloped by utter Darkness :
(But), that too comes from God, and no one can erase that Writ. *[3]*

Infinite is the Lord's Name : Unfathomable is the Form of Govind.
O Blessed, Blessed are they, who've Enshrined the Lord's Name in their Mind. *[4-1]*

Māli Gaurā M. 5

Greetings be to the Lord's Name
Contemplating which one is Emancipated ; *[1-Pause]*

And one's Strife is ended,
And all one's Bonds are loosed :
Contemplating which even the Unwise become Wise,
And all one's lineage is Saved ; *[1]*

And one is rid of all one's Fears and Woes,
And misfortune strikes one not,
And one is delivered of one's Sins ;
And Pain touches one not. *[2]*

Contemplating which, one's heart blossoms forth,
And Māyā slaves for one,
And one is Blest with all the Treasures of Good,
And which, in the end, Emancipates all. *[3]*

The Lord's Name Purifies the Sinners :
Through it, myriads of Devotees have been Saved.
So, 've sought, in utter humility, the Refuge of the Slaves of the Lord's Slaves :
And I place my Forehead upon their Feet. *[4-1]*

Māli Gaurā M. 5

The Lord's Name is the Support of all :
Yea, one is wholly fulfilled, Contemplating it in the Companionship of the Saints. *[1-Pause]*

As the drowning one is Saved if he boards a boat, **P. 987**
As the dying lamp burns still and whole if fed upon oil,
As the fire is quenched with water,
As the child is satiated with milk ; *[1]*

As the warrior on the battle-field is helped by his brothers-in-arms,
As the hungry babe is satisfied when fed by the mother,
As the thirsty farm is waiting ever to receive the rains in its folds,
As in the refuge of the mighty, one is well cared for ; *[2]*

As the poison of the snake affects not the one who knows the specific *Mantram* ;
As the parrot, in the cage, is eaten not by the cat,
As (the swallow, though far) cherishes her offsping in her mind,
As the grains are saved sticking to the central hollow (of the grinding mill),
(So doth the Lord's Name Save those who Enshrine it in their heart). *[3]*

Magnificent is Thy Glory, O God, I can utter but a little :
For, Thou art Unfathomable and Inconceivable God.
Thou art Highest of the high, Infinite, without end :
But, even if I, a Sinner, Contemplate Thee, I am Ferried Across as doth the iron (boarding a boat).
[4-3]

Māli Gaurā M. 5

O God, this is my only prayer :
Fulfil me Thou and make me Thy Own : *[1-Pause]*

I long that my forehead rests on the Saint's Feet,
And I See Thy Vision, night and day, with my Eyes,
And my hands are Dedicated to the Service of Thy Saints,
And to them I Dedicate my vital breath, mind and all I have. *[1]*

And my Mind loves the Society of the Saints,
And the Merits of the Saints my Mind Enshrines,
And the Will of the Saints seems sweet to me,
And, the Lotus (of my heart) flowers seeing the Saints. *[2]*

And I abide ever with the Saints,
And I crave ever to see their Vision,
And I Cherish ever the *Mantram* of the Saints,
And, by the Saints' Grace, all my Sins are dispelled. *[3]*

This is the Way of Redemption : yea, this is my Treasure ;
O Compassionate God, Bless me Thou with this Bounty.
O Lord, be Merciful to me,
And let me Enshrine the Saints' Feet in my heart. *[4-4]*

Māli Gaurā M. 5

The Lord is not far : He Abides with each and all :
Yea, He is the Doer and the Cause : He is the Presence that is near and here. *[1-Pause]*

Hearing His Name, one comes to life,
And one's Woes are dispelled, and Peace abides within one.
The Lord is the only Treasure that one may seek,
For, all the seers and men of silence Serve Him alone. *[1]*

He, in whose Home everyone is contained,
He, without whom there is no one, nay, none,
And who Sustains all beings and all creatures,
Serve Him thou ever, for, He is thy (only) Compassionate Lord. *[2]*

Yea, in His Court only Righteousness is practised,
And He is Self-dependent and leans on no one.
He alone of Himself Does what He Does :
my mind, Dwell thou on Him. *[3]*

I am a Sacrifice unto the Saints,
Meeting with whom one is Redeemed and Emancipated.
O, such is the Blessing of God upon me
That my body and mind are Imbued with His Name. *[4-5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māli Gaurā M. 5 Dupadās

I have sought the Refuge of my All-powerful Lord :
My God, the Doer and tha Cause, is my body, my Soul, and all I am and have. *[1-Pause]*

Contemplating Him, we are ever in Bliss, Blest with the Sap of Life ·
For, my God Pervades all, Subtle and yet Manifest. *[1]*

I've shed all my Involvements and my Sins and Sing ever His Praise, **P. 988**
And pray to Him, with joined palms, "O Lord, Bless me with Thy Name". *[2-1-6]*

Māli Gaurā M. 5

Infinite is our All-powerful God.
O Lord, whoever has ever known Thy Mysterious Wonders ? For, Thy Deeps one cannot fathom. *[1-Pause]*

Thou Establishest and Disestablishest, in a moment, and Makest and Unmakest thou : for, Thou art the only Doer.
And as many are the creatures Created by Thee, so many dost Thou Bless with Thy Bounties. *[1]*

O Highest of the high, Unfathomable God, I have sought Thy Refuge.
So, pull me out of the Sea of Material Existence : O, God, I am a Secrifice ever unto Thee. *[2-2-7]*

Māli Gaurā M. 5

In my body and mind is Enshrined my Lord, the God,
For, He is the only Support of the supportless, the Lover of His Devotees and ever Compassionate to all life. *[1-Pause]*

O God, Thou alone art in the beginning, the middle and the end, without Thee there is naught :
Yea, Thou, the One Master of all, Fillest all spheres, all worlds. *[1]*

With the ears I hear Thy Praise, with the eyes I See Thy Vision, with the tongue I Utter Thy Praise.
O God, I am ever a Sacrifice unto Thee : Bless me Thou with Thy Name. *[2-3-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Māli Gaurā : The Word of the Bhaktas

Nāmdevji

Blessed is the Flute of the Lord
That Rings Unstruck, subtly and softly, (within me). *[1-Pause]*

Blessed is the sheep[1] that offers its wool
To weave the blanket that the Blessed Krishna dons. *[1]*

O Devaki, mother of Krishna, Blessed art thou :
In whose home came the All-pervading Lord, the Master of Māyā. *[2]*

O, Blessed are the forests of Vrindāvana,
Where played my Lord, the Master of man. *[3]*

He played on the flute and grazed the cows :
O, the Master of Nāmadeva sported ever in Joy. *[4-1]*

O my Father, Master of Māyā, O my dark-hued Lord of beauteous hair, O my Vithala ! *[1-Pause]*

Thou camest from heavens with Thy Steel-ring to save the Elephant from the clutches of the Crocodile.
In the court of Dushāsana, Thou Saved the honour of Daropadi, when she was being dishonoured. *[1]*

Thou saved Ahalayā, Gautama's wife, and Saved a myriad other Sinners.
Nāmdeva too has sought Thy Refuge : he is low and casteless, but Thine, O Lord. *[2-2]*

The Lord Speaks in the hearts of all !
Yea, who is it that Speaks save for my God ? *[1-Pause]*

Of the same clay are made the ant and the elephant and a myriad vessels are shaped :
Yea, the plant life, the animal life, the crawling life, the winged life—in all is my only God. *[1]*

O man, lean only on thy One Infinite God and abandon all other hopes.
Says Nāmdeva : "O God, I've become Detached, and now Thou, my Master, art at one with me, Thy Slave". *[2-3]*

---

1. ਮੇਘਾ (मेघा) : (Sans. मेष:). a ram, sheep.

Sri Guru Granth Sahib

Sri Guru Granth Sahib

[*English Version*]

VOL. IV
(Revised in modern idiom)

Translated and annotated by
Dr. GOPAL SINGH, M.A., Ph.D.

ALLIED PUBLISHERS PVT. LIMITED
NEW DELHI MUMBAI KOLKATA CHENNAI NAGPUR
AHMEDABAD BANGALORE HYDERABAD LUCKNOW

TABLE OF CONTENTS

ENGLISH TRANSLATION

OF THE

ORIGINAL TEXT

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Māru, M. 1 : Chaupadās

Shaloka

O Friend, I crave ever to be the Dust for Thee to tread upon, **P. 989**
And to bide ever in Thy Refuge and ever, ever, to See Thy Presence. *[1]*

Shabada

They, who get the Call in the early morn, they Contemplate the Lord's Name,
And ever at their call remain (as if) the chariots and the canopies, the tents[1] and rest-houses[2] and other requisites of kingly majesty :
They who Call upon their God, them the God of Himself, Blesses (with Glory). *[1]*
O Sire, I am ill-destined, and false are my values,
For, I, the Blind one, have Attained not unto Thy Name ; and my mind is strayed away by Doubt. *[1-Pause]*
I indulged in pleasures and so my Woes 'flowered' ; for, such was the Writ of the past,
And now my Joys are few and woes a little too many, and I pass my days in Pain. *[2]*
Those that are Separated from God, what worse separation will afflict them? And those that are United, O what a wondrous Union have they!
So let us Praise our God, who Createth and then Seeth His Play. *[3]*
By good Fortune are we United with God (as humans), but our body indulges in Vice ;
And so our Union is broken and we fall apart, but lo, there is still hope of a re-Union for us all. *[4-1]*

Māru M. 1

The union of the father and mother brings the body into being,
And our Creator-Lord Inscribes in each body the Writ of His Will :
And the Blessed Writ is of Light and Glory.
But, contaminated by Māyā, we lose the sense of (Discrimination). *[1]*
O Unwise mind, why indulge in Pride,
When one has to quit soon the scene in the Lord's Will. *[1-Pause]*
So abandon thy craving for pleasures that thou art Blest with the Peace of Poise.
For, everyone has to abandon his home and no one stays here for long.
We'd expend only a part of our treasures and save the rest,
If we were to be hurled into the (same) world again. *[2]*
(Still), we deck ourselves with silks,
And we command men about and about,
And we sleep in cosy couches,
Then, when we are seized upon by the *Yama*, why do we grieve ? *[3]*
We are caught in the whirlpool of the household,
And carrying the stones of Sin (on the head), we can Swim not. **P. 990**
But, if we board the Boat of the Lord's Fear, (we are Ferried Across) ;
But rare is the one, O Nānak, who is so Blest. *[4-2]*

Māru M. 1

Our deeds are the Book which the mind writes in the ink (of Desire), and the writing is of two kinds : good and bad :
And then, as drives us on the Writ of habit[3], so are we driven ; but God has Infinite Virtues (through which one overcomes the habit of one's mind). *[1]*
O crazy mind, why mind not thy God ?
For, forsaking thy Lord, thy virtues wither away. *[1-Pause]*

---

1. ਖੇਮੇ (खेमे) : tents.
2. ਸਰਾਇਚੇ : (सराईचे) : (Persian), a small inn. That is, men of God remain content as if they were endowed with all the glories of the world.
3. ਕਿਰਤ (किरतु) : (Sans. कृतम्) : work, deed, action, consequence (of deeds), *i.e.*, habit.

The night and the day are the nets cast for us; and, all moments too are but a snare :
And as one pecks at the bait, one is trapped : then how is one to be saved ? *[2]*
The body is the furnace, in which is (cast) the iron of the mind, and it is heated by the five fires[1],
And the coals are of the Sins stacked with the tongs of care : and lo, the mind is burnt ! *[3]*
The rusted Iron too is transmuted into Gold, if it meets with (the Philospher's Stone of) the Guru,
For, He Blesses one with the One Name of the Lord, and cease[2] therewith (the wanderings of) the mind[3]. *[4-3]*

Māru M. 1

Out of the clear blue waters sprouts the lotus and also the film (of ignorance).
The lotus lives with both and yet keeps detached from both. *[1]*
But, O Frog, you Know not,
And eat only the Dirt, discarding the Immaculate Nectar (of God). *[1-Pause]*
You bide ever in water, but Know not love like the bumble-bee, who, only hearing of the glory of the lotus, is imbued with its lore[4],
Or, like the Kamina flower which lowers its head in prayer when it sees the moon from afar, being intuitively awake. *[2]*
O Frog, you deem yourself clever biding with mere water[5], but in nectar-sweet milk are also treasured honey and sugar,
Which the tick[6] tastes not and sucks only blood, being wise in himself like thee. *[3]*
O Unwise one, you live with the Wise ones, and hear all the Vedas and the Shāstras,
But, you abandon not your self like a dog, who can straighten not his crooked tail. *[4]*
Some heretics[7] there are who love not the Lord's Name : others but repair to the Lord's Feet.
If you seek to fulfil your Destiny, O Nānak, utter the Lord's Name with thy tongue. *[5-4]*

Māru M. 1

Shaloka

Countless Sinners, on being Attuned to the Lord's Feet, became Sanctified :
Yea, fortunate is he, who Cherishes the Lord's Name, for, it Blesses us with the merit of pilgrimage to all the holy places. *[1]*

Shabada

O my egotistical mate, my proud friend,
Hear thou the Bliss-giving Word of thy Master. *[1]*
O mother, to whom shall I utter my Pain?
For, without my God, I can be not ; then, how can I still my mind ? *[1-Pause]*
Separated am I, His Bride, and in intense Pain,
And I Grieve, for, my youth is lost. *[2]*
O my Master, Thou art the Wisest of the wise,
So I Serve Thee ever, for, I belong to Thee. *[3]*
Says Nānak : "I'm worn out by anxious thoughts,
And, without Seeing my Love, I can Enjoy Him not". *[4-5]*

Māru M. 1

I am a sell off[8] to Thee O God : how fortunate am I that I am Thy Slave[9]. P. 991
In exchange for Thy Word, O Guru, I've sold myself at Thy Shop, and now I go the Way Thou biddest. *[1]*

---

1. *i.e*, five desires.
2. ਤ੍ਰਿਸਟਸਿ (त्रिसटसि) : [Sans. स्था (तिष्ठ्)], to cease, stand still.
3. *Lit*. body
4. ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ (मेर चचा गुन रे) : *lit*. intoxicated (ਮੇਰ, from Sans. मेरेय : a kind of intoxicating drink) with discourse (ਚਚਾ, ਚਰਚਾ) of his merits (ਗੁਨ).
5. ਬਨ (बन): (Sans. वनम्), water in general.
6. ਪਿਸਨ (पिसन) : a tick or louse (of dogs and sheep).
7. ਪਾਖੰਡੀ (पाखंडी) : (पाषंडिन्::) a heretic, a religious hypocrite.
8. ਲਾਲਾ (लाला) : (Persian), a slave.
9. ਗੋਲਾ (गोला) : (Persian), a slave.

O Lord, how can I, Thy Slave, play clever with Thee ?
I can carry not out even Thy Command in good faith. *[1-Pause]*
My mother is Thy Slave as also my father ; I am an offspring of Thy Slaves, O God.
And while the one Dances to Thy Tune, the other Sings to Thee, and thus do we all Worship Thee, O King ! *[2]*

If Thou art thirsty, I bring water for Thee ; if hungry, I grind corn for Thee,
And I wave fan to Thee and rub Thy Feet and Contemplate ever Thy Name. *[3]*
O Lord, I have betrayed Thy salt : but Thou still Forgivest in Thy Glory.
O God, Thou art Compassionate to all life since eternity, and without Thee, no one is Emancipated. *[4-6]*

Māru M. 1

Some call me wild[1], others that I am out of step (with the world).
Some call me a mere man, forsaken and woe-begone. *[1]*
But I am mad after my King, My God,
And I know not of any but my Lord. *[1-Pause]*
I'd indeed love to be mad if I'm struck with the Fear of the Lord,
And know not any but the One God. *[2]*

And Serve only but the One Master, and Realise only His Will,
And know not any other Wisdom. *[3]*
Mad indeed is he who Cherishes the Love of the Master with a single Mind,
And considers himself low, (being lowly), and all others as blessed and good. *[4-7]*

Māru M. 1

Everyone is full of the Riches (of the Lord's Name) :
But the Egocentric wanders out and about, thinking Him to be afar. *[1]*
The Riches of the Lord's Name I treasure in my heart.
O God, whomsoever Thou Blessest with these, he is wholly Fulfilled. *[1-Pause]*
These Riches catch no fire, nor are they thieved,
Nor drowned, nor confiscated or appropriated[2]. *[2]*
Such is the Glory of these Riches,
That one is ever Imbued with Equipoise. *[3]*
Hear thou this wondrous thing, O friend,
That no one has ever been Redeemed if endowed not with the Riches of God. *[4]*
Says Nānak : "I utter the Unutterable Gospel of my Lord:
That only if one Meets with the True Guru, one Attains to the Riches (of God)." *[5-8]*

Māru M. 1

Burn off the mainsprings of Passion, and strengthen the attributes of Truth : this, verily, is the inhalation and exhalation of breath[3] : and let Poise be the holding of the breath[4].
Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall. *[1]*

O Ignorant one, why are you strayed by Doubt,
And why you Realise not the Detached Lord of Sublime Bliss ? *[1-Pause]*
Seize and burn the unbearable load (of Māyā), and grasping the ever-active (mind) still its desires ; and abandoning thy Doubt, in-drink thou the Nectar-(Name) of the Lord.
Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall. *[2]*

---

1. *Lit.* a goblin.
2. *Lit.* punished
3. ਸੂਰ-ਸਰੁ (सूर-सर) : *lit.* the sun-breathing or *Pingalā* is breathing through the right nortril, while ਸੋਮ-ਸਰੁ (सोम-सर) : the moon-breathing or *Irā* is breathing through the left nostril. According to Yoga, one breathes through each alternatively for 2½ *gharis* (about an hour).
4. ਮਰਤੁ (मरतु) : (Sans. मरुत्) : is breath, especially vital breath The whole verse is a denunciation of Hatha-Yoga.

Says Nānak : "He , O friends, who Cherishes the Lord with his whole Mind, inhales the Lord's Nectar with each breath.
Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan-(Soul) flies not out, nor falls the (body's) wall." *[3-9]* **P. 992**

Māru M. 1

Neither Māyā dies (within one), nor is the mind stilled, and the Sea (of Desire) swells with a myriad waves as if intoxicated with wine ;
But the (body's) boat, which is directed by Truth within, sways not upon the surging seas , and is Ferried Across.
With the Jewel (of the Lord's Name), inscribed within the Mind, one silences the (Ego of the) mind : and being informed with the Truth, it is torn not[1].
And, imbued with the five Virtues and the Fear of God, the Kingly Self is seated on its Throne. *[1]*
O friend, see not thy True Lord afar from thee :
The Life of all life Pervades all like light, and every one is subject to His Writ. *[1-Pause]*
Brahmā and Vishnu and Shiva and Indra and all the seers and ascetics and holy mendicants,
Of these whosoever submits to the Lord's Will is Blest with Glory at the True Court ; and those that rebel, swayed by Ego, are slain.
I've known, by the Grace of the Perfect Guru, that neither the *Jangams*, nor the warriors, nor the celibates, nor the recluses,
Are fulfilled without the Service of the Lord : for, His Service is the Deed most sublime. *[2]*
Thou art the Riches of the poor, O God, the Guru of the Guru-less, Honour of the dishonoured,
The Power of the powerless, and the Light of the Blind, O Jewel, O Guru !
I've known Thy Truth through the Guru's Word, and lighted not the sacrificial fire, nor known repetition of the specific formulas ;
For, without Thy Name, O God, one attains not Refuge at Thy Door, and Fruitless is one's coming and going. *[3]*
Let us Praise the True Name, for, one is comforted only through Truth ;
And one can Cleanse the mind (only) with the Jewel of Wisdom, and thereafter it is Soiled not again.
So long as one Cherishes the Master, one comes not to Grief.
Nānak :If one Surrenders one's head to Him, one is Emancipated ; and Pure[2] become one's body and mind. *[4-10]*

Māru M. 1

The Yogi, who knows the Way of the Immaculate Name, even a particle of Soil sticks not to him.
For, the Loved Lord, the Master of the universe, is ever with him, and he overcomes the state of 'coming-and-going'. *[1]*
O God, what kind is Thy Name ? How art Thou Known ?
If Thou Callest me into Thy Presence, I'd ask Thee how is one to become one[3] with Thee ? *[1-Pause]*
He alone is a Brahmin, who is bathed in God's Wisdom and who Worships God with the leaf-offerings of Virtue ;
For, there is but one God, and His is the only Name : yea, His is the Light that Illumines the three worlds. *[2]*
My tongue is the beam ; the heart the scales ; and I weigh therewith the unweighable[4] Name.
And there is but one Shop, and the one Merchant-Prince ; and all the Dealers too deal in a like thing. *[3]*
At both ends the True Guru Saves : but he alone knows it who is Attuned to the One alone and whose mind is free of Doubt[5] ;
And who serves God, night and day, and, getting rid of Doubt, inscribes the Word in the Mind. *[4]*
High above vaults the sky (of the Tenth Door) wherein abides the Self[6], and its Unfathomable Guru, the God, bides here too[7].
And, through the Guru's Word, within and without have lost their distinction for me, and I am (truly) Detached. *[5-11]*

---

1. ਕਤੁ (कतु): (Sans. कर्तनम्): cutting, loping off.
2. *Lit.* true.
3. ਨਿਰੰਤੀ (निरंती): (Sans. निर+अंतर्), having no intervening or intermediate space ; not different, similar, identical.
4. ਅਜਾਚੀ (अजाची) : that which cannot be weighed (ਜਾਚ, from ਜਾਚਣਾ).
5. ਨਿਭਰਾਤੀ (निभराती): (Sans. निभ्रांति), : doubtlessness.
6. ਗੋਰਖੁ (गोरखु) : he who protects (ਰਖੁ) the senses (ਗੋ), *lit.* the soul.
7. ਪੁਨਿ (पुनि) : too, also.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru M. 1

One (who is in Love), is ever Awake, he Slumbers not : **P. 993**
But, he alone knows (this state) who feels the pangs (of Separation).
He, whose heart is pierced through with the shafts of Love, knows it: but there isn't a physician, who knows its cure. *[1]*
He, whom the True One Yokes to His Praise,
He, the rare God-conscious being, unto whom His Truth is Revealed,
He alone knows the worth of the Nectar-(Name), for, he Deals in the (Lord's) Nectar. *[1-Pause]*
As the bride loves her spouse,
So should (the seeker) Cherish the Guru's Word ;
And then he is rid of the Thirst[1] of Craving and abides he in the Peace of Poise. *[2]*
One should break the walls of Doubt and Delusion,
And all-too-naturally aim (at his Self) the bow of the Lord's Praise :
And still his mind, through the Guru's Word, and then he has the Unitive Experience of the Beauteous Lord. *[3]*
He, who is burnt by Ego, forsakes (God) from the mind,
And at the *Yama's* abode, he is struck with the massive swords.
Now, if he asks for the Lord's Name, alas 'tis too late ! and the Soul suffers immense Sorrow. *[4]*
One is distracted by the thought of Māyā and mine-ness,
And so one is caught in the noose at the *Yama's* abode;
For, whosoever breaks not the Bonds of Desire[2]. him the *Yama* wastes away. *[5]*
O God, I've neither done a thing, nor am doing it now,
It is through Thy Blessing that I'm Blest with Thy Nectar-Name :
For, whomsoever Thou Blessest, he cannot but bask in Thy Bounties, and he seeks Thy Refuge forsooth. *[6-1-12]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 3

O Master, wherever Thou makest me sit, there I sit : wherever Thou wantest me to go, thither I go :
For, Thou, my King, alone hast Sway over all ; and all places, being Thine, are Pure. *[1]*
O God, Bless me that I bide in the Township of Truth,
That I Merge, all-too-spontaneously, in Equipoise. *[1-Pause]*
Strayed by the self, one calls one good, one bad, and this is the source of Sin :
But this too is Thy Will, O Lord of all, that this world goes thiswise. *[2]*
Sex is considered the most potent urge ; but wherefrom has it come ?
Yea, it is the Lord whose Sport is this all ; but rare is the one who Knows the Truth. *[3]*
If, by the Guru's Grace, one is Attuned to the One God, one is purged of Duality ;
And whatever is the Lord's Will, its Truth his Mind accepts, and the noose of the *Yama* for him is loosed. *[4]*
Says Nānak ; "Who can ever ask the Account from him whose Mind is rid of its Ego,
For, he repairs to the Refuge of the True God of whom even the *Dharmarājā* is afraid". *[5-1]*

Māru M. 3

Cease one's comings and goings and one abides in one's Self,
If the Lord Blesses one with the Treasure of Truth ; but God alone Knows (whom He Blesses). *[1]*
O mind, Cherish thy God, ridding thyself of Evil :
Yea, Contemplate Him, through the Guru's Word, that thou art Dedicated to Truth. *[1-Pause]* **P. 994**
If one loses hold of the (Lord's) Name in this birth, one gets no Refuge Hereafter,
And one wanders from birth to birth and is wasted away like waste. *[2]*

---

1. ਤ੍ਰਿਖ (त्रिख) : (Sans. तृषा), *lit.* thirst, strong desire, eagerness.
2. *Lit.* love.

By good Fortune, if one is Blest with the Guru, yea, if such be the Writ of one's past,
He is devoted truly to his God, and the True One Unites him with Himself. *[3]*
The God Himself Creates the world : Himself, He Blesses one with His Grace.
Nānak: He alone Attains unto the Glory of the (Lord's) Name whom the Lord, of Himself, Blesses. *[4-2]*

Māru M. 3

O God, Forgive my past and now show me the Path,
That I'm Dedicated to Thy Feet, eradicating my self from within me. *[1]*
O my mind, Contemplate the Lord's Name, by the Guru's Grace,
And cling to thy God's Feet with a single mind and single-pointed love. *[1-Pause]*
O Guru, neither have I (high) caste, nor honour ; neither place nor standpoint,
It is when Thy Word pierces (my mind) that I'm delivered of my Doubt, and I'm instructed in Thy Name. *[2]*
This mind is attached to Greed : yea, to Greed it is bound,
And is involved ever in false Strife and so is punished at the *Yama's* door. *[3]*
Nānak : He, thy God, is all-in-all and there's not another but He ;
And the Devotees He Blesses with the Treasure of Devotion, and such God-conscious beings are ever in Bliss. *[4-3]*

Māru M. 3

Search thou them who are Imbued with thy God's Truth, though all-too-rare are they :
Yea, meeting with them thy countenance sparkles, (for), then thou Contemplatest thy Lord's Name. *[1]*
O friend, Cherish thou thy True Master in thy heart,
And led by the True Guru, search out the life-object (within thee). *[1-Pause]*
There is but One True God : all the others Serve Him, their Lord : and if such be the Lord's Writ, one is United with Him.
Yea, they, who are United by the Guru, are Separated not ; yea, they alone are truly United with the True One. *[2]*
Some there are, the Egocentrics, who know not the essence of Devotion, strayed by Doubt,
But them also the Lord Himself Strays : so what can man say or do? *[3]*
He, whose Will cannot be challenged; before Him one must stand in prayer,
And Enshrine His Name in the Mind: and lo, hearing (the Prayer), the Lord Blesses Him. *[4-4]*

Māru M. 3

The burning Desert (of the mind) is turned (by God) into a cool Refuge : the rusted Iron is transmuted into Gold :
So Praise thou that True God of whom there is no equal. *[1]*
O my mind, Contemplate ever thy Lord's Name,
And Sing ever of His Virtues, Dwelling on the Guru's Word. *[1-Pause]*
One knows but One God by the Guru's Grace, if the Guru so Instructs :
Yea, Praise thou that True Guru who makes thee Wise in thy God. *[2]*
They, who cling to the Other, abandoning the True Guru, what will they do in the Yond ?
For, they will be bound down and Punished grievously at the *Yama's* Abode. *[3]*
Self-dependent is my God : and He is lured by nothing.
Nānak : repair thou to His Refuge, for, He, in His Mercy, Unites thee with Himself. *[4-5]* **P. 995**

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Shukdeva[1], Janaka's disciple, Dwelt on the Lord's Name, through the Guru's Word, and sought he the Lord's Refuge ;
And Sudāmā[2] too was met with by the Lord, who rid him of his poverty, and, through Loving Adoration of the Lord, he Swam across (the Sea of Existence).
Yea, Fulfilling is the Name of the Lord, who Loves the Devotees and Blesses them through the Guru. *[1]*

---

1. Shukdeva was the son of Veda Vyasa. He was a born philosopher, and by his moral eloquence successfully resisted all the attempts of the nymph Rambha to win him over to the path of love. He is said to have narrated the Bhagwata Purāna to king Parikshat. His name has become proverbial for being the most rigid practiser of continence.
2. Krishna's friend.

O my mind, Dwell thou on the Lord's Name that thou art Emancipated,
For, were not Dhruva and Prehlāda and Vidura, the slave-girl's son, Emancipated through the Lord's Name ? *[1-Pause]*
In the *Kāli* age, the Lord's Name is the most efficacious, and it Emancipates all the Devotees.
For, were not all the Woes of Namdeva, Jaideva, Kabir and Trilochana and of Ravidasa, the tanner, wholly dispelled ?
They, who are Devoted to the (Lord's) Name, by the Guru's Grace, are Redeemed, and all their Sins are washed off. *[2]*
All the Sinners, who Contemplate God, their Sorrows are wholly eradicated.
And Ajāmala, who mated with a prostitute, he too was Saved, uttering the Name of God :
And Ugrasena too was Delivered, Dwelling on the (Lord's) Name, and all his Bonds were loosed. *[3]*
His Servants the Lord Himself Owns in His Mercy,
And Saves He their Honour, and Delivers He those who seek His Refuge.
God is Merciful to Nānak, and so he Cherishes the Name of God. *[4-1]*

Māru M. 4

The *Siddhas* are Attuned to God in their trance, and all the seekers and men of silence too Contemplate but Him alone,
And the celibates and men of charity and contentment also Dwell upon Him, and Indra too utters but His Name with the tongue.
They, who sought the Lord's Refuge and Meditated upon Him, with them the Lord was Pleased, and they were Ferried across by the Guru's Grace. *[1]*
O my mind, one is Saved only if one Dwells on the Lord's Name,
For, were not Dhannā, the ignorant farmer, and Vālmiki, the highwayman[1], Ferried across by the Guru's Grace ? *[1-Pause]*
Yea, all the angelic beings and the attendants of the gods and the heavenly singers and the poor *Dharamarājā*[2] too Contemplate but their One God,
And Shiva too, and Brahma and Lakshmi, the goddess, uttered only the Name of God with the tongue.
Yea, they, who are Imbued with the Lord's Name, they are Ferried Across, by the Guru's Grace. *[2]*
Thirty-three crores (of angels) too Dwell upon God ; O, endless are the beings who Dwell upon Him ;
And the Vedas and the Purānas too sing of the One God, and the Pundits too utter but His Name.
Yea, whosoever Cherishes the Nectar-Name of the Lord, he is Ferried Across by the Guru's Grace. *[3]*
Countless are the names of those who Dwell upon God, the Sea of Infinite Waves :
It is only when God is Pleased with one that one's Devotion is Approved :
And the Guru is Merciful and one Cherishes the Lord's Name, and utters it with the tongue. *[4-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Gather thou the Treasure of the Lord's Name ; yea, through the Guru's Word thy Lord Blesses thee with the Glory (of His Name) ; P. 996
And lo, it goes along with thee both here and Hereafter, and thy God Releases thee in the end :
And where (in the Yond) strait and uneven are the Paths, there too thy God comes to thy rescue. *[1]*
O my True Guru, make me Wise in the Lord's Name,
For, save for my Lord, I neither have a father, nor mother, nor sons, nor a kinsman : O mother, without Him, I lean on naught else. *[1-Pause]*
I am in love with the Lord's Name ; O mother, how shall I meet with my Love ?
Yea, whosoever Unites me with my Sweet-heart, to him I'd pay obeisance in utter humility[3].
The True Guru, the *Purusha*, is compassionate : and he Unites us with God instantaneously. *[2]*
Yea, they, who Cherish not the Lord's Name, are Unfortunate and are Wasted away.
They wander from birth to birth and come and go : yea, they're born only to die ;
And, lo, they're punished at the *Yama's* Door, and also at the Lord's Court.
O Thou All-powerful God, I but seek Thy Refuge, O King, Unite me Thou with Thyself.
O Life of all life, be Merciful, that I submit to the Guru's Will.
O God, be Compassionate and Unite me, Thy Slave, with Thyself. *[4-1-3]*

---

1. ਬਟਵਾਰਾ (बटवारा=बटमार) : a highwayman, footpad.
2. ਰਿਖਿ ਬਪੁਰੇ (रिति बपूर) : the poor(ਬਪੁਰੇ) killer ਰਿਖਿ from Sans.ऋष, to kill ; *i.e.* Dharamarājā.
3. ਜੋਦੜੀ (जोदड़ी) : (Arabic ਜੁਹਦ, जूहद), devotion.

Māru M. 4

Is there one who'll Reveal unto me the Treasure of the Lord's Name ?
I'd be a Sacrifice unto him, bit by bit, who Unites me with my God.
Within me is the Love of my Loved God : O, how shall I Meet with my Lord? [1]
O my loved mind, my friend, my Capital-stock is the Lord's Name :
Yea, I'm instructed in the Name by the Perfect Guru ; and now God is my Refuge : O, Blessed be my God. [1-Pause]
O God, lead me on to my Guru that he Reveals unto me all Thy Treasures ;
For, without the Guru, love wells up not : try, O seekers, if ye may, and see.
Yea, in the Guru is Enshrined the Lord Himself, and He Unites us with God : O Blessed, Blessed be the Guru. [2]
The Guru is the Sea of Devotion to God, and he, who comes to him, Partakes of it :
Yea, the Guru in His Mercy, opens (the Treasure of) his Mouth[1] and lo, there is the Light of God for all the God-conscious beings to see.
But, lo, the Unfortunate Egocentric dies of Thirst on the (River)-bank! [3]
The Guru is the great giver : yea, I seek this Boon from the Guru,
That he Unites me with God after a long Separation ; for, my body and mind are full of immense hope.
O Guru, if Thou so willest, hearken Thou to my prayer (and Unite me with my God). [4-2-4]

Māru M. 4

O God, Utter to me Thy Gospel : let the Guru's Wisdom be Enshrined in my heart.
O Fortunate one, Contemplate thou the Gospel of thy God, for, from God one Attains to the Sublime State of Detachedness[2].
In the minds of the God-conscious beings is Faith, and Blest by the Perfect Guru, they Merge in the Lord's Name. [1]
Lo, my mind too is pleased with the Gospel of God. **P. 997**
O my mind, Utter ever the Gospel of thy Lord, (though) what comes from the mouth of the Guru is unutterable. [1-Pause]
I've searched my body and mind through, to unearth this ineffable story :
But, when I met with the Saint, I Attained unto God, and Hearing the Unstruck Melody[3], my Mind was pleased.
My body and mind lean on the Lord's Name through which I merge in the All-wise Being. [2]
The Guru-Purusha led me on to the Supreme Being, and my conciousness Merged in Superconsciousness
By great, good Fortune did I Serve the Guru and Attained unto the All-wise Lord.
The Egocentrics are ill-destined and pass the Night (of life) in Sorrow. [3]
O God, we are Thy seekers : Bless us pray, with Thy Nectar-Word.
My True Guru is my Friend : O Guru, usher me into the Presence of my All-wise Lord.
Nānak seeks but Thy Refuge, O Lord, be Merciful that he Merges in Thy Name. [4-3-5]

Māru M. 4

Lo, I am Attached to God, being Detached (from the world), and by good Fortune, I Cherish my Lord in my Mind,
And meeting with the Saint, Faith wells up in me, and, through the Guru's Word, I Taste the Lord's Essence :
My body and Mind are in bloom : and, through the Guru's Word, I utter the Lord's Praise. [1]
O my loved Mind, my friend, Taste the Flavour of God.
And you attain unto God, through the Perfect Guru, and you are honoured both here, Hereafter. [1-Pause]
Yea, Dwell on the Lord's Name, and Taste the Flavour of God through the Guru's Word :
Sow thou the Lord's seed in the farm of thy body ; but it is from the Saint that one finds (the seed of) God.
O Nectar-sweet is the Lord's Name ; but it is through the Perfect Guru that one Tastes the Taste of God. [2]

---

1. *i.e.* instructs with his tongue.
2. *Lit.* *Nirvana.*
3. *Lit.* unutterableGospel.

The Egocentrics are filled with Craving, and within their minds are a myriad hopes of all kinds:
Yea, accursed are they who lean not on the Lord's Name : lo, they, the self-willed beings, are wasted away like waste.
They are born only to die and their wanderings cease not, and they suck the ill odours (of a myriad) wombs. *[3]*

Save us, O Save us God, in Thy Mercy, for, we have sought Thy Refuge,
And lead us on to the Saints that we are Blest with Glory through Thy Name.
Yea, I've gathered the Riches of God, and I utter ever His Name through the Guru's Word. *[4-4-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 4

Brimful are the Treasures of God's Devotion (within),
But, it is through the Guru's Grace that God Emancipates us.
Yea, on whomsoever is the Mercy of God, he sings the Lord's Praise. *[1]*
The flower-girt Lord Blesses forsooth
When we Cherish our God ever in the mind.
So Dwell thou on the Lord's Name, O my mind, for, one is Emancipated only through the Lord's Name. *[1-Pause]*
The Lord's Nectar-Name is the Ocean of Peace : **P. 998**
Thy seeker, O God, seeks it, in all humility : so Bless him Thou in Thy Mercy.
Yea, True and Ever-abiding and Eternal and Never-dying is my God, who is pleasing to my mind. *[2]*
The nine holes (of the body) outpour impurities,
But when one Utters the Lord's Name, all one's faculties are Sanctified.
Yea, on whomsoever is the Pleasure of God, he Contemplates Him and is thus rid of all his impurities. *[3]*
Tempestuous is the (Sea of) Illusion and Attachment !
O, how is one to Swim across this Sea of Existence to the Yonder shore ?
Yea, when our God Blesses one with the Boat of the True Guru, one is Ferried Across, Contemplating one's God. *[4]*
Thou art everywhere, O Lord ; everyone belongs to Thee,
And that alone cometh to pass what Thou Doest.
Poor Nānak too sings the Lord's Praise, but his Devotion is Approved (only) if the Lord's Pleasure be upon him. *[5-1-7]*

Māru M. 4

O my mind, Contemplate ever thy Lord's Name,
And thy God drives out all thy Sins.
So treasure thou the Riches of God which go along with thee even into the Yond. *[1]*
But he alone Dwells on God on whom is the Mercy of the Lord.
And if he Dwells on God ever, he is ever in Bliss,
And God seems sweet to him, by the Guru's Grace; and Contemplating Him, he is Ferried Across. *[1-Pause]*
Fear-free and Formless is God and Ever-true is His Name,
And to Contemplate the Name is the most sublime deed.
For, he, who Serves God, overcomes Death that is the enemy of all life. *[2]*
He, with whom the Lord is Pleased,
That Servant of God is Acclaimed through the four ages, and in all the four corners of the earth;
And whosoever slanders him, him the couriers of the *Yama* destroy and lay waste. *[3]*
Within all is the One Immaculate, Creator-Lord :
And He Works His Wonders and, Seeing them, He is Pleased.
Yea, he, whom He Saves and Delivers, him no one can destroy or overcome. *[4]*
I utter ever the Name of the Creator-Lord,
Who has ever Emancipated all His Servants and Devotees.
Ask thou the four Vedas or the eighteen Purānas and thou knowest that the Lord's Name Redeems all. *[5-2-8]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

In the Lord's Fear abide the earth, the sky and the stars; for, over them is the All-powerful Command of the Lord :
Yea, in His Fear blow the winds, and glow the fires, and the waters flow; and Indra too bides in His Fear. *[1]*
I've heard that there is but one God who is Fear-free ;
And he alone is in Peace and Bliss who, Meeting with the Guru, Sings the Lord's Praise. *[1-Pause]*
In His Fear are human bodies and the gods, and the adepts and all the seekers.
Yea, myriads[1] of species are born only to die (in His Fear), and are yoked to more and more wombs. *[2]*
And life too, led in all the three modes[2], is in God's Fear, and, all the forms of life,
And the beguiling Māyā too is in His Fear as is the *Dharmarājā*. *[3]* **P. 999**
All that is, is in the Lord's Fear : Fear-free only is the Creator-Lord.
Says Nānak : "God is the Friend of His Devotees who look Beauteous in His Court". *[4-1]*

Māru M. 5

Hapless was the five-year-old Dhruva, but Contemplating the Lord, he became eternal[3].
And (Ajāmala, who) for the love of his son, merely uttered the Lord's Name, he overcame the couriers of the *Yama*. *[1]*
My Master has Emancipated myriads of souls :
So I too, who am utterly Ignorant and Meritless, have sought my God's Refuge. *[1-Pause]*
Vālmika, the dog-feeder[4], was also Saved by God; and the poor hunter too (who aimed, in ignorance, at Krishna):
Yea, he, who Dwells on God even for a moment, he, too, like Gaja, the Elephant, is Ferried Across. *[2]*
The Lord Protected Prehlāda and tore Harnakashyapa with His Nails ;
And Vidura, the slave-girl's son, was also Sanctified along with all his kindreds. *[3]*
O God, which of my demerits shall I utter ? I'm intoxicated with the illusion of Attachment.
O Lord, I have sought but Thy Refuge : Pray, take me into Thy Loving Embrace. *[4-2]*

Māru M. 5

I've wandered incessantly in a myriad ways for the sake of riches :
But all the deeds I did, lured by Ego, all went in vain. *[1]*
O God, yoke me to naught else, (but Thy Love) :
And Bless me only with the days when I Sing Thy Praise. *[1-Pause]*
Seeing our sons, wives and the household, we are involved with these,
And tasting the wine of Māyā we are intoxicated, and Sing not the Lord's Praise. *[2]*
I've searched Thee, O God, in many many ways, but found Thee not save through the Saints.
O Lord, All-powerful art Thou and Beneficent too; I've come to beg of Thee for the Bounty (of Thy Name). *[3]*
I've abandoned all Ego, all Pride, and becoming the Dust of Thy Feet, I've sought Thy Refuge.
Says Nānak : "Meeting with Thee, I've become one with Thee, and lo, now I'm Blest with immense Bliss". *[4-3]*

Māru M. 5

Where, O where, is thy glory ? Why, O why dost thou abide in Ego ?
Where, O where, hast thou been hurt by the abuse of another ? *[1]*
Hear thou, I tell thee, where one comes from,
And also how brief is one's stay here that one knows not when one leaves. *[1-Pause]*
The air and water both have patience, and the earth has compassion, forsooth ;
And the confluence of five elements (like these) brought thee into being: O, which of these is evil? *[2]*
Yea, He thy Creator, who Created thee, also put Ego in thee :
He alone is Born and Dies (through thee): He alone Comes and Goes. *[3]*

---

1. *Lit.* 84 lakhs.
2. ਰਾਜਸੁ ਸਾਤਕੁ ਤਾਮਸੁ (राजसु सातकु तामसु) : the terms signifying principles or properties, incident to humanity; *Satvaguna*, the principle of truth, of benevolence, of existence—supposed to be especially exhibited in Shiva; *Raja-guna*, the love of sensual enjoyment or of pleasure—supposed to prevail in Brahma; *Tamo-guna*, darkness, ignorance irascibility or promptitude to the vindictive passions—supposed to dwell in Shiva.
3. ਅਮਰ ਅਟਾਰੇ (अमर अटारे): *lit.* climbed upto the mount (ਅਟਾਰੇ, ਅਟਾਰੀ, अटारे, अटारी) of eternity (ਅਮਰਤਾ, अमरता)
4. ਸੁਪਚਾਰੇ (सुपचारे): (Sans. श्वपच), a man of a very low and degraded caste, an ouscaste, a *Chandāla*, a dog feeder.

No sign remains of the creation, and illusory is all that seems.
Says Nānak : "When the Lord Disestablishes His Play, then He, the One Supreme Being, Remains alone". *[4-4]*

Māru M. 5

(The Servant of God) is rid of the evils of Ego, Attachment and Greed, and he minds not any save his God, P. 1000
And Deals he in the Virtues of God and the Jewel of His Name, and this is the Merchandise he carries along into the Yond. *[1]*
Lo, the Servant of God Loves his God to the end :
In his lifetime, he Serves his Master, and while quitting the world, he minds only Him, and Him alone. *[1-Pause]*
Whatever is the Lord's Command, on that he turns not his back :
And whether sheltered at home or driven out of its refuge, he remains in peace and utter calm. *[2]*
He accepts privation[1] with joy when such is the Lord's Will, and knows not pleasure or pain,
And whatever comes from God, that he accepts with a cheerful heart[2]. *[3]*
The Master is Merciful to the Servant, and his life here and Hereafter is Approved.
O, Blessed and Fulfilled is the Servant of God unto whom the Lord is Revealed (thus). *[4-5]*

Māru M. 5

Lo, my Destiny is Awake : the Master is Merciful to me, and I Sing the Lord's Praise,
And my effort has become effortless, and I find Peace, and all my outgoings have ceased. *[1]*
Now I have Attained unto Eternal Life,
And I mind only my Creator-God, sheltered in the Refuge of the Saints. *[1-Pause]*
And I've overcome my Lust, Wrath, Greed and Attachment, and all Adversaries I've over-powered;
And my God has become for me an Eternal Presence, who keeps me ever in view, and is never far from me. *[2]*
My Faith is Fulfilled and I am Cool, and in utter Peace, and the Saints are ever merciful to me,
And instantaneously have I, the Fallen one, become Sanctified: O, Wondrous is the Glory (of God) ! *[3]*
I am wholly fear-free, and the Lord's Feet are my only Refuge,
And Attuned ever to God, I Sing the Praises of my Master. *[4-6]*

Māru M. 5

He who is All-powerful, the All-virtuous King, of Him one Sings not ;
And that what one leaves off in a moment, that one runs after, time and again. *[1]*
O man, why not mind your God ?
For, the Enemy, with whom you are making merry, will consume you in the end. *[1-Pause]*
He, on hearing whose Name the *Yama* Releases thee, of Him you seek not the Refuge.
O, drive out the jackal[3] (of lassitude) and enter into the Sanctuary of God. *[2]*
Why, O man, you love not Him whose Praise Ferries thee across the Sea of Existence :
And are involved again and over again in what is but a dream and, like sleep, lies not with you for long. *[3]*
When the Compassionate Master is Merciful, He Blesses us with Glory through the Saints.
Says Nānak : "O man, when God is on thy side, thou art rid of the illusion of the three Modes". *[4-7]*

Māru M. 5

Thy God is the Inner-knower of all hearts; then what can you hide[4] from Him ?
And your (sinning) hands and feet fall off in an instant, and are burnt ; and you are heard of no more. *[1]*
O Ignorant one, why have you forsaken your Lord, 1001
And break faith with thy God ? Beware, for, before thy very eyes, you will be torn. *[1-Pause]*
Thy body is afflicted by an incurable Malady and it can be overcome not.
Yea, this is the quintessence of all Wisdom that whosoever abandons God, writhes in Pain. *[2-8]*

---

1. *Lit.* hunger.
2. *Lit.* forehead.
3. ਸਿਆਲ (सिआल) : (Sans. शृगाल :), a jackal.
4. ਦੁਲਾਰਿਓ=ਦੁਰਾਰਿਓ (दुलारिओ=दुरारिओ) : hides, conceals.

Māru M. 5

I Enshrine the Lord's Lotus-Feet in my Mind.
And Sing ever the Praises of my Lord.
Without Him, my only God, there is not another,
And He alone is in the beginning, the middle and the end. [1]
Yea, He alone is the Refuge of the Saints. [1-Pause]
My God Sways the whole world :
Yea, He, the Formless One, is all-in-all.
Nānak has clung to Him, his only True God :
And, Attaining Peace, he comes not to Grief again. [2-9]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

O Unwise one, why forsake the Blissful God, the Life of all life ?
You have wasted in vain the precious gift of human life, intoxicated with the wine of Vanity. [1]
O man, why do you indulge in such Ignorance,
That you abandon the Master of the earth and, attached to Attachment and deluded by Delusion, you keep company with Māyā, His slave-girl. [1-Pause]
You leave off God, the Support of the earth, and serve this Woman of low birth, and pass your days, puffed up by Ego.
O Ignorant one, you do but vain deeds, and are called Egocentric and Blind. [2]
That what lasts, you call an illusion, and that what passes off you deem as eternal,
And own that what belongs to another ; O, such is thy Delusion! [3]
Whether one is a Kshatriya, a Brahmin, a Shudra, or a Vaishya, all these but Swim Across through the Lord's Name.
Nānak, the Guru, has instructed all in this Wisdom, and whosoever hears it, is Ferried Across. [4-1-10]

Māru M. 5

Thy God Sees thee even in thy secret chamber : you deceive but only the man ;
And (when) you indulge in Vice, abandoning your God, you embrace the red-hot pillar (of Death). [1]
O man, why go you to another's home (to entice his woman) ?
O you vile, heartless, lust-infected ass, have you not heard of the Justice of God[1] ? [1-Pause]
On your head is the load of Vice, and round your neck is the stone of Sin,
But you have to Cross the Tempestuous Sea (of Existence); then how will you Swim across ? [2]
You are infected by Lust, Wrath, Greed and Attachment, and have turned your eyes away (from the Real),
And as impassable is the Sea of Māyā, you can raise not your head above its waters. [3]
The Wise of God are detached like the sun and the moon.
And their nature is like fire—detached, yet purifying. [4]
Yea, he, whose Destiny is Awake, the Veil of Illusion for him is torn, and he Accepts the Guru's Will with love ; **1002**
And he is Blest with the Cure-all of the Guru's *Mantram*, and he passes not through the Pain of births and deaths. [5-2]
O man, this is how one is Ferried Across :
So, Contemplate thy God, Dying to thy self, and ridding thyself of the sense of Duality. [2nd Pause, 2-11]

Māru M. 5

I have abandoned the search without, for, the Guru has shown my God within my Home,
And the Wondrous God I've Seen intuitively and now my Mind leaves Him not. [1]
O, I have found, by the Guru's Grace, the Jewel (of the Lord's Name); yea, my Perfect God,
Who can be evaluated not. [1-Pause]
Unseen, Unperceivable, the Transcendent God, whose Truth is Unutterable, Him I've found through the Saint :
And the Unstruck Melody of the Word Rings at the Tenth Door, and the Nectar-Name drips into the pot of the Self. [2]

1. *Lit.* justiciar.

My Craving is stilled ; inexhaustible now is the Treasure of God within me ;
And I Serve (at) the Feet of the Guru, and my Uncultured (mind) is moulded to God's purpose, and lo, I'm in Bliss. *[3]*
In Poise, do I come and go : in Poise does my Mind now sport.
Says Nānak : "The Guru has rid me of my illusions : yea, thiswise have I Attained unto the Mansion of God". *[4-3-12]*

Māru M. 5

He, who Creates and Embellishes us, Him one loves not,
And sows the Seed out of season : O, how is then the Seed to flower and fruition ? *[1]*
O my mind, sow the Seed of the (Lord's) Name when the time is ripe,
And cultivate with thy whole Mind ; and in God's good time, you'll reap the Fruit thereof. *[1-Pause]*
Seek you the True Guru's Refuge that illusions dog not the feet of your mind :
But he alone does this deed in whose Lot it is so Writ by God. *[2]*
He loves his God and his effort is fulfilled,
And his Crop is whole, and inexhaustible is his Granary. *[3]*
Priceless is the Thing he Attains and it leaves him not,
And he is Blest with Bliss, and is full and satiated. *[4-4-13]*

Māru M. 5

The egg of superstition has burst : my mind is Illumined,
And the fetters of (my mind's) feet are sundered : lo, I'm Emancipated by the Guru. *[1]*
Ceased now have my coming and going.
And the frying pan (of the heart) has cooled with the Guru-given cooling Elixir of the Name. *[1-Pause]*
Ever since I met with the Saints, they[1], that had kept an eye on me, have fled :
Yea, when He, who Bound me, has ordered my Release, then what can the watchman[2] do ? *[2]*
I've cast off the load of the wrought deeds, and have become Detached in the Mind :
Lo, such is the Compassion of the Guru, that he has Ferried me across the Sea to my destined Shore. *[3]*
Eternal is now my Abode and my Seat, and never-unavailing is the object of my life,
And Truth is now my Capital and Merchandise which I have found in my very Home. *[4-5-14]*

P. 1003

Māru M. 5

The Pundit utters the Vedas, but lazes in doing Deeds :
He keeps silence and keeps aloof, but within his heart is the 'knot' of Desire.
He has renounced the world, but his outgoings (of the mind) cease not. *[1]*
O, where shall I find the one to whom I shall utter the inmost State of my Soul,
And who, being himself Emancipated, will Unite me with my God. *[1-Pause]*
One becomes an ascetic and disciplines the body, but the mind runs out and about,
And one remains chaste, but within one's heart is Ego,
And one roams the pilgrim-stations, becoming a recluse, but within one is Wrath, born of Ignorance. *[2]*
One dances before the gods[3] to the tune of ankle-bells, all to earn one's bread,
And one fasts and observes the religious code, and does six kinds of works, and dons a myriad garbs ;
And one sings with the mouth. but the mind Sings not of the Lord. *[3]*
The Lord's Saints are above Pleasure and Pain, and Greed and Attachment, and are Immaculate and Clean.
Yea, with the Dust of their Feet am I Blest, when the God is Merciful to me.
Says Nānak : "When one Meets with the Perfect Guru, one is rid of the cares of the mind." *[4]*
The God, my King, is the Inner-knower of all hearts,
And He, the Beloved of my Soul, Knows all that is within me, and so I've rid myself of all Vanities[4], *[1-Second Pause 6-15]*

1. *i.e. Yama's* couriers or ਚਿਤ, ਗੁਪਤਿ (चित, गुप्त) ।
2. ਕੋਟਵਾਰ=ਕੋਤਵਾਲ (कोटवार=कोतवाल) : the chief officer of the police of a town or city, *i.e.*, the courier of Yama.
3. ਰਾਮਦਾਸਾ (रामदासा) : the devotees who dance to their gods in worship ; *cf* Gauri Sukhmani, M. 5, 9th Ashtapadi, Pauri 6
4. ਬਕਬਾਇਆ (बकवाइया) : *lit.* frivolities, vanities.

Māru M. 5

He, who Cherishes Thy Name, O God, is the King of kings :
Yea, they, who are Blest not with the Lord's Name by the Guru, they, the Unwise ones, but come and go. *[1]*
O my True Guru, Save Thou my Honour :
I'm perfectly Honoured only when I Cherish Thee ; and I'm reduced to the Dust if I abandon Thee. *[1-Pause]*
As many are the joys and loves of the mind, so many are the sins one commits :
Yea, Blessed is the Lord's Name, the Treasure of Good, the sublime Peace of Poise. *[2]*
Māyā changes its colour often enough, as do the shades of the clouds,
But they, who, Meeting with the Guru, Sing the Lord's Praise, are dyed deep in Red, the colour of Bliss. *[3]*
Sublime and most High is the Lord's Court, Unfathomable and Beyond Thought.
Says Nānak : "It is through the Lord's Name that one is Blest with Glory : O, much-beloved is my God". *[4-7-16]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

The Supreme Being Creates all beings,
And also night and day,
And the woods and glades, and the three worlds and water,
And the four Vedas and the four sources of Creation,
And the (nine) divisions of the earth and islands and all the spheres.
Lo, from the one Word[1] (of God), (His Will), they were made become. *[1]*
O men, know your Creator-Lord :
Yea, if ye Meet with the True Guru, ye Realise His Essence. *[1-Pause]*
He it is who has Created the Expanse working within the three Modes,
And lands us all in heaven or hell.
Yea, it is through Ego that one comes and goes,
And the mind is stilled not even a wee-bit. **P. 1004**
Without the Guru, all are enveloped by Darkness,
And one is Emancipated only when United with the True Guru. *[2]*
All the deeds one does, lured by Ego,
Are like chains on one's neck[2].
The sense of possession, which grips one's mind,
Is like the fetters[3] on one's feet.
But unto him alone is the One God Revealed, by the Guru's Grace,
Upon whose Forehead it is so Inscribed by God. *[3]*
He alone Meets with God who is Pleasing to the Lord,
And he alone is strayed who is strayed by God.
Of oneself, one becomes neither wise, nor unwise,
And as the Lord makes us Do, so are we known.
O God, Infinite and Boundless art Thou,
And Nānak, Thy Slave, is ever a Sacrifice unto Thee. *[4-1-17]*

Māru M. 5

Māyā, the great enticer, lures away the world of three Modes :
For, the illusory world is afflicted by Greed.
One gathers riches saying 'these are mine', but is cheated of them in the end. *[1]*
Fearless and Formless and Compassionate is our God,
And He Sustains all His Creation and all life. *[1-Pause]*

---

1. ਕਵਾਵੈ=ਕਵਾਇ, ਕਵਾਉ (कवावै) : *See p. 5* foot note. Word here means Will.
2. ਗਲਾਣੇ—ਗਲ ਵਿਚ (गलाणै) : on the neck.
3. ਲੋਹਾਰੀ—ਲੋਹੇ ਦੀ ਸ਼ੰਗਲੀ (लोहारी) : fetters.

Some there are who strive to gather riches and bury them underground,
And part not with their coins even in dream.
But even if they hoard great treasures and sway the whole world, their unsteady friend keeps not company with them for long. *[2]*

Some there are who love their riches more than their vital breath and body,
And abandon even their father and mother to collect these coins,
And conceal[1] them even from their sons, friends and brothers : but their treasures remain not with them (in the end). *[3]*

Some there are, the ascetics, wrapt in their trance,
Who are renowned as Yogis, Pundits and men of Wisdom,
But whether they abide in homes or the crematoria or the forests, Māyā clings to their skirts. *[4]*

He, whose Bonds are loosed by God,
In his Self is Enshrined the Lord's Name ;
And, associating with the Saints, he is Redeemed, and Emancipated is he by God's Grace. *[5-2-18]*

Māru M. 5

Contemplate thou the One Immaculate God,
From whom no one comes away empty :
Yea, He who Sustained thee in the mother's womb,
And Blest and Embellished thee with thy body and Soul.
Dwell thou ever and forever more on Him,
He who covers ever thy shame.
Yea, Cherish in thy heart the Lotus-Feet of that God,
And save thy Soul from the waters of Sin ;
And all thy Woes and thy Wailings will cease,
And the shell of superstitions and fears will burst.
O, rare is the one who Attains to the Society of the Saints ;

Unto him, O dear, Nānak is a Sacrifice. *[1]*

The Lord's Name is the Mainstay of my body and mind.
And whosoever Contemplates it, is Emancipated. *[1-Pause]*

But he, who looks upon the illusion as truth,
And loves the mirage in his ignorance,
And is intoxicated with the wine of Lust, Wrath and Greed,
He gambles away his precious human birth for a trite.
He, who abandons his own and loves the others,
And loves, body and soul, to be intoxicated by the wine of Māyā,
His Craving is stilled not, howsoever much he indulges,
And his Hope is fulfilled not, and false is all his utterance. **P. 1005**
One comes and goes alone,
And false is all we talk about 'I' and 'thou'.
The Lord has Himself ministered the potion to lead us astray :

O, how can the Writ of past deeds be effaced ? *[2]*

One becomes a bird, an animal or a ghost,
And thus wanders he, the False one, through a myriad births;
And wherever he goes, he stays not,
And this Placeless one runs from one Door to another.
His body and mind are filled with immense Desire,
And he is cheated by his sense of Ego,
And he suffers Sorrow and is grievously Punished.
Yea, Priceless is He, our Lord, the God,
Forsaking whom one is cast into the Hell,
Where there is neither mother nor wife, nor friend nor kinsman to succour him.
But he, on whom is the Mercy of God, the Master of all,
He is Ferried across the Sea of Existence. *[3]*

---

1. ਗੁਹਜੀ (गुहजी) : Sans. गुह्य : a secret, mystery.

Now that my wanderings have ceased, I've repaired to the Lord's Refuge :
For, my Lord is the Support of the poor, and the Father and Mother of the world.
Compassionate is He, the Destroyer of our Sorrows,
And Emancipates He whomsoever He Wills.
He pulls us all out of the dark, blind Well (of Ignorance),
And Redeems He whosoever Adores Him lovingly.
The Saints are the very embodiment of Him :
And He, of Himself, Saves (them) from the blazing Fire (of Desire).
One, of oneself, can practise not Contemplation, or Austerity or Self-control,
For, in the beginning , as in the end, only the Unfathomable, Infinite Lord is (the source of all activity).

O God, Bless me with Thy Name : Thy Servant asks for this alone from Thee.
For, Thou alone art Nānak's Supreme Object of life. *[4-3-19]*

Māru M. 5

Ye can beguile me no more, O men, for, the Lord is now Merciful to me. *[1]*
I have now known the Truth,
That the beneficent Guru, the chivalrous Man, gives us Refuge and Saves our Honour. *[1-Pause]*
He accepts what comes from his Devotees and is ever Bliss-giving. *[2]*
O God, be Merciful to me, Thy Own Servant, that I Contemplate only Thy Name. *[3]*
Nānak, the meek one, begs for only Thy Name, ridding his mind of every illusion. *[4-4-20]*

Māru M. 5

Glorious is my Lord, the God.
But I, His Servant, am poor, too poor, before Him. *[1]*
He is my Beloved, my Love, the Mainstay of my vital breath and mind.
O God, Bless me Thou with the Bounty (of Thy Name). *[1-Pause]*
I've seen all, experienced all,

But there is not another that one may call upon. *[2]*
He, our God, Sustains all life : yea, He Supports all ;
And He *was*: and *is*, and also *will be*. *[3]*
O God, Bless me Thou with Thy Mercy,
That I Serve Thee ever and forever more. *[4-5-21]*

Māru M. 5

O Thou our Emancipator, O Thou Purifier of the Sinners, I am ever a Sacrifice unto Thee.
Pray, lead me on to the Saint who makes me Wise in Thy Contemplation. *[1]*
O God, no one knows me : but, I am known as Thy Servant,
And this alone supports my belief in myself. *[1-Pause]*

O Thou Sustenance and Support of all, I can but pray, in all humility, to Thee :
For, Thou art the water and I the fish : so, Thou alone knowest Thy Expanse.
O Thou, who Filled all Pefectly and with Love : I follow but Thee alone.
O God, Thou alone Pervadest all the earth and all its divisions and parts. *[3]* **P. 1006**

Eternal and Indescribable[1] art Thou, my Bewitching Lord, Unfathomable and Infinite :
O Lord, Bless me with the Companionship of the Saints, for, I've become the Dust treaded over by Thy Slaves. *[4-6-22]*

Māru M. 5

Those Saints are Comforted and Satiated by God
Who've Realised the *Mantram* of the Guru.
O, no one can utter the State of their Majesty :
Yea, they, whose only Glory is the Lord's Name. *[1]*
Priceless is this Ruby, this Jewel, the (Lord's) Name :
Unattainable[2] is it and Unparalleled too. *[1-Pause]*

---

1. ਅਖਇਓ (अखइयो) : that which cannot be uttered (ਆਖਿਆ).
2. *Lit.* unseizable.

He, whose mind is pleased with the Eternal Lord,
He, by the Guru's Grace, knows the Quintessence of God's Wisdom.
He sees all, but in the Mind is Attuned (to God),
And he purges wholly his mind of Ego and 'I-amness'. *[2]*
Moveless is their Station, their Abode,
Who've Seen the Presence (of God), by the Guru's Grace.
Lo, they are ever Awake, for, they're Met with by the Guru,
And they are utterly devoted to the Service of the Guru. *[3]*
They are Satiated and Comforted perfectly,
And, all-too-spontaneously they enter into the trance of Equipoise.
They come upon the Inexhaustible Treasure of God.
For, such is the Blessing of the Guru upon them. *[4-7-23]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Dupadās

Shed all thy cleverness and, meeting with the Saints, purge thyself of Ego :
Yea, all else is an illusion : so utter thou the Lord's Name with the tongue. *[1]*
And, hear thou the Lord's Name with thy mind's ear,
That thy Sins of a myriad births are washed off ; then, what can the poor *Yoma* do to thee ? *[1-Pause]*
Then, you are afflicted not by Sorrow, nor are Humbled nor Afraid, and you attain the Peace of Poise.
Says Nānak, by the Guru's Grace : "The Lord's Loving Adoration is the Quintessence of all Wisdom". *[2-1-24]*

Māru M. 5

They, who abandoned the Lord's Name, were reduced to the dust.
Yea, the love of the sons, friends and wife, and the revelries one indulges in, come to naught. *[1]*
O my mind, Cherish ever the Lord's Name.
For, it is burnt not even in the Sea of Fire, and Blesses thy body and mind with Gladness. *[1-Pause]*
(Thy life) passes like the shade of the tree or like the clouds scattered by the winds.
So, meeting with the Saints, Enshrine the Lord's Loving Adoration, for this alone is of avail to thee. *[2-2-25]*

Māru M. 5

The Bliss-giving, Perfect Person, Abides ever with thee, O man,
And He neither comes nor goes, nor is born to die, and is affected not by pleasure or pain[1].
O my mind, love thou the Lord's Name :
And treasure thy Lord within : for, this is the only immaculate Deed. *[1-Pause]*
Yea. whosoever Dwells on the Compassionate God is wholly Fulfilled.
For, He, my God, is Ever-fresh, Ever-new and Wise and Beauteous, and my Mind is pierced through by His Presence. *[2-3-26]*

Māru M. 5

O man, Cherish thou ever the Guru's *Mantram*, in sleep as when awake, in motion or in station,
And enter into the Sanctuary of the Lord's Feet, associating with the Saint, that thou art Ferried across the Sea of Existence. *[1]* **P. 1087**
O my mind, Enshrine the Lord's Name within thy heart :
Yea, Attune thy body and mind to thy God's Love, forsaking all else. *[1-Pause]*
Overcome thy self, for, thy body, mind, the vital breath and Soul all belong to thy God.
For, Contemplating Him, one is wholly Fulfilled, and one is Defeated and Humbled never *[2-4-27]*

Mrāu M. 5

Overcome thy self and become the Dust of the Saints' Feet that thou art rid of all Maladies :
Yea, he alone is Blest with Thy Name, O God, whom Thou so Blessest in Thy Mercy. *[1]*
O my mind, in-drink thou the Elixir of the Lord's Name,
And abandon all other shallow and insipid tastes, and live eternally through the ages. *[1-Pause]*
Be Imbued with the Lord's Name single-mindedly : yea, be Attuned to thy God's Name,
And then thy only Friend and Mate and Kinsman and Mainstay is thy only God. *[2-5-28]*

1. *Lit.* heat or cold.

Māru M. 5

The Lord, our God, protects us in the mother's womb and, lo, no harm comes unto us :
The same God is our Refuge in life : why knowest not thou, O man, with thy sense of Discrimination? *[1]*
O my mind, lean only on the Lord's Name.
And Know thy Creator-Lord, who is the only Doer and the Cause of causes. *[1-Pause]*
Cherish Him thou in the Mind, shedding thy cleverness and all thy garbs.
Contemplate thou Him, O Nānak ; for, thiswise myriads of men were Saved. *[2-6-29]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

He, who is the Purifier of the Sinners, the Support of the supportless,
And who is our only Raft in the tumultous Sea of Existence, and who Inscribes our Lot on our Foreheads. *[1]*
Contemplate thou His Name without which one is Drowned, no matter how many companions one has.
He lends thee ever His Helping Hand ; and Him, the Doer and the Cause, thou mindest not ! *[1-Pause]*
Utter the Merits of the Lord, associating with the Saints, and the Nectar-sweet Name of the Lord shows thee the Path.
O God, the Master of Māyā, the Destroyer of demons, I live truly if I hear Thy Gospel. *[2-7-30]*

Māru Anjali[1] M. 5

It is by God Himself that we are United with, or Separated from Him :
Yea, it is He who builds the frame of the five elements,
And it is by His Will that life throbs in the body of dust. *[1]*
There, where the Fire rages (in the mother's womb),
And where is utter Darkness, and one lies upside down,
Lo, there one minds God every moment and is Saved by Him. *[2]*
One comes out of the womb, fresh and whole ;
But then he abandons God, being attached to the world,
And wanders from womb to womb and gets no respite all through. *[3]*
The Compassionate Lord Saves us of Himself ;
For, it is He who Creates and Establishes us all ,
And one wins the Prize of Eternal Life, and his coming into the world of form is Approved. *[4-1-31]*
The Lord is our only Refuge : it is neither our sisters nor brothers, nor the physicians nor they that pledge[2] their faith with us. *[1]* **P. 1008**
So Contemplate Him, the Supreme Being, whose Doing ever comes to pass and who Purges us clean of all our Sins. *[2]*
Yea, He who Abides in all hearts and Eternal is whose Abode, *[3]*
He Lives ever with us and Comes not, nor Goes, and Perfect are all His Doings : *[4]*
Yea, He is the only Refuge of His Devotees,
And He is the Mainstay of the Saints' vital breath.
For, He is our All-powerful God, the Doer and the Cause, and so Nānak is a Sacrifice unto Him. *[2-5-32]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 9

Bliss-giving ever is the Lord's Name,
Contemplating which Ajāmala was Emancipated, and Ganikā Attained the Sublime State of Bliss. *[1-Pause]*
Daropadi, the princess of Panchāla, remembered God's Name in the royal court of Duryodhana.
And lo, the Compassionate Lord rid her of her woes, and made Manifest thus His Own Glory. *[1]*

---

1. ਅੰਜੁਲੀ (अंजुली) : (Sans. अंजलि :), a cavity formed by folding and joining the open hands together ; to fold the hands together and raise them to the head in supplication or salutation.
2. ਵਾਏੀ : (Arabic), to pledge ; to make solemn promise.

He, who Sings the Lord's Praise, Him the Lord Supports :
Says Nānak : "Believing thiswise, I too have repaired to the Lord's Refuge.' *[2-1]*

Māru M. 9

What can I do now, O mother ?
For, my life has been wasted away by Vice, and I've Dwelt not upon God[1]. *[1-Pause]*
Now, when the *Yama* has cast his noose round my neck[2], I've lost all sense of being,
And save for the Lord's Name, there is no one to succour me in this distress. *[1]*
The possessions which I thought were mine, became strangers unto me in a moment.
Says Nānak : "I now regret my past why I didn't Praise my God". *[2-2]*

Māru M. 9

O mother, I have shed not the Ego of my mind.
And intoxicated with the wine of Māyā, I've wasted my life away, and dedicated not myself to the Lord's Name. *[1-Pause]*
I[3] woke up from my slumber only when the *Yama* struck me with his staff,
But even remorse at this time avails not, nor can I run away from myself. *[1]*
This remorse welled up in me only after I loved dearly the Guru's Feet ;
But one is Fulfilled only when one Cherishes the Lord's Praise. *[2-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : Ashtapadis M. 1

Myriads of sages have been hearing and uttering the Vedas and the Purānas in vain,
And tired are myriads of others wandering from one pilgrim station to another, wearing a myriad garbs.
But the True, Immaculate God is One alone : O mind, have faith in thy only God. *[1]* **P. 1009**
Thou, O God, agest not : Thou alone art Eternal, while everyone else passes off.
And he, who Cherishes Thy Bliss-giving Name with Devotion, overcomes his Woes. *[1-Pause]*
So, let us Utter and Realise the Lord's Name, for, through the Guru-given Name, one is Emancipated.
Yea, Perfect is the Wisdom of the Perfect Guru, and through His Perfect Word, one Dwells on God.
The Lord's Name has the Merit of pilgrimage to the sixty-eight holy places ; yea, through it, one is rid of all one's Sins. *[2]*
The Blind, Unwise man churns water and seeks to find the Quintessence[4] !
But, if one churns the curds, led by the Guru's Word, one Attains the Elixir of the Lord's Name.
Lo, the Egocentric knows not the Quintessence, for, he identifies himself with the animal nature. *[3]*
He, who is destroyed by Ego, dies to be re-born to die again,
But he, who Merges in the Guru's Word, dies not another time.
If one Cherishes the Lord of Life in the mind, through the Guru's Word, one Emancipates one's whole generation. *[4]*
The Lord's Name is the True Merchandise ; its Trade too is True :
Yea, if one Reflects on the Guru's Word, one reaps the Profit of the Lord's Name in this very world.
But, if one is devoted to the Other, one loses and loses. *[5]*
True is one's society, True the abode, True the home,
True is one's food and True is one's love, if one leans on the True Name :
If one is Comforted by the True Word and Dwells ever on it. *[6]*
If one indulges in the joys of the world, one is destroyed by pleasure and pain :
Yea, if one is renowned as great[5], one wears the necklace of Sin.
O God, man can do no favour to another : Thou alone art our Immaculate and Beneficent God. *[7]*
O Lord, Unfathomable and Unperceivable and Eternal art Thou :
Yea, if one searches the Lord's Door, through the Guru's Word, one comes upon the Treasure (of the Name) that Emancipates.
Nānak : If one Deals in Truth, unbreakable becomes one's Union with God. *[8-1]*

---

1. ਕਨਾਈ=ਕਾਨ੍ਹੁਈਆ; ਕਾਨ੍ਹੁ (कनाई) : Lord Krishna; *i.e.*, God.
2. ਗਰ=ਗਲ (गर=गल) : neck.
3. *Lit.* you.
4. *i.e.* butter.
5. ਮੋਟਾ (मोटा) : *lit.* fat.

Māru M. 1

One loads the Boat (of life) with Sin and launches it upon the Sea (of Existence),
And lo, one sees not the Yonder shore, nor the Port of sail.
Dreadful is the Sea, but there is no Boatman, nor the Rows to row the Boat across. *[1]*
O friend, the whole world is treacherously ensnared by Vice :
It is only through the Guru's Grace that one is Emancipated, Cherishing the Lord's True Name. *[1-Pause]*
The True Guru is the Boatman and the Word (the Rows), to Ferry one to the Yonder shore,
Where there is neither wind nor fire, nor water nor form.
And where Abides our True Lord, Dispensing the True Name which takes us Across. *[2]*
They, who were led by the Guru, reached the Yonder shore, Attuned to the True One,
And they overcame their 'comings and goings', their Soul Merged in the Oversoul;
Yea, through the Guru's Wisdom Poise wells up in one, and one Merges in Truth. *[3]*
If one locks the (mind's) snake in the baskets its poison goes not,
But one receives only what is in the Writ of one's past, and can blame no one for this, nay none.
Yea, if, by the Guru's Grace, one Hears the Guru's *Mantram*[1], the mind's snake is rid of its poison, and Believing in the Name, one is Comforted. *[4]*
The crocodile is caught with the line and rod,
As is the man of vicious thoughts ; and then one incessantly grieves.
And one knows not (the purpose of) life and death ; for, one can erase not the Writ of (past) deeds. *[5]*
The Lord Created the world and also infected it with the malady of Ego : and one's mind is purged only if one Enshrines the Word in the Mind. **P. 1010**
And then age devours not one, for, one is Attuned to the True One.
Yea, he alone is Emancipated in life who is rid of his Ego. *[6]*
The world is involved in Strife, and has lost its thinking powers,
And one forgets (the purpose of) birth and death, for, Unwise and stark Ignorant is one, when led by Ego :
Yea, he, whom the Guru Saves, is Saved, Dwelling on the True Word. *[7]*
In the cage of love, the parrot-(mind) utters the words of love,
And it pecks at Truth and sucks in Nectar ; and when it flies out, it comes not back again.
And, by the Guru's Grace, God is Revealed unto it and, lo, the Door of Emancipation is opened unto it. *[8-2]*

Māru M. 1

O man, you can overcome Death only through the Word : else, who it is that you may run to ?
And He, from whose Fear, fear, itself is afraid, His Name Blesses one with Eternal Life.
Yea, He alone Saves and He alone Destroys, and there is no other[2] place for one to go to. *[1]*
O friend, I am Dirty, Shallow and Unwise,
And without the Lord's Name nothing avails me : it is through the Perfect Guru that one is Blest with Perfection. *[1-Pause]*
I am full to the brim with Errors and have no Virtue to commend myself; then, how can I reach my (True) Home ?
Yea, through the Poise -giving Word one Dwells in Bliss ; but, without Destiny, one is Blest not with the Word[3].
And Whosoever Enshrines not the Lord's Name, he suffers Sorrow, bound (to coming and going). *[2]*
They, who've forsaken the Lord's Name, O, why did they come into the world at all ?
They get not Peace here or Hereafter, and are like carts laden with dust.
Separated, they are United not with God and they are Punished grievously at the *Yama's* Abode. *[3]*
I know not what is to happen to me in the Yond; O Guru, I've strayed from Thy Path : instruct me.
I'd pay my obeisance to him who leads me back to the Right Path.
Without the Guru, no one is compassionate to me : O, I can know not the whole worth of the Guru. *[4]*
If I See my Friend, my God, I'd wear Him like a garland ; lo, I've sent Him the Letter of Truth.
And lost in my thoughts, I, His Bride, stand in wait for Him : and if the Guru Blesses me thus, I'd See Him with my Eyes.
O God, if such be Thy Will, Thou Comest into my Mind and Blessest me with Thy Special Grace. *[5]*

---

1. ਗਾਰੜੁ (गारड़) : (Sans. गारूड़), a charm against (snake)-poison.
2. ਬੀਜਉ : ਬੀਓ (वीजउ) : (Sindhi), second, another.
3. *Lit.* riches.

He, who himself hungers and thirsts, what can he give unto others
For. He alone gives who Permeates our body and mind, nay, there is not another Giver but God
Yea, He alone takes care of us who Creates us : He alone Blesses us with Glory. [6]
In the Township (of the body) lives the King, Ever-fresh, Sporting like a child.
He is neither man nor woman nor bird ; He is True and the very Embodiment of Wisdom ;
And that alone happens what is in His Will : O God, Thou alone art the Light, Thou the Incense that maketh all fragrant. [7]
I've heard all kinds of melodies and tasted all tastes, but insipid are they all, giving rise to Disease.
But, when one utters and loves Truth, one is rid of one's Sorrows.
Says Nānak : "Forsake not the Lord's Name, O ye men ; for, that alone comes to pass what the Lord Wills". [8-3]

Māru M. 1

Practise thou Truth and Truth alone : for, vain is every other attachment :
Yea, let this mind be bewitched by the True One alone, and let the tongue Taste naught but Truth.
For, save for the Lord's Name all else tastes insipid ; and those, that are not God's, carry on their heads the load of Sin. [1]
O Love, hear Thou, I am but Thy meek Slave ;
And as Thou Willest, so do I go, O my True Love ! [1-Pause]
Thy Servant has to Serve day and night and he submits ever to the Writ of his Master : **P. 1011**
Yea, his mind is a sell-off to the Guru's Word, through which alone he is Comforted.
O Blessed be the Perfect Guru who rids me of the Sorrows of my mind. [2]
How am I to praise the Lord's Slaves,
Whom the Perfect Lord, in His Will, Forgives and they practise naught but Truth.
O Sacrifice am I unto the Guru who Unites those Separated from God. [3]
The Guru's Blessed Light dawns upon, and Illumines, the Minds of His Slaves ;
And never-failing is their intuition, while insipid is the mind of the Egocentrics.
O God, my body and mind belong to Thee ; and Thy Truth is ever my Support. [4]
I abide and move in Thy Truth ; yea, I utter and 'eat' Thy Truth ;
And, as I Enshrine Thy Riches in my mind, I Taste the Taste of Thy Truth ;
And Thou, the True One, Keepest me in the True Home, and I Utter the Guru's Word with Devotion. [5]
The Egocentric lazes, caught in the Wilderness (of his mind):
Yea, ensnared is he, enticed by the bait (of Desire), and thus snaps he his ties (with God).
But when he is Attuned to the True One, he is Emancipated by the Guru's Grace. [6]
The Lord's Slave is Pierced through ever[1] with the Lord's Love ;
And, without the True Lord, the vile Sinners are burnt to ashes ;
But, he who is purged of the vile deeds, he Swims Across, carried on the raft of Truth. [7]
They, who forsake the Lord's Name, get no Refuge ;
But the Lord's Slaves shed forever their Greed and Attain unto the Lord's Name.
O God, if Thou Forgivest and Unitest me with Thyself, I'd be a Sacrifice unto Thee. [8-4]

Māru M. 1

The (Lord's) Servant sheds all his fears all-too-Spontaneously, in the Fear of the Guru,
And he Realises his Lord : O, Great is his Glory !
And Meeting with his Master, he abides ever in Bliss : O, how can one evaluate his worth ? [1]
The Lord's Servant belongs to the Lord ; and his Glory is also God's :
Yea, he abides ever in the Refuge of the Master and is Saved, by the Guru's Grace. [1-Pause]
This is the Eternal Command of the Lord that His Servants Serve only Him,
And the Servant knows this Will of the Master and submits ever to His Will ;
And him the Lord, our King, Forgives and Blesses : for, such is the Glory of God. [2]
True is God, True is all that Comes from Him ; this is what the Guru's Word Reveals.
O Lord, he alone Serves Thee whom Thou yokest to Thy Service of Thyself.
Without Serving Thee, no one Attains unto Thee, and one is wasted away by the sense of the Other. [3]
O, how can one forsake Him who Blesses us each day with more and more ?
Our body and Soul belong to Him alone, and His is the life that sustains us.
Yea, when the Lord is Merciful, we Serve Him, and, Serving Him, Merge we in Truth. [4]

---

1. ਅਨਹਤਿ (अनहति) : Sans. अहत, *lit.* not hurt or struck.

The (Lord's) Servant is he, who Dies to his self, while yet alive,
And whose Bonds are Snapped and who is Emancipated, and who puts out the fire of Craving (within).
Within all is the Treasure of the (Lord's) Name, but rare is the one who Attains unto it, by the Guru's Grace. [5]
Thy Servant is Meritless : he is devoid of all Virtue.
O Beneficent Lord, there's no one as great as art Thou : Forgive me Thou, O God !
This is the only Sublime deed that Thy Servant submits to Thy Will. [6]
The Guru is the Sea of Nectar : and whatsoever from Him one demands, one receives. **P. 1012**
Ever-lasting is the Glory of the Lord's Name : so one must Cherish it in the mind and heart :
Yea, ever Bliss-giving is the Guru's Service, but he alone Serves him whom God yokes to His Will. [7]
Silver and gold are but an illusion[1], and one day, they mix with the dust,
And nothing goes along with one without the Lord's Name : this is the Wisdom that the Guru imparts.
Nānak : Immaculate are they who are Imbued with the Lord's Name, and are Merged in the True One. [8-5]

Māru M. 1

When such is the Lord's Will, one stays not in the world ; yea, the garment (of his body) is torn by God ;
And one's mind being bound to Sin, one Suffers grievously upon the body.
But I, a beggar, at the Lord's Door, would be forgiven my Sins, by the Grace of the Perfect Guru. [1]
How can one stay, when stays one not : so one must Reflect on the Word.
O God, such is Thy Eternal Will that whomsoever Thou Unitest, he alone Uniteth with Thee. [1-Pause]
I'd be as Thou wilt want me to be, and eat what Thou wilt Bless me with.
And as Thou wilt drive me, so will I be driven, and within my mouth, I'd treasure Thy Nectar-Name.
In Thy Hands is all Glory, O God : I only pray Thou Unite me with Thyself. [2]
Why should one praise the created one : for, the One God alone Does and Sees all.
So I Cherish in the Mind the Creator-Lord, and not another.
For, if one Praises one's True God, one is Blest with True Glory. [3]
The Pandit reads the sacred texts but Attains naught, being involved in the household,
And so he lives at the confluence of pleasure and pain[2], and is afflicted ever by Hunger and Death.
But he, whom the Perfect Lord Protects, his Separateness and Fears are past. [4]
They, whose Honour is Approved by God, they alone are Perfect :
Yea, Perfect is the Wisdom of the Perfect One, and True and Abiding is His Glory.
His Giving knows no bounds : 'tis the receiver who says, 'no more'. [5]
If one searches the seas, may be, one comes upon a jewel.
Its lustre remains for a while and then, 'tis eaten up by the dust.
But if one searches[3] the Sea of the Guru's Truth, one Attains the Inexhaustible Treasure of the Lord's Name. [6]
They alone are Immaculate and Pure whom my God Loves; the others are Soiled and Impure :
Yea, one's Base Metal is transmuted into Gold only if one touches the Philosopher's Stone.
Nay, one can prize not the fast Colour[4] in which one is dyed, if one is Imbued with God. [7]
One can Attain not unto God through pilgrimages, or by wearing distinctive coats or through alms-giving ;
And one is cheated if one accepts not this Truth : ask, if ye may, those that are experts in the study of the Vedas.
Says Nānak : "He alone prizes this Jewel, who's Blest with the Wisdom of the Perfect Guru". [8-6]

Māru M. 1

The self-willed abandon their homes in a fit of despair and they beg at the doors of others :
Yea, they shrink from their duty towards their household, being instructed not by the True Guru, and lo, they are caught in the whirlpool of an Evil mind.
They wander from land to land and read the sacred texts, but their Craving increases (with the rise of each day) :
Yea, they Reflect not on the (Eternal) Word within their fast-dissolving body, and fill their bellies like a quadruped. [1]

---

1. ਧਾਤੁ, धातु : (Sans. धातुः) *lit.* a mineral, metal, metallic ore.
2. ਪਾਪ ਪੁੰਨ (पाप पुंन) *lit.* virtue and sin (leading to pleasure and pain).
3. *Lit.* serves.
4. ਵੰਨੀ (वंणी) : Sans. वर्णः a colour, hue : complexion, beauty.

O friend, a (true) *Sanyasin* lives the life thiswise:
That he is Attuned to the One God, through the Guru's Word (in his very home), and is Satiated only with the (Lord's) Name. *[1-Pause]*
If one dyes one's robes in ochre, and dons the distinctive coat of a mendicant,
And tearing off one's usual wear, one wears a wallet, but spreads it out to gather coins,
And begs he from door to door, but instructs others in wisdom: lo, the Blind of mind loses all his Honour thiswise. **P. 1013**
He is strayed by Doubt and so Reflects not on the Word, and gambles his life thus away. *[2]*.
Within him the Fire (of Desire) is quenched not without the Guru's Grace, and without too he raises a fire to warm his limbs.
O, how can he devote himself to God, without Serving the Guru, and how can he Know himself?
And he slanders others and falls into Hell; for, within him is the Darkness[1] (of Ignorance).
And, his pilgrimages to the holy places, waste him even more: then how can he wash his Sins off! *[3]*
He walks on the path of Māyā and besmears his body with ashes and wallows ever in dust :
And he knows not the One within and without : and if some one utters the Truth to him, he is angered.
Being Guru-less, he utters the sacred texts but speaks Untruth :
And as he Contemplates not the Lord's Name, he is Blest not with Glory nor Peace. *[4]*
He close-crops his head-hair but keeps a knotted truft, and keeps silence, proud of his self,
But his mind wanders in ten directions, without loving[2] the Wisdom of the Soul.
He abandons the Lord's Nectar and tastes Poison, being intoxicated with the wine of Māyā.
And this is how the Writ of his past becomes manifest; and as he Knows not the Lord's Will, he is counted for a quadruped. *[5]*
In his hands is the begging bowl and he wears a patched coat like a mendicant, but within him is immense Craving;
And though he abandons his own wife, he is attached to another's, lured by sex-desire.
He instructs others but Reflects, not himself on the Word, being cheaply involved in the affairs of the world.
From without he is calm, but within he has the Sting, and so he is wasted away by the *Yama*. *[6]*
He alone is a *Sanyasin* who Serves the True Guru, Dying to his self,
And asks not for food or raiments, and whatever he receives unasked he accepts,
And barks not in vain and treasures compassion and silences his Wrath through the Lord's Name.
O Blessed is such a householder, yea, a *Sanyasin*, a *Yogi*, who's Attuned to the Lord's Feet. *[7]*
The *Sanyasin* remains hope-less in the midst of hope, being at one with the One alone,
And is comforted in Drinking the Lord's Essence, and lives within, wrapt in a holy Trance;
And his outgoings cease and his mind wobbles not, and he knows his God, by the Guru's Grace,
And searches he his body, his Home, and finds he the Name Revealed within. *[8]*
Brahma and Vishu and Shiva are sublime (only if) they Reflect on the Lord's Name and are Imbued with it,
For, it is God's Light that animates the four sources of creation and the speech of man and Pervades the skies and the underworld.
Yea, all Gladness and Emancipation is in (Hearing) the Melody of the Lord's Name, and Cherishing it in the heart.
Says Nānak : "Without the Lord's Name, one is Released not : So Swim thou Across the True way of the Name." *[9-7]*

Māru M. 1

The mother's ovary and the father's sperm bring the man's body into being :
And within the mother's womb, one stands on one's head, Attuned to God ; and lo, the Compassionate God sustains him. *[1]*
O, how is one to be Ferried across the Sea of Existence ?
It is by Attaining unto the Immaculate Name, by the Guru's Grace, and, then, eradicated are the Sins of the man of Ego.[3] *[1-Pause]*
Thy Blessings, O God, I have prized not ; now what am I to do, being Sinful and Crazy ?
Thou art our Compassionate God taking care of all : O, Bless me Thou that I think ever of Thy Mercies and Bounties. *[2]*

---

1. ਆਤਮ, आतम : (Sans. आ-तमस्,) obscure darkness; hence, darkness of ignorance.
2. ਰਤ, रत : Sans. रत, fond of, fondly attached to.
3. ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰੁ ਟਰੈ (अफरिओ भारु अफारु टरै) : the immense (ਅਫਾਰੁ) sins (ਭਾਰੁ) of the man of ego (ਅਫਰਿਓ) are eradicated (ਟਰੈ)

Mancomes into the world to attain the four life-objects, but his soul abides in Māyā[1], **P. 1014**
And lured by his Craving, he walks on the path of Illusion, and, being attached and bound, he's Delivered not. *[3]*
He Wails and Cries but Receives not (God) ; and searches he Him here and there in vain ;
And afflicted by Lust, Wrath and Ego, he loves his illusory kinsmen. *[4]*
He sees and hears and eats and indulges and wears to show off in the house of death[2].
But, he knows not his Self, unaided by the Guru's Word, and without the Lord's Name, death ever stands over his head. *[5]*
The more is one attached, deluded by Ego and the sense of 'mineness,' the more is one dispossessed (by the ravages of Time) ;
And one loses one's body and riches and lives ever in Doubt, and then one regrets, his face laden with dust. *[6]*
And becoming aged, he wears loose his beauty and strength, and his throat is choked by phlegm, and tears bedim his vision.
His hands tremble and his feet fail to move, but the worshipper of Māyā Cherishes not God in his heart. *[7]*
His intellect fails, his black tresses turn grey, and no one likes to keep him at home :
Lo, such is one's woeful state if one forsakes the Name ; and the *Yama* Punishes him grievously and drives him on to Hell. *[8]*
The Writ of the past births is erased not : so, who is one to blame (but one's deeds) ?
Yea, vain is this life of birth- and- death without the Guru ; and without the Word, one's life is a mere waste. *[9]*
Pleasures waste us away : vain is all indulgence as are all the deeds of Sin :
Yea, forsaking the Lord's Name, one loses the track of one's Primal Source, deluded by Greed, and one is Struck in the head by the Lord- Justiciar. *[10]*
He, on whom is the Lord's Mercy, Sings the Lord's Praise by the Guru's Grace :
He is Immaculate and Pure of heart, and the very Embodiment of the Transcendent and Perfect Guru-God. *[11]*
So Contemplate thy God and Cherish the Guru's Word, and love and associate with the Lord's Saints :
For, the Saints are supreme at the Lord's Court : and Nānak seeks but the Dust of their Feet. *[12-8]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Kāfi : M. 1

I shuttle between life and death, sad at heart[3], and befriend now this, now that :
But I, the (Lord's) Bride find no Peace, for, my Spouse is far, and so nothing comforts me. *[1]*
(But when) my Mind is Imbued with the Love of my Spouse,
I become a Sacrifice unto Him, if He Sees me even for the twinkling of the eye. *[1-Pause]*
If the Lord abandons me to my Parents' Home, then how shall I go to my In-laws :
And, I'd be wasted away by my sins, and without my Sweetheart I'd grieve myself to death. *[2]*
If, at my Parents' Home, I'd Cherish the memory of my Love, I'd be honoured at my In-laws,
And I'd sleep in peace, being my Lord's own, and Attain unto the Lord of Virtue. *[3]*
My mattress[4] and quilt are of silk, so are my wears on the body ;
But if I am grieved by Separation[5], I pass my Night in sorrow. *[4]*
I may taste a myriad tastes and wear a myriad kinds of wears, **P. 1015**
But without my Loved Spouse, my beauty is a mere waste, and, Separated, I writhe in anguish. *[5]*
If I hearken to my Lord's call, Reflecting on the Guru's Wisdom,
Then I abide ever in the Lord's Abode of Truth, and by the Compassionate Lord's Grace, I am Dedicated to His Love. *[6]*
The Wise saturate their (Mind's) Eyes with the collyrium of Truth and See the Seer ;
And Him they Know, by the Guru's Grace, purging themselves of the Soil of Ego. *[7]*
O Lord, Thou Lovest but those who are Thy-like, though myriads there are like me.
Says Nānak : "The Spouse is Separated not, if one is Imbued with His Love". *[8-1-9]*

---

1. ਸਿਵ ਸਕਤੀ : (Sans. शिव शक्ति,) have been employed in the text to denote conscious *Purusha* and the unconscious matter *(Prakriti)* ; God and Māyā; soul & ignorance; dispassion and desire; spirit and energy, etc.
2. *i.e.* transient world.
3. ਡੁਮਣੀ (डुमणी) = ਦੋਮਨੀ, ਦੋਚਿੱਤੀ : *lit.* a waverer ; of two minds.
4. ਨਿਹਾਲੀ (निहाली) : (Persian), mattress.
5. ਮੁਤੀ, (मुती) : (Sans. मुक्त,) abandoned, left, given up.

Māru M. 1

Neither remain the sisters nor the sisters-in-law nor mothers-in-law :
Yea, our only True kinsman is our God, who is Met with in the Society of the Saints[1] by the Guru's Grace *[1]*
I am a Sacrifice unto the Guru ever and forever more :
For, Without the Guru, my wanderings cease not : it is through the Guru that I Meet with my God. *[1-Pause]*
Neither remain our paternal nor maternal grand-mothers, neither brothers nor sisters-in-law,
For they that come also quit the world ; and boat-loads of travellers span the Sea of Existence to and fro. *[2]*
Neither remain maternal uncles nor aunts, nor brothers, nor fathers and mothers ;
For the, caravans of our kindreds have crowded-in upon the Sea-shore to Cross into the Yond. *[3]*
Only our Spouse is Ever-abiding who Sports ever in Joy ;
And the Bride, who Cherishes Him with Love, Separates not from Him, the True One. *[4]*
All Seasons are Blessed, when one Loves one's Lord :
Yea, the Bride that knows her Lord sleeps in Peace night and day. *[5]*
Upon the Sea-shore cries the Boatman — "O travellers, Cross the Sea with haste.[2]"
And whosoever boards the Guru's Boat, I've seen him being Ferried Across. *[6]*
Some have departed in peace ; others are going too ; still others are being crushed under the load (of Sin) ;
Yea, they who've Dealt in Truth, abide ever with their True God. *[7]*
I see no one that is bad, I alone am not good.
Says Nānak, "He, who slays his Ego, is himself like the True God". *[8-2-10]*

Māru M. 1

No one is of himself wise or unwise :
So, I am Imbued ever with the Love of God, and utter ever the Lord's Name. *[1]*
Thou, O Lord, art my Creator, the Wise Seer ; and it is through Thy Name that I am Ferried Across. *[1-Pause]*
The same person is wise, unwise ; for the Light (within) is the same though differently named.
But the most unwise of all is he who believes not in the Lord's Name. *[2]*
We are Blest with the Lord's Name, through the Guru; yea, without the True Guru, We receive it not :
But if one's mind follows the Guru's Will, one is Attuned, night and day, to one's God. *[3]*
Dominion over others, and joys of the earth and beauty and our riches — involved in these, one gambles away one's Soul :
It is the game of chess that everyone plays in the Lord's Will, as a chess-figure on the chess-board of the world. *[4]*
The world is clever ; but, deluded by Doubt, forsakes the Lord's Name, though the foolish Pandits utter and prattle over much ;
But they abandon the Lord's Name and worship the Vedas and write (of God), though deluded by Desire.[4] *[5]*
They are like the barren land, or a tree on the river-bank, and sprinkle (as if) lamp-black on the white wear. **P. 1096**
Yea, this world is the house of Desire, and whosoever resides in it, is burnt down by Ego. *[6]*
Where, pray, are the kings or their subjects : for, whosoever is torn by Duality is destroyed.
Says Nānak : "The instruction[5] of the True Guru is that only the Unfathomable God Lives Eternally" *[7-3-11]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 3 : Ashtapadi

He, whom God Illumines with His Love, all-too-spontaneously, through the True Word,
He alone knows the Pain (of Separation), and he alone knows its cure[6]. *[1]*

---

1. *Lit.* friends.
2. ਧ੍ਰਕਿ (ध्रुकि) : (Lehndi dialect ; Sans. द्रुत), hastily, speedily.
3. ਵਿਲਾੜਿ (विलाड़ि) : (Lehndi dialect), hastily.
4. *Lit.* poison.
5. ਪਉੜੀ (पउड़ी) : *lit.* a metre.
6. ਕਾਰੀ (कारी) : cure.

The Lord, of Himself, Unites us with Himself:
Yea, He of Himself Informs us with His Love,
And he alone knows the essence of Love on whom is the Grace of God. *[1-Pause]*
His intuition[1] is awakened and he's rid of his illusions,
And attains he unto the Sublime State (of Bliss) by the Guru's Grace.
He alone is a *Yogi* who knows this Way, and Reflects on the Guru's Word. *[2]*
It is by great, good Fortune that the Bride Meets with the Spouse.
It is through the Guru's Wisdom that one purges oneself of Vice,
And, one enjoys one's God with Love, ever Beloved of Him. *[3]*
Without the True Guru, there is no other Physician,
For, he alone abides in 'God', Detached and Stainless;
And, when one Meets with the Guru, one is rid of one's Evil; and one Reflect on the Lord's Wisdom. *[4]*
He, who knows the Essence of the Immaculate Word,
He, by the Guru's Grace, is rid of his Hungers and Thirsts.
But it is all through the Lord's Power, and one can attain not a thing of one's own. *[5]*
The True Guru reveals us (the quintessence of) the Vedas and the Shāstras,
And by the Guru's Grace, one comes back into one's Home,
And one Realises one's Immaculate Lord in the midst of the stained world, if on him is the Mercy of God. *[6]*
He, who is God-conscious, attains the Quintessence,
And he purges himself of his self;
Yea, unaided by the Guru, every one is involved in Strife: reflect thou on this in the mind and see. *[7]*
Some are strayed by Doubt, led by Ego:
Some, however, silence their Egocentricity, by the Guru's Grace,
And remain Detached, being Imbued with the True Word: the others but wander distracted by Doubt. *[8]*
They, who've Received not the Lord's Name, by the Guru's Grace,
They, being self-minded, waste their human birth in vain;
And Hereafter too there is no Refuge save for the Lord's Name, Realised through the Guru's Word. *[9]*
Ever Bliss-giving is the Lord's Nectar-Name,
And it is through the Perfect Guru that one Realises it in every age:
Yea, he alone Attains unto it whom the Lord Blesses: for, this is the Quintessence of Wisdom that Nānak has Realised. *[10-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Ashtapadis

I wandered through myriads of species and have attained now the precious human birth. *[1]* **P. 1017**
O Ignorant one, why are you lured by vain insipid tastes?
And while Nectar is Enshrined within you, you are involved in Sin. *[1-Pause]*
You came to Deal in Rubies and Jewels, but have loaded yourself with the Sand (of Sin). *[2]*
And, the Home in which you have to live (eternally) that Home you mind not! *[3]*
He, who is Eternal, Indivisible and Bliss-giving to your Soul, His Praise you hymn not even for a moment. *[4]*
The place you have to go to, that you mind not a bit. *[5]*
And seeing your sons and wife and mansions and other possessions, you are involved in them. *[6]*
But you have done as God had Willed: you did the deeds as driven by the Lord. *[7]*
And, when God was Merciful to you, you attained unto the Society of the Saints and Contemplated your Transcendent God. *[8-1]*

Māru M. 5

The Lord Protected me in His Mercy, and I associated with the Saints,
And I uttered ever the Lord's Name with the tongue: O, how sweet and intense is my Love for my God! *[1]*
O God, Thou alone art the Refuge of my Mind:
Yea, Thou alone art my Friend and Mate and my Kinsman, the Inner-knower of my heart. *[1-Pause]*

1. ਦਿਬਦ੍ਰਿਸਟਿ (दिवद्रिसटि) : (Sans. दिव्यदृष्टिः), *lit.* divine vision.

He who has Created the Sea of Existence, I've sought His Refuge,
And, by the Guru's Grace, I Contemplate Him, my God, and the Couriers of the *Yama* say not a thing unto me. *[2]*
The Lord opens unto me the Door of Salvation : the Saint's heart treasures the key to it :
Yea, our Master is All-wise and shows us the Way of Life, and Protects and Upholds us ever. *[3]*
He, who Cherishes Him in the heart, is rid of all his Woes,
And neither Death nor Hell is for him, nor Vice, nor the ups and downs of life. *[4]*
He it is who Blesses us with extra-psychic powers and all the treasures of the world; and the streams of Nectar ooze out of His Presence :
Yea, He is Unfathomable and Highest of the high, and Ever-perfect in the beginning, the middle and the end. *[5]*
Him utter the Vedas and all the adepts and the seekers and all the sages and gods :
Yea, whosoever Contemplates Him, the Infinite God, he is Blest with the Peace of Poise. *[6]*
He, who Cherishes the Lord in the heart, is purged of all his Sins in an instant,
And, he becomes Purest of the pure, for, he earns the merit of a myriad ablution-baths and countless alms-givings. *[7]*
He is the Power, the Intellect, the Intuition, and all; yea, He is the Capital-stock of the Saints.
O God, I pray Thee, Bless me Thou that I forsake Thee not even for a moment. *[8-2]*

Māru M. 5

The sharp weapon cleaves (the tree into two), but it grumbles not,
And serves even him who harms him, and blames not him at all. *[1]*
O my mind, utter ever the Name of the Lord,
For, thy God is Compassionate and Merciful and the Support of the earth; and hear thou that this is the nature of the Saints too. *[1-Pause]*
The boat[1] suffers being trampled upon, but gives comfort to one's limbs.
And the tumultuous Sea of Existence affects one not, and one lands on the Yonder shore in an instant. *[2]* **P. 1018**
(The earth) loves not either the (fragrant) sandal-wood, or aloes, or camphor-paste,
Nor hates him who digs it up or dumps waste upon its breast. *[3]*
(The sky) stretches its peaceful canopy evenly over high and low, good and bad :
And discriminates not between friend and foe and looks upon all alike. *[4]*
(The sun) sheds its lustre upon all, and dispels darkness all over,
And its rays illumine both the pure and the impure, and it is sorrowed not by aught. *[5]*
(The air) spreads its cool fragrance over all places alike,
And doubts no one and touches whosoever there is. *[6]*
Good or bad, whosoever comes near (fire), feels cold no more,
For, it knows not who belongs to her, who not; and remains ever the same. *[7]*
Whosoever seeks God's Refuge, the Master owns him and his Mind is Imbued with God.
Says Nānak : "Sing ye all the Lord's Praise that your Lord is Compassionate to ye". *[8-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Ashtapadis

Of all lights, let God's moon Illumine the compound (of thy heart). *[1]*
And, Contemplate Him, thy Lord, for Blessed only is the Contemplation of thy God. *[2]*
If you have to forsake aught, forsake then your Lust, Wrath and Greed, *[3]*
And, if you have to ask from the Guru, ask that God's Praise be your daily routine. *[4]*
Of all the vigils that alone is the best which you keep in God's Praise. *[5]*
If you have to cling to some one, then let your mind cling to the Guru's Feet. *[6]*
But he alone who is so Destined, attains to this state. *[7]*
Says Nānak : "Blessed, Blessed is he, who repairs to the Lord's Refuge". *[8-1-4]*

Māru M. 5

Come, ye Saints, come into my home that I hear the Lord's Praise. *[1-Pause]*
When ye come, O Blessed Saints, my body and Mind are in bloom, for, I Sing the Lord's Praise with ye. *[1]*

1. ਉਗਾਹਿ (उगाहि)=ਓਦ-ਗਾਹ : a boat, ship.

And being purged of the sense of Duality, I Enshrine my God in my heart. [2]
And through your Compassion, my mind is Illumined, and I am rid of the Pain of Sin. [3]
Seeing ye I am Sanctified, and I am cast not into the womb again. [4]
And whomsoever ye love, he is Blest with all the Nine Treasures and all Miraculous Powers. [5]
Without ye, I have no other Refuge, O Saints ! [6]
Me, the Meritless one, no one protects : it is through ye that I am Merged in God. [7]
Says Nānak : "Such is the Miracle of my Guru that now I Enjoy the Union with my God in my Mind". [8-2-5]

Māru M. 5

Blessed and fruitful is the life which Contemplates God, and thus lives eternally. [1-Pause] **P. 1019**
And lo, the Pure drink is that which quenches our Thirst, and through which one Tastes the Elixir of the Lord's Name. [1]
And (True) food is that which whets not our Hunger, and one lives ever Content and Satiated. [2]
And (True) wear is that which covers our Shame before God, and one is rendered not Naked again. [3]
And indulgence is that which indulges in the Lord's Praise, and makes one wholly attuned to the Saints. [4]
And without needle and thread, the (torn) mind is made whole through the Loving Adoration of God. [5]
And one is intoxicated with God's Essence, so much that one's ecstasy wears not off again. [6]
He who is Blest by God attains all the Nine Treasures. [7]
Says Nānak : "Peace is in the Service of the Saints; so I Drink the Wash of their Holy Feet". [8-3-6]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Anjalis

He, who has more is worn by care :
He, who has less, wanders about (in search of more).
He alone is in Peace who has neither less nor more. [1]
I've searched through and reflected upon the Vedas many times,
And they all declare that indulgence in the household makes one live in Hell, wrathful and sad;
And he alone is Fulfilled who lives in body, but lives Detached. [2]
Lo, one is wasted away by Doubt, awake as in sleep,
And one is Emancipated not without the Guru :
Yea, associating with the Saints, one is Released out of the grip of Ego; and one Sees the One alone. [3]
If one does deeds, one is Bound; if not, one is slandered,
And thus one is ever attached in mind and keeps full of care.
If, by the Guru's Grace, one looks upon pain and pleasure alike, one Sees God within every heart. [4]
Within the world, one is affected by Doubt,
And hears not the Unutterable, Unperceivable Gospel of God.
Yea, whomsoever God enables to Realise His Gospel, him He Sustains like His child. [5]
If one abandons the world, one can abandon it not,
And if one treasures the world's treasures, one is afraid (lest one loses them);
But he, whose Honour the Lord Protects in the midst (of Māyā), he is a Saint, and I pay my obeisance to him[1]. [6]
He alone is a Hero who Dies (to his self),
And he, who runs away (from the Battle of Life), wanders from womb to womb.
So, one must submit to what comes from God with good grace, and knowing His Will burn off one's Sins. [7]
Howsoever is one Yoked by God, let him be Yoked thatwise,
For, He Does what is in His Pleasure.
Saith Nānak : "O Perfect, Blissful God, if Thou Blessest me thus, I Cherish (only) Thy Name". [8-1-7]

---

1. ਚਉਰੁ ਢਾਲੀਐ (चउरु ढालीऐ) : *lit.* I wave fly-brush over his head, *i.e.*, I honour him.

Māru M. 5

Under the Tree (of the world), all men have gathered together,
And while some speak sweetly, others have nothing but hot words to offer.
But when the Sun rises after its sleep, they all march off as their days are over. *[1]*
Hark ho, the sinners are wasted away forsooth :
And Izrael, the Angel of Death, seizes and destroys them all.
And lo, they're cast into Hell by the Creator-Lord, and they are asked to render the Account by the Lord-Justiciar[1]. *[2]* **P. 1020**
There, neither brothers nor sisters keep his company :
And he walks off, abandoning all his possessions and his beauty and riches ;
And as he Realised not his Beneficent God, he's pressed like sesame in the oil-press. *[3]*
O man, why usurp what belongs to another,
But (know you not that) your God (within) Hears and Sees all.
Stung by Greed you are cast into the ditch, knowing not what is to happen to you in the Yond. *[4]*
One is thus born to die and dies to be re-born again and over again,
And thiswise he's Punished ceaselessly and he sees not his journey's end;
And as he knows not the Creator-Lord, he suffers immense Sorrow. *[5]*
When one forsakes one's Creator-Lord, deluded by Doubt,
One plays the False play of the world, now in joy, now in sorrow;
And meeting not with the Saints, he is neither in Faith nor Content, and is driven as his mind drives him on. *[6]*
The Lord, of Himself, Stages his Own Play :
And while some He Takes out, others He Casts to the whirl-wind (of Desire) ;
And as Leads He, so doth one dance : but dances he, within the Ring of his wrought deeds. *[7]*
When God is Merciful, one Contemplates Him, our Spouse,
And, associating with the Saints, one is cast not into Hell,
And one is Blest with the Nectar-Name and Sings one ever the Lord's Praise *[8-2-8-12-20]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 1

Thou, O God, alone art our True Lord : nay, there is not another :
Yea, Thou alone Created us all, and the Dissolution also is through Thy Will.
O God, as Thou Willest, so do I abide ; and I can deny Thee not. *[1]*
Thou, of Thyself, Createst and then Destroyest all,
And, of Thyself, Thou yokest all to Thy Purpose :
Yea, of Thyself, Thou makest them Reflect on Thee and gather Virtue : and, of Thyself, Thou leadest them on to Thy Path. *[2]*
Thou, of Thyself, art Wise and All-seeing,
And Creating Thy Wonders, Thou art Pleased with Thy own Wonders :
Of Thyself Thou Createst air, water and fire, and, of Thyself, Thou Unitest anyone with Thyself. *[3]*
Yea, Thou, the Perfect One, art the sun and the moon,
And also the Hero as Guru ; and all Wisdom and Contemplation is contained in Thee.
The *Yama*, nor his noose of death, can net the man, if he's Attuned to Thee, O God ! *[4]*
Thou Thyself art the male as well as the female,
And Thou Thyself art the chess-board and the chess-figure,
And the ring and the play, and the players and figures and the discriminating Judge. *[5]*
Thou Thyself art the tree, the flower, the fruit, and the black-bee,
And also the earth and the sea,
And also fish and the tortoise, the Creator and the Cause: O God, who can know what Thou art like? *[6]*
Thou art the day and also the night,
And Thou Thyself art Pleased with the Guru's Word,
And, age after age, Thou art ever the same ; and every heart echoes the Word of Thy Will. *[7]*
Thou Thyself art the Priceless Jewel of incomparable beauty,
And Thou Thyself Testest and findest Thyself Perfect :
Yea, Thou, of Thyself, Testest Thyself on Thy own Touchstone, and putting Value on Thee, Givest and Takest (Thy Bounties). *[8]* **P.1021**

---

1. ਬਾਣੀਆ (बाणीआ) : *lit.* a trader, usually a corn-dealer ; a Hindu money-changer.

Thou art the bow and also the bowman[1],
And, All-wise too, and Well-proportioned and of Beauteous Form :
And the Utterer and also the Hearer who hast brought all into being. *[9]*
Thou Thyself art the air, the Guru; and also water, the Father.
And the earth, our Mother, whose womb gives birth to all we need ;
And night and day, the two nurses, in whose lap the world plays. *[10]*
Thou Thyself art the fish and also the net,
And the cow too as also the herdsman.
O God, within all is Thy Light, and (everyone is driven) as is Thy Will. *[11]*
Thou Thyself Indulgest and art also Detached,
And the Reveller too and the one who is inextricably Knit up with us :
Thou Thyself art without speech, without Form and without fear, Wrapt in Thyself. *[12]*
O God, all sources of creation and of speech are contained in Thee,
And all that seems but comes and goes :
And they alone are the True Tradesmen and True Merchants, who are Wise in the Wisdom of the True Guru. *[13]*
It is through the Perfect Guru that Thy Word, O God, is Revealed unto us,
And we Realise Thee, our Eternal, All-filling, All-perfect God.
Unseizable art Thou, and Self-dependent and without an iota of Greed. *[14]*
Birth and death lose their validity[2] for him
Who Believes, within, in the Poise-giving Essence of the Word.
He is Emancipated forsooth, and Content too, and the Blesser of others, and lovingly Adores his God in the Mind. *[15]*
Detached art Thou, O Lord, and Thy Wisdom is attained if one attains unto the Guru.
All that seems Merges in Thee in the end.
O God, I, the poor Wretch, beg of Thee: O Lord, Bless me Thou with the Glory of Thy Name. *[16-1]*

Māru M. 1

The Lord Himself is the earth, as also its Support[3] and the sky :
Yea, He, the True One Himself makes Manifest His Virtues.
He Himself is the Celibate and the Man of Charity and Contentntment. He Himself does all deeds. *[1]*
He, who Creates, also Keeps a Watch over what He Creates,
And no one can erase the Writ that the True One Writes.
Lo, He Himself is the Doer and the Cause, and Himself He Blesses us with Glory. *[2]*
The five thieves (of Desire) make the mercurial mind wobble :
And so one keeps an eye on others' homes ond searches not within,
And without the Word, one loses Honour ; and the Township of one's body crumbles to dust. *[3]*
If one knows from the Guru, one sees (the Mystery of) the three worlds,
And struggling with the mind, slays one's Desire.
And Serving God becomes like God : and the Fear-less Lord is his Eternal Friend[4]. *[4]*
He, the God, is Himself the high Heaven, the world, the underworld,
And is the Embodiment of Light, Ever-young and Ever-fresh,
And also the *Sanyasin* of matted hair and of dishevelled demeanour : O, our God has no Form, no Sign. *[5]*
Neither the Vedas nor the Semitic Texts know the Mystery (of God);
And, lo, He neither has father nor mother, sons nor brothers,
And Creating the high mountains razes them to the ground : O, no one can fathom our Fathomless Lord. *[6]*
I have befriended him and him,
But no one purges me of my Evil, my Sins.
Our God, the Master of angelic beings, is at the head of all ; and Blest with His Love, one is rid of all one's fears. *[7]*

---

1. ਸਰਬਾਣਾ (सरबाणा) : (Sans. शरवाणि:), an archer ; a maker of arrows.
2. ਭਏ ਦੇਵਾਨੇ (भए देवाने) : *lit.* have become senseless, *i. e.*, ended.
3. ਧਉਲੁ (धउलु) : (Sans. धवल:), *lit.* an excellent bull ; the mythical Bull supposed to support the earth.
4. ਬਾਲ ਸਖਾਈ (बाल सखाई) : friend (ਸਖਾਈ, ਸਖਾ) from childhood (ਬਾਲ).
5. ਮਛੁ (मछु) : (Sans. मध्यलोक, मर्त्यलोक), the world of mortals, the earth.

He leads the Strayers on to the Path,
And strays them He too, and then makes them Wise in His Wisdom.
And, lo, there is naught but the Lord's Name, through which alone one is Emancipated and Knows the Way. *[8]* **P. 1022**
The Gangā and the Yamunā, where Krishna sported, and Kedārā too,
And Kāshi and Kānchi[1] and Dwārkā and Puri,
And Gangā-sāgara, and Triveni, yea, the sixty eight holy places, are all Merged in His Being. *[9]*
He Himself is the adept, the seeker and the man of Contemplation,
And Himself is He the King, and He, who constitutes the councils of five,[2]
And Himself He Sits on the throne to Judge with Justice, and to rid men of their Fears and Doubt. *[10]*
He Himself is the *Qāzi*, Himself the *Mullah* :
Yea, He alone does no wrong and Strays never.
He it is who is the Compassionate Lord of all, and the enemy of none. *[11]*
He, whom He Forgives, He Blesses him with Glory,
For, He Gives to all, and Himself covets nothing ;
And Filling all, He Upholds all, and is yet Detached : O, He is the One who is both Manifest and Unmanifest all over. *[12]*
How is one to Praise the Infinite, Unfathomable God ?
For, He is the True Creator-Lord of all, the Destroyer of demons ;
And on whomsoever is His Grace, him He Unites inextricably with Himself. *[13]*
At His Glorious Door stand[3] Brahmā, Vishu and Shiva :
And Serve they Him, their Unfathomable, Infinite God :
And myriads of others too cry out to Him alone in distress : I can count them not. *[14]*
True is the Lord's Praise : True His Speech :
O, I can see naught else in the Vedas and the Purānas.
He alone is my Treasure: so I Sing ever His Praises and lean on no other Support. *[15]*
Age after age is He, the True One : nay, there's not another.
And as to man, who is it who has not died or ended not in death ?
Says Nānak, the low-born : "O men, be Attuned to God and so See His Presence" *[16-2]*

Māru M. 1

The Bride is Purblind and Mute, being led by the Other ; yea, the sense of Evil,
And wears she the trousseau of Lust and Wrath.
The Lord is within her Home, but she Knows not Him, nor His Poise, and so she Sleeps not (with Him) in Peace. *[1]*
Within her blazes the Fire (of Desire) :
And she, being Egocentric, looks about, bewildered, in the four directions,
But, without Serving the True Guru, how can she Attain Peace or Glory which is in the Hands of the True One. *[2]*
If she overcomes her Lust and Wrath and I-amness,
And slays the five Thieves (of Desire) through the (Guru's) Word,
And struggles with the mind, armed with the Sword of Wisdom, her Desire merges in the Mind from where it issued forth. *[3]*
The mother's ovary and the father's sperm, He the Lord Creates :
And Gives He us the form of infinite beauty,
And Puts his Light within all and Blesses all ; O, He, our God, is all over. *[4]*
He, our Lord, is above both birth and death
And he, who Knows (His Essence) from the Guru, he too fears not.
Yea, when He Looks upon us with Pleasure and Compassion, we are instantaneously rid of all our Sorrows. *[5]*
He who sits in his Self, eats up his fears,
And his Outgoings cease and he holds firmly the reins of his mind ;
And the Lotus (of his heart) flowers in the brimful Pond (of Eternal Life), and the All-pervading God is his Friend. *[6]*

---

1. कांती=कांची (कांती=कांची) : a sacred place (Canjivaran) of the Hindus in Southern India.
2. ਪੰਚਾ ਕਾਰੀ (पंचा कारी) : lit. cabinet.
3. ਊਭੇ (ऊभे) : Sans. (उत्थित), risen or rising (as from seat).

We come into the world with death Writ in our Lot :
And so we can stay not here, for, we have to walk into the Yond.
True is the Lord's Will, and the True ones abide in His Eternal Abode ; and He, the True One, Meeting with them, Blesses them with Glory. [7]
The Lord Himself Creates all the world.
And He, who Creates all, Yokes all to His Purpose :
Yea, above the True Lord there is not another, and He alone Knows His Own Worth. [8] **P. 1023**
On the (world's) pasture-land, one passes but a few days,
And sports enveloped by Darkness ;
And like the juggler, one juggles one's part, as one mumbles in a dream. [9]
They alone are Blest with Glory by God,
Who are Attuned to Him, the Fear-free Lord.
In whom are Merged[1] the universes and all their parts and the under-worlds and spheres and all the three worlds. [10]
True is the Lord's Abode : Eternal is His Throne :
And they, who've Met Him, by the Guru's Grace, are in Bliss.
Through Truth is one Blest with Glory from the True Throne and, through Ego, one has to account for one's deeds. [11]
If one calculates, one's Soul is afflicted by Doubt.
O, how is one to attain Gladness through Duality or the three Modes !
For, lo and behold, that our Stainless, Immaculate Lord is One alone, and, through the Perfect Guru one is Blest with Glory. [12]
Rare is the one who, in any age, has Realised God, by the Guru's Grace,
And whose mind is Imbued with the True Lord ;
For, whosoever seeks His Refuge, finds Bliss, and his mind and body are purged of all Soil. [13]
If one's tongue be Imbued with the True Lord, the Quintessence of all essences,
And lives he ever with God, he's ridden not by Fear or Doubt,
And, hearing the Guru's Word, his ears are full and content, and his Light Merges in the All-light. [14]
O God, I keep every step upon the earth with care,
And wherever I See, I See but Thy Refuge.
And whether Thou Blessest me with pain or pleasure, I am Pleased with Thee [15]
There is none but Thee to Save me at the end,
So I Praise Thee ever, by the Guru's Grace ;
And Imbued with Thy Name, I keep Detached, Attuned to the Home of my Self. [16-3]

Māru M. 1

O our Infinite God, Thou, who art from the beginning of the beginning ;
O our Primal Lord, our Immaculate Spouse ;
I reflect on how to be Attuned to Thee, O Embodiment of Truth ! [1]
For aeons of years, there was chaos,
And Thou wert Wrapt, then, in but Thyself ;
And only Thy Name and Thy True Glory and Thy True Throne were. [2]
And then came the *Satyuga* when Truth and Contentment permeated the (human) bodies :
And Thou, the Unfathomable Lord, Manifested Thyself as Truth ;
And as Truth wert Thou known, and on Truth Thou Adjudged men : and (thus) Thy Will, O True One, Worked. [3]
True and Content wert Thou, O Perfect Guru !
And he, who Believed in Thy Word, was a real Hero ;
And he, the man of Truth, abided, in The True Abode and submitted he to Thy Will. [4]
Every one says, "True was this Age of Truth :
When the True One Manifested Himself as Truth,
And man had Truth in his mouth and mind ; and, Truth, being his friend, he was rid of Doubt and Fear." [5]
In the *Tretā* age, the body of *Dharma* lost one leg :
And rested only on three legs, and Duality raged in men's minds.
And while the God-conscious beings Realised Truth, the Egocentrics were wasted away in vain[2]. [6]

1. ਤਾੜੀ ਲਾਈ ਹੈ (ताड़ी लाई हे) : lit. are wrapt in trance.
2. ਅਵਾਈ (अवाई) : fruitless.

The Egocentrics were Fulfilled not at the Lord's Court,
And without the (Guru's) Word, their within was pleased not (with God),
And so they were bound to births and deaths : and they Knew not, nor Realised. *[7]*
In the *Duapar* age, Compassion in men was lessened by half,
And rare was the God-conscious being who Realised God, **P. 1024**
And *Dharma*, which upholds the world, became two-legged : and it was only through the Guru that Truth was Revealed then. *[8]*
The kings practised "*Dharma*" lured by something other (than *Dharma*),
And they gave in charity in the hope of receiving more,
But how could they be Emancipated without the Lord's Name, though they practised many, many (pseudo-pious) deeds. *[9]*
They sought to attain Deliverance through the way of works :
But Emancipation is attained by Praising the Lord through the Word :
Yea, without the Guru's Word, no one is Redeemed : but, lo, the Creator Lord has Strayed them thus. *[10]*
They abandon not Māyā, nor the sense of 'mineness',
But, they alone are Released who Practise Truth,
And are Imbued with the Lord's Devotion, and thiswise thy make up with their God. *[11]*
Some there are who bathe at the pilgrim-stations and 'contemplate' and live austerely :
But they, too, O God, are driven as is Thy Will.
But Thou art Pleased not if one forces one's will to control one's passions : O, who can attain Honour without the Guru-God ? *[12]*
In the *Kali*age, only one leg of the *Dharma* remained :
And even that is Realised not if one meets not with the Guru.
The Egocentrics have staged the show of Falsehood ; and without the Guru, they are rid not of their Doubt. *[13]*
The True Guru (like) the Creator-Lord, is self-dependent :
And he has neither the fear of the *Yama*, nor dependence on men,
And whosoever Serves him, becomes Eternal, and Time destroys him not. *[14]*
For, through the Guru the God Manifests Himself,
And so, by His Grace, are myriads of men Saved and Delivered,
And to all life is He compassionate—the Life of all life, Fear-free, and Stainless. *[15]*
Everyone seeks the Guru, the Treasure of Good :
(For), the God Himself is Unfathomable and Infinite, and keeps Detached.
Says Nānak : "I utter the Truth that I seek but God : O God, Bless me with Thy Truth in Thy Will". *[16-4]*

Māru M. 1

God weighs each in His Scale and then (if He Wills) Unites him with Himself through the Word.
And when such is His Will, one Merges in Equipoise.
And behold, that God's Light Pervades all the three worlds, and there is not another but He. *[1]*
We must Subserve Him of whose Servants are we.
And He, our Mysterious, Unfathomable God, is Pleased, through the (Guru's) Word.
And He Blesses His Devotees with Virtue and Forgives them, for, such is His Glory. *[2]*
The True One Gives ever but more and more,
And the False ones receive it but deny Him all the more.
They know not their Source and are pleased not with God's Truth, and are beguiled by the Other. *[3]*
The God-conscious beings keep Awake day and night,
And, through the Guru's Word, are Attuned to the True One.
But, the Egocentrics are Asleep and thus Robbed (of their inner Treasure), while the God-conscious beings remain Awake and Whole. *[4]*
The False ones shuttle between birth and death,
And, throughout the Night (of life), practise Falsehood they.
But they, who are United (with God), through the Guru's Word, are Robed at the Lord's Court; for, in their minds is God. *[5]*
By the Garden of Vice are the False ones beguiled :
And (like the stray cattle) they lay waste the Garden of God.
Yea, without the Name, nothing tastes sweet, and, forsaking the Lord, one earns nothing but Sorrow. *[6]*

If one is fed upon God's Truth, one is satiated :
For, True, ever True, is the Glory of the Jewel of the (Lord's) Name.
He, who Knows himself, Knows (God) and his Soul Merges in the Oversoul. *[7]*
Strayed from the Path of the Lord's Name, one suffers grievous hurts, **P. 1025**
And the more one is sharp of wit, the more is one deluded,
And the Unconscious fool is thus wasted away, and, like the snake, carries all his load on his back. *[8]*
There is no one who is free from Envy and Strife.
O, I'd praise him who shows me any one (who has not these).
Yea, he alone Makes up with God, the Life of all life, who dedicates his body and mind to Him. *[9]*
There is no one who would know the State or Extent of God,
And whosoever calls himself great, his greatness eats him.
Limitless are the Bounties of the True Master : and He it is who has Created all. *[10]*
O, Glory be to our Self-dependent Lord, Greatest of the great.
He Creates all and then brings[1] Sustenance to all.
Yea, our Compassionate Lord is not far : and Meets with us all-too-spontaneously if such be His Will. *[11]*
There are some who are afflicted by Sorrow or the disease (of Desire):
(Nay), He, the God, it is who Does of Himself what He Does.
But whosoever Adores Him Lovingly through the Wisdom of the Guru, he Hears God through the Unstruck Melody of the Word. *[12]*
Some there are who wander about hungry and naked,
While others force themselves to death, but know not the Worth (of God):
They know not what is illusory, what eternal, it is through the Practice of the Word that this Truth is Revealed. *[13]*
Some there are who visit the pilgrim-stations and eat not and fast,
Or burn away their bodies in blazing fires.
But lo, they are Delivered not without the Lord's Name : O, how can one be Ferried Across otherwise ? *[14]*
They, who leave off the Guru's Path, wander in Wilderness,
And being Egocentric and Wild[2], Dwell not on their God :
And, practising Falsehood, they are Wasted away, and thiswise Death becomes their deadly foe. *[15]*
He, who comes and goes as is the Lord's Will,
Yea, he, who Realises the Will, Merges in God's Truth :
He Meets with the True One and is Pleased with Him : such is the Way of the God-conscious beings. *[16-5]*

Māru M. 1

Himself, the (Absolute) Lord becomes the Creator God,
And He is of Himself Born, and Knows He Himself alone His Self :
He Himself is the True Guru as also the Seeker : for, He alone Creates all that He Creates. *[1]*
O, He, our God, is near, not far,
And he, who knows this, by the Guru's Grace, is the Perfect of beings.
Associating with him, one earns Eternal Merit ; such is the Glory of his Saints. *[2]*
O God, Blessed are Thy Saints in every age,
For, they Praise Thee ever, sweetening it with Thy Love ;
And Praising Thee thiswise are rid of their Woes, and fear[3] naught else (but Thee). *[3]*
They are ever Awake : yea, they Sleep not ever,
And they dispense[4] only Truth and this-wise Save their whole generation.
They are purged of the Soil of Sin, and Immaculate are they, Attuned to the Loving Adoration of God. *[4]*
O God's Saints, Realise the Word of the True Guru,
For, one's beauty, breath and body age and wither away.
And, lo, one dies today or tomorrow : so Contemplate ye ever your God. *[5]*

---

1. ਸਮਾਹੇ (समाहे) : (Sans. संवाह, to carry or bear along), brings.
2. ਅਵਾਈ (अवाई) : ਅਵੈੜਾ = ਬੇਮੁਹਾਰ : vagrant, vagabond, out of house and home.
3. ਚਿੰਤ (चिंत) : lit. care.
4. ਪਰੀਸਹਿ (परीसहि) = ਪਰਸੋਂਦਾ ਹੈ : *lit.* serves up dinner.

O men, abandon your worn out[1] False ways;
For, the False ones are attacked by Death with abandon[2] :
Yea, the worshippers of Māyā are wasted away by Ego and Duality. [6] **P. 1026**
Abandon ye slander and jealousy of another,
For, the more ye study the sacred texts, the more ye Burn, and ye are Comforted not.
So, Praise ye the Lords's Name, associating with the Saints, and the All-Pervading God will befriend ye. [7]
Abandon ye Lust, Wrath and Evil deeds,
And abandon also your Involvements and Strife, born of Ego.
Yea, if ye repair to the Guru's Refuge, ye are Saved : thiswise is one to Swim across the Sea of Existence. [8]
Hereafter, one has to Cross the Sea of Fire with its poisonous flames,
And there, no one keeps company with one save for one's Soul :
Yea, the Sea of Fire blazes, its waves leaping high, and the Egocentric is cast into it and he is roasted therein. [9]
The Guru it is who Blesses with the Bounty of Emancipation in His Will,
And he alone knows it who attains unto Him.
Yea, ask ye him who has Realised Him how the Guru's Service leads to Peace. [10]
Without the Guru one is involved in Vice to death :
And the *Yama* Strikes one in the head and Wastes one away.
Lo, the slanderers are bound ever (to Desire), not Released, and they're Drowned in the sea of Slander. [11]
Utter ye ever the God's Truth; and Realise the God within,
For, He is not far from ye: only ye have to See[3].
So, Cross ye the Sea of Existence, by the Guru's Grace, and ye are Obstructed not (on the Path). [12]
Within the body abides the Name of God,
Who Himself is Eternal and Indestructible,
As is our Soul (which Enshrinds Him); and lo, He Creates and Cares for all; yea, through the Word is Known His Will. [13]
He is Immaculate and All-Light, not Darkness,
And He, the True One, alone Occupies His True Throne.
The worshippers of Māyā but come and go, bound (to Desire), and they are born to die again and over again. [14]
The Guru's Servants are the beloved of the Guru :
And they sit on the Throne (of their Self) to Contemplate the Guru's Word;
And they find the Quintessence of God (within) : O, such is the True Glory of those who are associated with the Saints. [15]
The Saint Swims himself Across and also Saves his whole lineage :
Yea, he who's himself Delivered by the Saints Redeems others too.
Nānak is but the Slave of him who, by the Guru's Grace, is Attuned to God. [16-6]

Māru M. 1

For aeons of years, there was chaos upon chaos.
And the Infinite Boundless Lord was Seated in Himself,
Alone and Detached in the heart of chaos : and the world of strife was not yet born. [1]
Thiswise passed the thirty six *Yugas*, yea, aeons of years,
And as was His Will so He, the Absolute Lord, Worked ;
And there was no rival of His, He Himself being Infinite and Boundless, [2]
And then when He Created the four *Yugas*, He Remained hid within all.
And He Pervaded the hearts of all :
Yea, He alone was in all the ages, but this Truth was Revealed to him alone who Dwelt on the Guru's Word [3]
He Created the bodies with the (mother's) ovary and (the father's) sperm,
And Put the air, water and fire in all, and lo, the man was whole.
And Himself He Sported within the Joy-mansion (of the body): the rest being an illusion, created by Desire. [4]

1. ਕਬਾੜਾ (कबाड़ा) : *lit.* second-hand or old books, etc.
2. ਉਛਾੜਾ (उछाड़ा) : (from Sans, उत्साह :), eagerly, keenly,
3. ਨਦਰਿ (नदरि) = ਨਦਰ : a look, glance.

Within the (mother's) womb, man stood on his head, wrapt in God : P. 1027
Yea, the Inner-knowing Lord, of Himself, Knows it all.
And man Cherished His Name with every breath in the (mother's) womb, [5]
And then he came into the world to attain to four life-objects .
But his Soul came to reside in the house of Māyā.
And as he, the Blind one, abandoned the One God, and Cherished not His Name, he lost the Game of life. [6]
If he died as a child, they remember his sports,
And wail, "O, how playful was he and joyous and beautiful."
But he is called back by One to whom he belonged, and men wail, alas, in ignorance, knowing not. [7]
If he died as a youth, what could one do
Except to wail for him saying, "He was mine, mine."
Yea, all wail, goaded and corroded by Māyā : O cursed is such a life of the world. [8]
When the black tresses turned grey :
One quitted, losing all one had.[1]
Lo, the Blind man of Evil intent is Wasted thus and men wail in vain: "O, we have been robbed". [9]
No one cries over one's own deeds.
But one knows only when one Meets with the True Guru.
Yea, without the Guru, the Hard Door (to the mind's core) is opened not : it is through the Word that one is Emancipated. [10]
When one gets old, one's body is beaten out of shape,
But one Contemplates not God who is our only Friend in the end ;
Yea, whosoever forsakes the (Lord's) Name hath his Countenance blackened; and he, the False one, is Wasted away at the Lord's Court. [11]
Lo, the False one when he quits the world, forsaking the Name,
Has dust thrown in his head, and so he comes and goes.
He gets Refuge neither in the Yond nor here in this world. [12]
One eats and wears and revels in joy,
But without heart-worship of the Lord, one dies in vain,
And discriminating not between Good and Evil,[2] one is Struck forsooth by the *Yama*. [13]
If one knows what is one to possess[3] or abandon,[4]
And, associating with the Guru, knows his Self through the Word,
And calls no one bad : he alone is acclaimed as True. [14]
Without Truth, no one is Fulfilled at the (True) Door ;
Yea, through the True Word is one Robed with the Robes of Honour.
And if He so Wills, the Lord Forgives one, and one is rid of one's Ego and I-amness. [15]
He, who by the Guru's Grace, knows the Lord's Will,
Knows he forsooth the Way of life for each age ;
And Contemplating the (Lord's) Name, he Crosses the Sea of Existence : yea, the True Lord Ferries him Across. [16-1-7]

Māru M. 1

Hark ho, there is no Friend like God,
Who has Blest us with our body and mind and consciousness too.
Yea, He Sustains all life and Abides He, the Wise One, within our within. [1]
The Guru is the Pool of Nectar: we are the Swans on its bank :
Yea, the Sea of Rubies and Corals,
And Pearls and Diamonds of the Lord's Praise with which our body and mind are Imbued. [2]
Unfathomable and Deepest of the deep, and Detached is our God :
O, no one can find the limits of my Guru-God.
And through the Guru's Wisdom Emancipates He, and Unites He us with Himself and Imbued are we with His Love. [3]
O, how can one find Emancipation without the Guru-(God),
For, He alone is our Friend since the beginning of beginning.
And He, in His Court, Forgives our Errors, and, in His Mercy, Emancipates He us. [4] P. 1028

---

1. ਗਥੁ (गथु), : (Prakrit गत्थ), lit. capital-stock
2. ਸਰ (सर) : (Arabic ਸ਼ਰ), evil.
3. ਪਰਵਿਰਤੀ (परविरती) : (Sans प्रबृति:), lit. taking an active part in worldly affairs.
4. ਨਰਵਿਰਤੀ (नरविरती) : (Sans. निबृति:), lit. resignation, discontinuance of worldly acts or emotions.

Yea, it is the True Guru through whom we Attain Emancipation,
And one is rid of all Maladies, and one is Blest with the Flavour of the Nectar-Name.
And the *Yama* gathers not the Tax from such a one, whose (inner) Fire is quenched and whose heart is Cool and Calm. *[5]*

The body and the Soul are immensely in love with each other :
The male Soul is (detached) like a Yogi, while the body is like a beauteus woman.
Lo, the Soul enjoys in a myriad ways, but then, he flies out ; and while so doing, consults not (with his Bride). *[6]*

The Lord Creates the world and Blesses it with His Shade :
And the body of air, water and fire roars,
And lured by Desire, the mind wobbles, but it receives only in accordance with its deeds. *[7]*
Forsaking the (Lord's)Name, one earns Sorrow.
And, when such is the Lord's Will, how can one stop one's going ;
And, lo, one is Drowned in the well of Hell, and comes to sorrow as does the fish without water. *[8]*
The worshipper of Māyā passes through the Hell of eighty-four lakh species,
But he receives the reward of what he had committed.
And without the True Guru, one is Delivered not : and Bound by wrought deeds one is trapped (by Māyā. *[9]*
All-too-narrow is the Path (one has to cross in the Yond) like the edge of the dagger,
And one has to render the Account like the sesame-seed that's pressed in the mill,
And neither mother, nor father, nor son, nor wife is then of any avail ; and without the Lord's Name, one is Emancipated not. *[10]*

There are myriads of friends in the world,
But no one stays with us as do the Guru and God.
Through the Guru's Service one is Redeemed forsooth, for, then one Sings ever the Lord's Praise. *[11]*
Abandon thy false ways, O man, and stick to Truth,
And then thou attainest what thou wishest for.
But rare are the ones who Deal in Truth and Transact the Deals of Profit. *[12]*
O man, gather thou the capital-stock of the (Lord's) Name,
And then thou art Blest with the Lord's Vision from His Mansion all-too-spontaneously.
Yea, the Perfect ones seek out their God thiswise, by the Guru's Grace, and See Him who looks upon all alike. *[13]*
It is through the Guru's Wisdom that the rare one finds one's Infinite God :
Yea, one instructs one's mind through the Guru's Word.
And if one accepts the Truth of the Guru's Word, one Merges in the All-pervading God. *[14]*
O God, Nārada and Saraswati too Serve but Thee :
And the highest of the high, in the three worlds, wait upon Thy Pleasure.
O Lord, all is in Thy Power and Thou art the Beneficent Lord of all : and of everything Thou art the Cause. *[15]*
They, who Serve Thee at Thy Door, are rid of their Sorrows,
And they are Robed at the Lord's Court and Delivered, by the Guru's Grace :
Yea, through the True Guru they are Released of their Bonds, and the outgoings of their minds cease *[16]*
Know ye the Way, O men, through which one Meets with the True Guru,
And ye Attain to God and have to render no Account,
And ye are rid of Ego and Serve the Guru, and are Imbued with the Love of God. *[17-2-8]*

Māru M. 1

Lo, our God is the Destroyer of demons,
And He, our Beloved Lord, Pervades all hearts.
He is ever with us and yet not Seen : (but), if one Dwells upon the Writ of the Guru, one Knows Him. *[1]*
O God, they who are turned Thy-wards, they Thy Saints, are ever in Thy Refuge, **P. 1029**
And Thou in Thy Mercy, Ferriest them Across.
For, the Sea of Fire is deep, too deep, and it is through the True Guru that one Crosses it safe to the Yonder shore. *[2]*
The Egocentrics are Blind, for, they Know not,
And they come and go and are born only to die.
O, the Writ of the past is erased not, and one is utterly Wasted away at the *Yama's* Door. *[3]*

Some there are who but come and go and find not Refuge in their Self.
And bound to their past, commit Sin upon Sin :
Yea, they, the Blind ones, know naught, being trapped by Ego and Greed. *[4]*
O, how can a bride embellish herself without her spouse :
If she forsakes her lord and enjoys the bed of another ?
And as one knows not who is the father of a harlot's son, so vain are the deeds of the one (without God). *[5]*
In the (body's) cage, in which lives the (mind's) ghost, one suffers immense Sorrow,
And enveloped by Darkness, one is Wasted away in Hell :
And to the *Dharmarājā* one has to pay up the Balance (for one's deeds) having forsaken the Lord's Name. *[6]*
Within him blazes the scorching sun of Desire.[1]
Yea, he, the Egocentric, is without Honour, a quadruped,, out of step (with God).
And being lured by Hope and Desire, he practises Falsehood, and is afflicted with the Disease of Vice. *[7]*
He carries on his head the load of the Sand of Sin,
Then, how can he Cross the Sea of Existence ?
It is the True Guru who is the eternal Boat : and, with the Lord's Name, one is Rowed Across. *[8]*
The world is bound to the loves of the sons and wives ;
But, all this is the expanse of Illusion, born of Desire :
Yea, the bonds of the *Yama* only the True Guru snaps, if one, becoming God-conscious, Reflects on the Quintessence. *[9]*
Beguiled by Falsehood, one goes this way and that :
And lo, the Egocentric is Burnt down, being cast into the Blazes.
But if one Contemplates the Nectar-Name, ministered by the All-wise Guru, one Attains Bliss and the pure white Joy. *[10]*
The True Guru, in His Mercy, ministers to us the (Lord's) Name[2],
And then all one's Woes are dispelled and one finds the Path :
Yea, no Thorn runs into the Foot of one whom the True Guru Protects and Redeems. *[11]*
When the body wears off it returns to dust,
But the Egocentric knows it not, as the stone takes-in no water.
And he Wails incessantly, and is now in heaven, now in hell. *[12]*
The snake of Māyā stings every one :
Yea, this sense of Duality, born of Māyā, has destroyed many homes.
But, without the True Guru, Love wells up not in one, and it is the Devotion to God that brings one cool Comfort. *[13]*
The worshipper of Māyā runs after Illusion,
But how can he find Peace, forsaking the Lord's Name ?
And so he is consumed by the Fire of three Modes, and is Ferried not Across. *[14]*
He is like a bitch, like a swine, the man of Falsehood,
And ridden with Fear, he barks himself to death.
And practises he Falsehood through body and mind ; and being lured by Vice, Loses at the Lord's Court. *[15]*
If one Meets with the True Guru, one's mind is held.
He who seeks the Guru's Refuge, him He Blesses with the Lord's Name.
Yea, he is Blest with the priceless Name of God, for the Lord's Praise is Pleasing to the Lord. *[16]*
It is in the Saints' Refuge that one is Blest with the Lord's Name : **P. 1030**
Yea, it is through the Guru's Word that one knows the State and Extent of God.
Says Nānak : "O mind, Contemplate thy God : for He it is who Unites thee with Himself." *[17-3-9]*

Māru M. 1

O my ignorant and foolish mind, stay in thy Home,
And Contemplate the Lord's Name, Attuned, from within, to thy God.
Abandon thy Greed and Love thy Infinite Lord that thou be Emancipated. *[1]*
Forsaking whom the *Yama* keeps thee in the Eye,
And thou art devoid of all Peace and Sorrow confronts thee in the Yond,
Dwell thou on His Name, by the Guru's Grace: this is the Quintessence of all Wisdom. *[2]*

---

1. ਝਾਲਾ (झाला) : (Sans. झाला), sunshine, glittering light, splendour.
2. *lit.* Truth.

Utter thou the sweet Name of God.
And find the Quintessence of God within, through the Guru.
And be Imbued ever with thy Lord's Love: for, in this is contained all austerity and meditations. *[3]*
Utter thou the Lord's Name, through the Guru's Word,
Yea, search thou for this Essence in the congregation of the Saints.
And, through the Guru's Wisdom, arrive at thy own Home, and thereafter thou art cast not into the womb. *[4]*

Bathe thou at the Pilgrim-station of Truth and utter the Lord's Praise,
And Dwell on the Quintessence, and be Attuned to thy God,
And then the *Yama* Eyes thee not when thy days end; so utter thou the Name of thy Loved Lord. *[5]*
The True Guru, the *Purusha* is All-wise and Beneficent,
And whosoever has Truth within, Merges in the Word :
Yea, whosoever the Guru Unites (with God), he is rid of the overpowering fear of the *Yama*. *[6]*
The five elements conjoin together to build our body,
And within it we See and Realise the Jewel of God ;
For, lo and behold that the Souls are God, and God is the Soul of souls, and He is Beheld by Dwelling on the Guru's Word. *[7]*

O friends, remain Content and in Truth :
And cling to Compassion in the Refuge of the True Guru ;
And Knowing the Soul, Know the Oversoul ; this is how ye are Emancipated, Associating with the Guru. *[8]*
The worshipper of Māyā leans on Falsehood and Deceit,
And slanders he ever each and all ;
And without Contemplation, he comes and goes, and cast recurrently into the hell of the womb. *[9]*
The worshipper of Māyā lives ever in the fear of the *Yama* :

Yea, the rod of the *Yama* hangs ever over his head,
And the balance (of his misdeeds) he has to account for, before the Lord of Law, for, he carries an immense Load (of Evil) upon his head. *[10]*
Without the Guru, the worshipper of Māyā is Saved not,
And lured by Ego, he floats about on the Sea of Existence,
But without the Guru, he is Ferried not Across: yea, it is only when one Contemplates God that one Crosses safe to the Yonder Shore. *[11]*

No one can cancel out the Bounties of the Guru :
Yea, he alone is Ferried across whom the Lord Forgives.
And he is affected not by the Woes of births and deaths, for, within his mind Lives the Infinite God. *[12]*
He who has abandoned the Guru but comes and goes,
And Sins, and so is born to die again and over again.
The Ignorant unconscious worshipper of Māyā Cherishes not his Lord, but when ridden with Sorrow, he cries out to God. *[13]*

The pain and pleasure we experience are the result of our past deeds :
And He, the Beneficent Lord, alone Knows its Mystery who Blesses us with these.
O man, whom can you blame then : you reap Sorrow for what you yourself have sown. *[14]*
One indulges in Ego and the sense of 'mine-ness,'
And lo, one is driven by Hope and Desire. **P. 1031**
But what, indeed, does one carry along save for the Poison and Dust (of Māyā). *[15]*
Contemplate your God, O ye Saints ;
And Utter the Unutterable (Gospel of God), that (the outgoings of) your mind are stilled in the mind itself.
Yea, hold the reins of the outgoing (mind) that it stays at home and so dispel your Pain. *[16]*
Lo, I've sought the Refuge of the Perfect Guru :
And by the Guru's Grace, I've become God-conscious and am Attuned to my Lord.
Says Nānak : "My Mind has become sublime through the Lord's Name, and the Lord, Forgiving us, has Emancipated us." *[17-4-10]*

Māru M. 1

O God, I've sought Thy Refuge,
For, Thou art my All-powerful Lord, Compassionate, the Destroyer of demons.
O Lord, Thy Wonders are known to no one: for, Thou art my Creator-Lord, the Perfect *Purusha*. *[1]*

O God, Thou hast Sustained all Thy Creation age after age :
O Compassionate One, Thy Form of Unaparalled Beauty Illumines all hearts.
And howsoever Thou Willest, thatwise Thou Leadest Thy men : yea, everyone doth as is Thy Will. *[2]*

Within us is the Light of God, the Life of all life,
And our God Enjoys in all hearts and Relishes their Taste ;
And He alone Gives and Takes everything : for, He is the Compassionate Father of all the three worlds. *[3]*

He Creates the world and thus Stages His Play,
And made He life to throb in the body of air, water and fire,
And Gave He nine gates to the Township of the body, while the Tenth He Kept hid (within the Mind). *[4]*
The four[1] dreadful[2] streams of fire course through the body,
But, rare is the God-conscious being who Realises it, keeping Detached, through the Word.
The worshippers of Māyā are burnt and drowned, but the Guru Saves those who are Attuned to God. *[5]*

The subtle attributes of the five elements—
Water[3], fire,[4] air, earth and the sky—within their core abides (the God-conscious being).
And keeps he Imbued with the Guru's Word, and sheds the love of Māyā, Egocentricity and Doubt.[5] *[6]*
If the mind is Imbued with the (Guru's) Word, it is Pleased :
Pray, what other Support can one find without the Lord's Name ?
The mind's temple is being Thieved (by Ego), but the *Shākata* knows not of the demons within. *[7]*
Within us are the (five) garrulous[6] and dreadful Demons :
And lo, they dance the wild dance of Strife,
And, without Consciousness of the Word one loses Honour, and comes and goes endlessly in vain. *[8]*

The body is a lump of dust : an illusory wall of sand ;
Then how, O man, can you earn Merit without the Lord's Name ?
For, (without it), you are Bound down the four ages through, and the Couriers of the *Yama* deal with you (through endless deaths). *[9]*
At the *Yama's* door the Sinner is Bound down and Struck :
And lo, there is no one now to get him Redeemed or Released,
And he Wails and Cries as doth the fish pierced by the rod. *[10]*
The *Shākata* is involved thiswise, alone,
And he's Blind and in Pain swayed ever by the *Yama*.
Yea, without the Lord's Name, he knows not Emancipation : and is Wasted away today or the day after. *[11]*

Without the True Guru, there is no one that may Save us :
Yea, the God alone is our Refuge both here and Hereafter,
And, in His Mercy, He Blesses us with His Name, and we Merge in Him, as water mingles with water. *[12]*

If the Devotee commits an error, the Guru makes him Wise : **P. 1032**
If he goes astray, the Guru instructs him back to the Path.
Serve ever thou such a Guru, O man, who destroys thy Sorrows and ever Abides with thee. *[13]*
Nay, man can know not how well to Serve the Guru,
For, even Brahmā, Indra and the Shiva Know it not.
The True Guru is Infinite, Unfathomable, and he alone Realises Him whom He Blesses. *[14]*

---

1. The four dreadful streams of fire are : killing, infatuation, greed and wrath; as ਹੰਸ, ਹੇਤੁ, ਲੋਭ, ਕੋ੍ਧ ਚਾਰੇ ਨਦੀਆਂ ਅੱਗ । (हंस, हेतु, लोभु, क्रोधु चारे नदीआं अग ।) (Vār of Mājh, M. I.)
2. ਅਸਰਾਲਾ (असराला) : (Persian ਅਜਦਹਾ, अजदहा), dragon; hence, dreadful.
3. ਅਪੁ (अपु) : (Sans. अप्, Persian ਆਬ आब), water.
4. ਤੇਜੁ (तेजु) : (Sans. तेजस्), fire.
5. ਭ੍ਰਾਤਾ (भ्राता) : (Sans. भ्रांति), doubt, suspense
6. ਦੁੰਦਰ (दुंदर) : (from Sans. द्वन्द्व), contention, quarrel, quarrelsome.

He, who has Love within, Sees the Vision (of God),
Yea, he, who loves the Guru's Word, Meets (with the Guru),
And within his heart burns ever the Immaculate Light (of God), and he Sees it Writ large across the whole universe. *[15]*
The fare of Wisdom is sweet, the Quintessence of all essences :
And whosoever Tastes it, Sees the Vision (of God).
Yea, whosoever Sees the Vision, Meets with the God of Dispassion, and stills he the Craving of his mind. *[16]*
He, who Serves the True Guru, is the most Sublime of men :
Yea, unto him is Revealed God in all hearts.
Prays Nānak : "O God, Bless me with Thy Praise and the Society of the Saints, who've Realised the Guru and Thee, their only Lord". *[17-5-11]*

Māru M. 1

The True Master is the Creator of the whole universe :
Yea, He, who Upholds the 'ring' of the round earth with great elacrity of the Mind.
He, our Creator-Lord, Creates and then takes Care of all, but Himself is He, the True One, Dependent on no one. *[1]*
The creatures of different kinds[1] has He, our God, Created :
And the men of two ways and two wisdoms, like and unlike.
And hark : without the Perfect Guru, no one is Emancipated; so Contemplate thou the Efficacious Name of God. *[2]*
The Egocentric reads and reads but Knows not the Way :
And he Realises not the (Lord's) Name, being strayed by Doubt.
And he stands false witness if his palm be greased, and thus he strangles himself with Vice. *[3]*
He reads the Smritis and the Shāstras and the Purānas
But knows not their Quintessence and indulges in Strife :
And, how can he find the Quintessence without the Perfect Guru : only if one is Satisfied by Truth, one Knows the Ways of Truth. *[4]*
Everyone hears and utters and praises Him, the God.
But He, the Wise One, Tests everyone and Knows all about all.
And they, on whom is His Grace, they Dwell on His Praise, yea, the (Guru's) Word, by the Guru's Grace. *[5]*
Men hear and utter millions of words :
But, is there a limit to what one hears and utters ?
But he alone is Wise and Utters the Unutterable Gospel of God, whom He, the Unfathomable One of Himself Blesses. *[6]*
When one is born, there are countless festivities,
And the Unwise one sings the songs of joy ;
But he who is born must also pass away; and as were our deeds (in the past), so long are our days. *[7]*
My God has Created both Union and Separation,
And, Creating the world, He has also Endowed us with pleasure and pain :
But the God-conscious beings are detached from both joy and sorrow, and humility is their coat-of-mail. *[8]*
Pure are they who Deal in Truth,
And gather the stocks of Truth, Blest with the Wisdom of the Guru :
Yea, whosoever treasures Truth, he is ever in Ecstasy, Attuned to the True Word. *[9]*
One lose forsooth if one has False wares,
But the God-conscious being Deals in what Pleases his God.
His Capital-stock diminishes not, and the Bonds of *Yama* for him are loosed. *[10]*
Everyone utters as his Ego makes him utter :
Yea, the Egocentric being, led by the Other, knows not what to utter ?
The Blind one has a blind and deaf intellect, and suffers he the Pain of coming and going. *[11]*
He comes into the world in Pain; in Pain, he quits :
Without seeking the Guru's Refuge, one's Pain is stilled not.
And one comes and goes in Pain : O, what brings he in and what takes he out ? *[12]*
They who are under the sway of the Guru, their deeds are True :
And they come not, nor go, nor are they subject to the laws of Death.
They cling not to the branches but the roots, and within them is the zeal for Truth. *[13]*

---

1. वेकी, बेकी : (Sans. विवेक), distinction, difference, discriminating (between two things).

The men of God are destroyed not by the *Yama*,
And they see not Sorrow on the Hard Path.
And they Worship and Dwell on the Name of their Lord within; and there's not another that they seek. [14]

One can utter not the whole of the Lord's Glorious Praise,
So I remain, O God, ever as is Thy Will,
And, I am Blest by Thee with the Robe of Honour, for, such is Thy Command, O True King! [15]
O God, how far can I utter Thy countless Merits
When my superiors have found not Thy End, Thy Limits ?
Says Nānak, "O King of kings, Save my Honour and Bless me with Thy Truth." [16-6-12]

Māru M. 1: Dakhani

Within the Township of the body is the Fortress (of the Mind),
And 'within' the Sky (of the Mind), yea the Tenth Door, Lives the True one.
Eternal is His Abode, and Stainless too, and the God, of Himself, Establishes His Seat therein.
Within the Fortress are the covered streets, (the tracks of the Mind). [1]

And the God Himself Buys the wares here and Assembles them too,
And the Hard Doors that are closed are wide-opened through the Guru's Word. [2]
Within the Fortress is the inner Cave, yea, our Real Home,
And there are nine other doors to it that work in the Lord's Will.
But within the Tenth Door Abides the Infinite God: and He, the Unfathomable One, of Himself, Reveals Himself unto us. [3]

Air, water and fire live together (in the body),
Yea, such is the Wonder of our Lord, the God.
And lo, the fire that's quenched by the waters, that fire He puts in the sea.[1] [4]
He Creates the earth, the Abode of Righteousness.
He Creates and He Destroys, but Himself Keeps Detached.
And lo, the Wonder that in the air He puts the life-current, but when He withdraws His Power from its back, the whole Show crumbles like the dust. [5]

O God, Thy gardener is the eighteen loads (of Vegetation),
And the air waves as if the fly-brush over Thy Head,
And the sun and the moon are Thy two lamps : and lo, the moon Merges in the house of the sun.[2] [6]
The five birds (of Desire) then fly not out :
And the Tree (of life) is fruitful, yielding the Fruit of (God's) Nectar ;
And the God-conscious being Contemplates his God in utter Poise, and utters His Praise, and pecks at the Essence of God. [7]

(Within his Mind) is Illumination, though there's neither a star nor moon there :
Nor the rays of the sun, nor lightening sparks across its sky.[3]
Yea, this state has neither form nor sign and I utter what indeed is unutterable; but the Lord Pervades its whole atmosphere and is Pleasing to the Mind. [8]

The rays (of Wisdom) spread out : and (one's Mind) is Illumined.
This is what the Compassionate Lord of Himself Does and then Sees it all ;
And the sweet Unstruck Melody Rings ever within one, seated in the House of Fearlessness. [9]
Yea, when Rings the Unstruck Melody (within one), one is rid of one's Fears and Doubt ; **P. 1034**
And the Lord seems to Pervade and Give Shade to all.
O God, everyone belongs to Thee, and when Thou art Known through the Guru, one looks Beauteous, Singing Thy Praise at Thy Door. [10]

Thou art our Primal Lord, Stainless and Immaculate :
Yea, I Know not aught else but Thee.
And when Thou, the One Supreme Being, Abidest in and seemest Sweet to the mind, I am purged of my Ego. [11]
Lo, I've Tasted the Guru-given Nectar of God,
And now I Know not a second or the third, but my only Lord.
Yea, He is our only God, Infinite and Transcendent ; and He alone Tests all (coins) before He Accepts any into His Treasury. [12]

---

1. As is proved by the production of electricity from water.
2. *i.e.* it borrows light from the sun.
3. ਗੈਣਾਰਾਂ (गैणारा :) (Sans. गगनम्), the sky, atmosphere.

Deep, too deep, for thought and Contemplation is Thy Truth, O God!
And no one knows how vast is Thy Expanse.[1]
And every one that is, seeks Thee : but he alone Attains unto Thee whom Thou Blessest. *[13]*
Thou Holdest in Thy Hands all Works, all Righteousness, all Truth,
O Thou Self-dependent One, Inexhaustible is Thy Treasure :
And Thou art ever Compassionate to Thy Creatures : and it is through Thy Grace that one Meeteth with Thee. *[14]*

Of Thyself Thou Seest and makest me See Thyself,
And of Thyself Establishest and Disetablishest all,
And Unitest and Separatest and Destroyest and Bringest back to life. *[15]*
All that is, is contained in Thee :
And Thou Watchest all, Seated within the Impenetrable temple (of the Mind),
Prayeth Nanak:"I utter the Truth that whosoever Seeth the Lord's Vision, attaineth Bliss."*[16-1-13]*

Māru M. 1

I'd See Thy Vision, O God, if it so Pleases Thee,
And I'd sing Thy Praises, Adoring Thee Lovingly.
O God, if such be Thy Will, Thou Seemest sweet to my tongue. *[1]*
O Lord, Thy Devotees look Glorious at Thy Door,
And Thy Servants are Redeemed, Delivered and Emancipated ;
And they lose their self, being Imbued with Thee, and Contemplate ever Thy Name. *[2]*
Shiva and Brahma and all the gods and goddesses,
And Indra too, and all ascetics and men of silence Serve but Thee alone,
And the celibates and men of charity, and the forest-dwellers and countless others Dwell only upon Thee. *[3]*

If Thou Willest not, no one Knoweth Thee,
For, Thou Doest only what's in Thy Will,
And though Thou hast Created eighty-four lakhs of species, it is in Thy will that they breathe. *[4]*
That what Thou Willest cometh to pass forsooth.
And the Egocentric asserts his will and comes to grief.
Yea, bereft of Thy Name, one gets no Refuge, and comes and goes and is ever in Pain. *[5]*
Immaculate is the body, Immaculate the Swan-(Soul),
And within it is the Immaculate Name, the Essence of the Detached Lord;
And he, who in-drinks all the Pain of the earth with a sweet heart, he comes not to Sorrow again. *[6]*
If one is attached to pleasures, one meets with Pain,
For, indulgence leads to disease and one is wasted away,
And the Pain that pleasure causes is obliterated not; for, one is led astray if one accepts not the Will (of God). *[7]*

Without Wisdom, everyone wanders (from birth to birth) :
Yea, the True One Pervades all, though Wrapt in Himself,
And, the Guru's Word makes us fear-free, and the True One is Revealed to us, and makes our Soul Merge in the Oversoul. *[8]*
Our God is Eternal, Moveless, Unparalleled, the Destroyer of demons,
And Destroys He in an instant and then Resurreets over again.
But, He has no Form, nor Sign, nor Measure nor Price; and it is when one is Pierced through with the Word that one is Pleased with Him. *[9]*

O Love, I am the Slave of Thy Slaves,
Yea, of the Blessed and thoughtful seekers of Truth. P. 1035
For, whosoever Accepts the Truth, wins; O, the Lord, of Himself, makes us Love His Truth. *[10]*
The True ones have gathered Truth in their skirts,
And they love the Word and so the Lord is Pleased with them.
Yea, the Lord Upholds the three worlds with the Power of Truth, and through Truth is He Pleased. *[11]*
Everyone calls Him the Greatest of the great,
But, without the Guru, Knows no one how Great is He :
Yea, whosoever Meets with the True One, him the True One Loves, and he is Separated not, nor Sorrowed. *[12]*

---

1. ਚੀਰਾ (चीरा) : (Persian ਚੀਰਹ, चीरह), valour ; power.

They, who're Separated by God, Wail grievously:
Yea, when their time is over, they die only to be reborn.
But he, whom the Lord Forgives, him He Blesses with Glory; and Uniting Him with Himself, He Regrets not. *[13]*
The Creator-Lord Himself Creates and Himself Enjoys (all pleasures) :
Yea, He Himself is Satiated; and yet Himself He keeps Detached.
He, the Lord of Emancipation, Himself Blesses all with Emancipation, and Rids man of Desire and the sense of 'mine-ness.' *[14]*
O God, I consider Thy Bounties to be the most sublime of all :
For, Thou art our (only) Infinite God, the All-powerful Cause of causes.
And, Thou Watchest what Thou Createst : and makest us do what Thou Willest. *[15]*
O, they alone sing Thy Praise who Love Thee, O True One:
And they issue forth from Thee and also Merge in Thee.
Says Nānak : "I utter this Truth that whosoever Meets with the True One, is in Bliss". *[16-2-14]*

Māru M. 1

For aeons of years, there was nothing but chaos :
And there was neither earth, nor the sky: only the God's Infinite Will was.
And there was neither night nor day, neither the sun nor the moon, and God was seated in His Absolute Trance. *[1]*
Neither there were the (four) sources of creation, nor of speech ; neither air there was, nor water ;
Neither birth nor death; nor coming nor going.
Neither divisions of the world there were, nor of the under-world, nor the seven seas, nor rivulets. *[2]*
Neither was then the sky, nor the earth, neither the world, nor the underworld;
Neither the celestial regions, nor the nether regions; neither death, nor time;
Neither being nor becoming, neither heaven nor hell, neither coming nor going. *[3]*
Neither was there the trinity of Brahma, Vishnu and Shiva;
No, there was not another but the One Absolute Lord.
Neither woman then was, nor man: neither caste, nor station, neither pleasure, nor pain. *[4]*
Neither there were the celibates, nor men of charity, nor the forest-dwellers;
Nor the adepts, nor seekers, nor indulgers in joys of the flesh;
Neither the Yogis, nor *Jangams*, nor *Nāthas*, (nor any sect or creed). *[5]*
Neither were the practicers of Austerities or Contemplation, nor of Self-control, or worshippers or fasting men:
And, there was no one to utter, "Lo, there is also another."
The Lord only Himself was in Absolute Bliss and Prized only Himself His Own Glory. *[6]*
There was no code for self-abnegation or ablution, nor the *Tulsi*-rosary;
Neither Krishna, nor his consorts, neither the cows nor their herdsman;
Neither *Tantra* nor *Mantra*, nor any (like) deceptions, nor any one played on the flute. *[7]*
No one knew then the Way of works, nor the ever-buzzing fly of Māyā :
Nor could one see any man of caste or birth, high or low,
Nor was attachment, involvement and death Writ in any one's Lot, nor any one Contemplated nor knew whom to Contemplute. *[8]*
Neither there was slander nor rejection, neither life, nor body,
Nor *Gorakha*, the Guru of Yogis, nor *Machhindra*, his disciple,
Nor any thought of wisdom, nor the beginning of clans, nor was there the reckoning of the Account. *[9]*
There were no distinctions of colour, or coat, or of the Brahmins and the Kshatriyas; **P. 1036**
Neither there were gods, nor temples, nor (the sancity of) the cow, nor the recitation of the *Gayatri*,
Nor the offering to the Sacrificial fire, nor *Yajnas*, nor pilgrimages, nor worship (of the gods). *[10]*
There were neither the Mullahs, nor the Qazis,
Neither the Sheikhs, nor the *Hājis*.
Neither the kings, nor the subjects, nor the world of Ego, and no one there was to pride on one's self. *[11]*
Neither there was Loving Adoration (of God), nor consciousness, nor unconsciousness :
Neither friends nor mates, nor ovary nor the sperm.
And He, the Lord Himself was the Merchant and Himself the Pedlar: for, such was His Will. *[12]*
Neither there were the Vedas, nor the Semitic Texts, Smiritis nor the Shāstras,
Nor the reading of the Purānas: neither the sunrise nor the sundown,
He, the Lord, alone uttered Himself remaining Unperceived, Knowing only Himself His Unknowable Self. *[13]*

When such was His Will, He brought the Universe into being,
And without a seeming contraption, Upheld He its Vast Expanse[1].
And Created He also the Brahmā, Vishhnu and Shiva, and instilled in men the ever-mounting desire for being attached. *[14]*
But rare is the one whom the Guru caused to hear His Word.
For, the Lord Gave the Command and Saw it Happen and be all over.
And (thus) He Created all the universe and their parts and the underworlds, and from the Absolute Self He Became Manifest. *[15]*
O, no one knows the Extent of my God :
And, it is only through the Perfect Guru that He is Revealed unto us.
Says Nānak : "They who are Imbued with His Truth are Inebriated with His Wonder : and thus wonderstruck, they Sing ever His Praise. *[16-3-15]*

Māru M. 1

The Detached God of Himsef Creates Himself,
And Creates also He, the Compassionate One, His True Abode :
Yea, He Binds air, water and fire together, and out of them Creates the fortress of the body. *[1]*
To it the Creator-Lord has fixed the Nine Doors,
And within the Tenth, Lives He, the Unfathomable and Infinite Lord :
Yea, the sevens eas of the God-conscious being are brimful with the Lord's Nectar and he is Stained no more. *[2]*
The sun and the moon both derive all their Light (from God) :
Yae, He it is who Creates them and Witnesses His Own Glory.
For, He is the Embodiment of Light, our Bliss-giving God, and Blesses the True ones with Glory *[3]*
Within the fortress of the body are the townships and the shops: and the Trade goes on in there :
And lo, the Merchant, our Lord, Weighs His Wares with the weights of Truth.
And He Himself Buys the Jewel, and Himself He puts His Price on it. *[4]*
He Prizes Himself the Thing, yea, the Name.
And lo, Self-dependent is He whose Treasure is Inexhaustible.
And He Holds all Powers in His Hands: and rare is the one whom He makes Realise Himself through the Guru. *[5]*
When He is in Mercy, He Leads us on to the Perfect Guru,
And then the wild *Yama* hurts us not.
And as the lotus flowers in the water, so doth He Flower (within us), and Contemplates He Himself upon Himself. *[6]*
The Lord, of Himself, Rains His Nectar upon us,
And His Jewels and Rubies and Pearls of Infinite Worth :
Yea, when the True Guru is Met with, one Attains unto the Perfect Lord and the Blessing of Divine Love. *[7]*
Yea, Priceless is the Blessing of True Love :
For, it weighs not less whenever it is weighed,
But, he alone who Deals in Truth, attains unto the substance of Truth. *[8]*
Yea, rare is the one who gathers the substance of Truth :
For, it is when one Meets with the Perfect Guru that one Meets with God ;
And he alone, who is God-conscious, Knows the Lord's Will and Accepts and Merges in the Will. *[9]*
'Tis through the Lord's Will that one comes (into the world) and then Merges in His Will : **P. 1037**
Yea, it is through the Will that the world came into being,
And the heaven and the earth and the underworld; and He upholds His creation too through His Will. *[10]*
'Tis the Bull of the Lord's Will that carries the load of the earth on its head :
Yea, it is through the Lord's Will that air, water and the space came into being;
It is through the Lord's Will that the Soul comes to abide in the house of Māyā, and in His Will doth one play one's part. *[11]*
In the Lord's Will is the sky vaulted all over.
Yea, in His Will abide creatures in the water, over the earth and in the three worlds.
In His Will do we breathe and gather our sustenance; and, in His Will, He keeps His Watch over us and makes us See (His Wonders). *[12]*

---

1. ਆਡਾਣੁ (आडाणु) : (Sans. उडु+स्थान), the celestial sphere, the firmament

In His Will, He Created His ten Incarnations,
And countless angels and numberless demons :
Yea, whosoever submits to the Will is Robed at the Lord's Court, and him the Lord Causes to Meet with and Merge in His Truth. *[13]*
In His Will the Lord (Sat in Himself) the thirty-six *yugas* through.
And in His Will He Created His seekers and the adepts and men of Wisdom :
Yea, He, the Master, has Yoked man to Himself, and Forgiving him, Emancipates him. *[14]*
In the Fortress of the body, abides the King (our Mind),
With its special Assistants[1], Courtiers[2] and with a beauteous Door,
And within the (inner) Home, there's neither Greed nor Illusion ; and one grieves if one sin or covets. *[15]*
This township (of the body) is manned by Truth and Contentment.
And by Chastityand Charity and Self-control,if one but seeks the Lord's Refuge :
And all-too-spontaneously, one is Met with the Life of all life and one is Blest with the Glory through the Guru's Word. *[16-4-16]*

Māru M. 1

The Transcendent Lord was Seated in His Seedless Trance :
Yea, He the Infinite One, Detached,
And then He Himself Created nature, and lo, the inanimate nature sprang out of chaos that was. *[1]*
Out of His Absolute Self came air and water,
And the whole universe, and the fortress of the body, and within it the kingly (Mind).
And into the fire and water of the body He Breathed His Own Light; yea, in His Absolute Self lay (unmanifest) all the Power of Creation. *[2]*
Out of His Absolute Self came Brahmā, Vishnu and Shiva :
Yea, His Absolute Self Manifested itself in all the universes :
And lo, whosoever Knows (the mystery of) this state, Him the Lord Meets and Dispels all his Doubt. *[3]*
Out of His Absolute Self came the seven seas :
And He, who Created the Creation, also Kept Watch over it.
If one's mind bathes in that Pool of Truth, by the Guru's Grace, one is cast not into the womb again. *[4]*
Out of His Absolnte Self came the moon, the sun, and the canopy of the sky.
And, lo, He Informed all the three worlds with His One Light.
But He Himself was Absolute, Unfathomable and Infinite, Attuned to His Absolute Self. *[5]*
Out of His Absolute Self came the earth and the sky.
And lo, they stood whole and firm without a visible support, save the Power of the Lord's Truth.
Creating the three worlds, He created also the cord of Māyā (to bind all): and Creating, He Himself Destroyed all. *[6]*
Out of the Absolute Self came the (four) sources of creation and of speech.
Yea, all that came from the Absolute Self Merged in the Absolute Self ;
And through His Word He Created His Wonders and, lo, the wonder that things sprang out of the womb of the earth. *[7]*
Yea, out of His Absolute Self came the day and night :
And the resurrection and dissolution and pleasure and pain.
But the God-concious being was Detached, above pain and sorrow, and so became Eternal he, and Attained he to his own Self. *[8]*
And the Sam Veda, Rig Veda, Yajura Veda and Atharva Veda
That Brahma uttered through the mouth involved men in the Māyā of three Modes. **P. 1038**
But Him, the God, no one could prize : but one utters as is His Will. *[9]*
Out of His Absolute Self were Created the seven under-worlds,
And all the worlds rest only on His Absolute Self :
Yea, the Infinite Lord Himself Caused it all, and everyone went as was His Will. *[10]*
And the three Modes[3] alsowere evolved out of His Self,
And birth and death and the pain of Ego.
And on whomsoever was His Mercy, he, by the Guru's Grace, was Emancipated attaining unto the Fourth State. *[11]*

---

1. ਨੇਬ (नेब) : (Persian ਨਾਇਬ, नायब), a deputy, vicegerent, lieutenant, subordinate.
2. ਖਵਾਸ (खवास) : (Arabic ਖਵਾਸ, खवास ; plural of ਖਾਸ, खास), high officials, ministers, etc
3. The three modes are : *Satva* (Rhythm), *Rajas* (Motion) and *Tamas* (Inertia).

Out of His Absolute Self came the ten Incarnations,
And the whole Expanse of a myriad universes,
And the gods and the demons and the attendants of Shiva and the heavenly musicians; and everyone did as was Writ in his Lot. *[12]*
He, who Knows through the Guru, is sorrowed not,
But rare is the one who sees the ladder of the Guru's :
Yea, the Guru's has been the only Way[1] to Emancipation and Glory. *[13]*
Out of His Absolute Self came the five elements,
And of them was assembled the body and one practised deeds.
And good and bad were Writ on the Forehead of men, and the seeds of virtue and sin were sown. *[14]*
The true Guru, the sublime Purusha, is the (only) Detached being,
And Imbued with his Word one is Inebriated with God.
And from him one receives all extra-psychic powers and Wisdom and earthly joys : but it is through perfect Destiny that one is led on to the Guru. *[15]*
This mind is deeply attached to Māyā :
O wise ones, know ye this and discriminate,
For, Hope and desire and ego and Doubt, yea, these are the attributes of the avaricious man, who is attached to Greed and Illusion. *[16]*
One attains Wisdom through the true Guru,
And one is Attuned to the House of Truth, of Seedless Trance,
And within him rings the pure, white music of the Word, and he Merges in the Lord's True Name. *[17-5-17]*

Māru M. 1

Wherever I see, I See the One Compassionate Lord :
Yea, He, our Merciful God, neither Comes nor Goes.
In all life Pervades He in a mysterious way but He Himself, our King, keeps Detached. *[1]*
The world is the reflection of Him who has neither father, nor mother,
Nor has He earned a sister or brother,
Nor is He born nor dies He, nor belongs to any class or clan; O, that Ageless One is pleasing to my Mind. *[2]*
O God, Immortal art Thou, the Purusha : over Thy head, death is not :
Unfathomable, Infinite, and Detached art Thou.
And Compassionate, Content and Cool art Thou, known through the Word, and one is Attuned to Thee through Equipoise. *[3]*
The world moves and has its being within the three Modes, while Thou Abidest in the Fourth State of Bliss.
Yea, Thou hast over-powered and art above birth and death,
And Thou art the Life of all life, Pure Light : and one Realises Thee through the Unstruck Melody (of the Word), by the Guru's Grace. *[4]*
Blessed are the Saints, Beloved of God.
For, they're ever Imbued with the Lord's Love and Emancipate others.
Nānak seeks to be the Dust treaded over by the Saints : yea, it is through the Guru-Saint that one Attains unto God. *[5]*
O God, the Inner-knower of all hearts, all life belongs to Thee :
Yea, Thou art my Compassionate Lord : I am but Thy Slave :
Bless me in Thy Mercy with Thy Nectar-Name, and let the Guru's Jewel of Wisdom Illumine (my mind). *[6]*

P. 1039

Of five elements was this body created,
But (only) when it Attains unto the All-pervading God, it is in Bliss;
And deeds of such a one yield the Nectar-fruit (of God), and his Mind treasures the Jewel of the Lord's Name. *[7]*
His Mind is content, yea, he Hungers not, nor Thirsts,
And he Sees the Detached Lord in all hearts,
And he, becoming Detached, is Imbued with the Lord's Nectar, steeped in the love the Guru's Word. *[8]*
He does the Deeds of the Soul, night and day,
And deep within him Burns ever the Pure Light of God,
And Inebriated with the Nectar-essence of the Word, his tongue emits the sweet notes of a flute. *[9]*

---

1. ਪਰਾਇਣ (पराइण) : (Sans. परायण), attached or devoted to, adhering to ; depending on, subject to ; intent on, solely devoted to or absorbed in.

Yea, he alone emits the sweet notes of the Flute,
Who Knows the Mystery of the three worlds.
Says Nānak : "Know this state, O ye men, through the Guru's Word, and be Attuned to the Lord's Name" *[10]*
Yea, all-too-rare are such men in the world
Who, Reflecting on the Guru's Word, remain Detached;
And, Emancipating themselves, they Emancipate their clans too; O, Fulfilled is their life of the world. *[11]*
He alone knows his True Home and the (Tenth) Door within the temple (of the body),
Whose mind is Awakened through the Perfect Guru:
Yea, within the fortress of the body is the castle of the True Lord; and the Lord Sits (therein) on the True Throne. *[12]*
The fourteen (*Lokas*) and the (two) Lights, the sun and the moon, are the witnesses
That the Servants of God, yea, the elite, Taste not the Poison (of Māyā).
Within us is the Priceless Things of Incomparable Beauty; and Meeting with the Guru, one Attains to it, the Riches of the Lord. *[13]*
He alone sits on the Throne (of the Self) who is worthy of it,
And who 'Serves[1]' the Guru's Word, and silences the five (desires).
And Realises that God is since the beginning of the beginning and will also ever be; and purges himself of all Doubt. *[14]*
To this Throne (of the Immaculate Self) everyone pays his obeisance, night and day:
This is the True Glory that one earns, Attuned to the Guru's Word.
Says Nānak : "Contemplate ye the Lord's Name and thus Swim Across : and Attain unto the God who Stays with ye to the end". *[15-1-18]*

Māru M. 1

O friends, treasure ye the Riches of the Lord,
And Serve the True Guru and abide ever in his Refuge.
The Lord's Riches are thieved not, for, the Melody of the Word keeps one ever Awake. *[1]*
O God, the only Supreme Being, the Detached King !
Thou Thyself Fulfillest all deeds of Thy Saints.
Eternal art Thou, and Moveless and Infinite and Priceless : O ever-abiding is Thy Beauteous Abode. *[2]*
Blessed is that township of the body
Wherein the five virtues[2] reign supreme,
And which Believes in the One Supreme, Detached Being above, and is Attuned to Him in the Seedless Trance. *[3]*
The township of the body has nine doors,
Yea, the Creator-Lord has Blest all with these.
But within the Tenth (Door) Abides the Detached Unfathomable One, Realised only if He makes us Realise. *[4]*
True is the Lord's Court : Unaccountable is He, the *Purusha*,
And True is His Standard and His Writ runs over all.
Says Nānak : "Search ye the True Home and find the Name of the All-pervading Lord". *[5]*
He, the Lord, is All-wise, Detached from all : **P. 1040**
He's 'contained' in the Guru's Wisdom and does Justice to all.
And He Strikes at one's Lust and Wrath in the neck, and purges one of Ego and Greed. *[6]*
In the True Abode, Abides the Formless Lord,
And Realises Him he who Reflects on the Word and Knows himself.
Deep within the True Home Abides He ever, and Rids one of coming and going. *[7]*
And, then, one's mind wobbles not, nor the wind (of Desire) him drifts,
And, then, within the Yogi Rings the Unstruck Melody of the Word,
And, yea, the Symphony of the five sounds Rings sweetly within one : lo, the Detached Lord Himself makes the Divine Music. *[8]*
One is rid of one's fears and Merges in Equipoise,
And is purged of Ego, Imbued with the Eternal Lord,
And he knows the reality of Māyā as also of the King, the Detached Lord of all. *[9]*

1. ਪਾਇਕ (पाइक) : (Persian पेक, पैक), a servant.
2. Truth, contentment, compassion and righteousness.

The Eternal Lord rids us of our Woes and Fears,
And rid of all maladies, the *Yama's* noose is no more for us,
Says Nānak : "That Lord is the Dispeller of fear, and one Attains unto Him, Meeting with the Guru" *[10]*
He, who Knows the Detached Lord 'eats up'[1] death :
Yea, he who Realises the Lord's Grace, Knows the (Essence of the) Word :
Yea, He alone Knows all : for, the whole universe is His Own Wonder. *[11]*
The Lord Himself is the Merchant and the Pedlar too,
And He it is who Himself Judges all,
And Testing each on his Touchstone, Evaluates each and all. *[12]*
Compassionate and Merciful is our Lord, the God :
Yea, He, the Master of the woods, Pervades all hearts.
And yet He, the God, Remains Detached, and it is the Guru, who makes us eetM with our God. *[13]*
The All-wise Lord Purges us of our Ego,
And Rids us of the sense of Duality and makes us See the One alone,
And in the midst of the world of hope, we keep Detached : and and sing of the One Casteless Lord of Dispassion. *[14]*
Ridding oneself of ego, he, who Attains Bliss through the Word,
And Knows himself, is indeed the man of Wisdom.
Says Nānak. "He reaps the Eternal Fruit of the Lord's Glorious Praise, associating with the Saints" *[15-2-19]*

Māru M. 1

If you seek to abide in the house of Truth, utter nothing but Truth,
And die (to the self) while yet alive, and thus Swim across the Sea of Existence :
Yea, the Guru is the ship, the boat, the raft : and Contemplating Lord (by the Guru's Grace) one Crosses to the yonder Shore. *[1]*
And one is rid of Ego and Greed and the sense of 'mineness',
And released out of the grip of the nine 'doors' and is seated in the 'Tenth'.
And one Sees the Transcendent Lord who is Highest of the high and is Born of Himself. *[2]*
Accept the Guru's Wisdom and be Attuned to God to Swim Across :
Yea, if one Sings of the Attributeless[2] Lord, one dreads not Death.
And wherever one Sees, one Sees the One God, and one Sings not of the Other. *[3]*
True is the Lords Name, True is his Refuge :
True is the Guru's Word, holding on to which one Swims Across,
And one Utters the Unutterable (Gospel) and Sees the Transcendent Lord, and is cast not into the womb again. *[4]*
Without Truth, one gathers not Contentment or Compassion[3] :
Yea, without the Guru, one is Emancipated not and comes and goes.
(Through Him) one is Blest with the *Mahāmantram*,[4] yea, the Bliss-giving Name of God, and one Attains unto the Perfect Being. *[5]*
Without Truth, one can Swim not across the Sea of Existence. **P. 1041**
For, limitless is this Sea, brimful with Poison.
(But), whosoever keeps Detached and above (Desire), through the Guru's Word, he finds his God in the House of Fearlessness. *[6]*
O, false is one's Pride on the attachments of the world,
For, in no time do these come and go.
And whosoever forsakes the Lord's Name, due to his Ego, is born only to be wasted away. *[7]*
One is born to die and be bound (to Desire) over and over again :
Yea, thisewise one is caught in the noose of Māyā and I-amness.
Yea, whosoever Cherishes not the Lord's Name, through the Guru's Word, he is driven to the Land of Death. *[8]*

---

1. ਕਵਲੁ (कवलु) : (San. कवल), a mouthful.
2. ਅਕਲੁ (अकलु) : Sans. (अकल), not in parts, without parts; an epithet of the Supreme Spirit.
3. ਸਤੁ (सतु) : (Sans. सत्यम), *lit.* Sincerity ; gooaness, virtue, purity.
4. ਮੂਲ ਮੰਤ੍ਰ : (मूल मंत्र) : the root of all the formulas (of prayer), *i.e.* Onkār.

O, how can one find Emancipation without the Guru ?
And,hwo can one Contemplate the Lord's Name without the Guru ?
So Cherish ye the Guru's Wisdom to Cross the tempestuous Sea of Existence, and be Emancipated and in Bliss. *[9]*
Through the Guru's Wisdom, Krishna lifted the mount of Govardhana :
Through the Curu's Wisdom, the stones were made to swim across (by Sri Rama) :
So hold on to the Guru's Wisdom to Attain unto the highest state of Bliss, and be rid of all thy Doubt through the Guru. *[10]*
Accept the Truth of the Guru's Wisdom and Swim Across through Truth,
And Reflect on thy Self, Cherishing thy God in thy heart,
And thou art Released from the *Yama's* noose and Attainest to thy Casteless and Detached God. *[11]*
Through the Guru's Wisdom are the Saints, friends and brothers-in-faith United :
Through the Guru's Wisdom is our (inner) Fire quenched and is contained.
So Cherish Thou the Name of the Lord of Life through the mouth and mind and Know the Unfathomable Lord withih thy heart. *[12]*
He, who Knows through the Guru, is pleased with the Word,
For, there is naught that one may praise, dispraise.
So Know Thyself and Contemplate God, and be pleased in the Mind with the Master of the universe. *[13]*
He who is in the entire universe and all its parts, Know thou Him.
Yea, know thou Him through the Guru, through the Guru's Word.
He Enjoys all hearts and yet remains Detached from all. *[14]*
Utter the Pure Praise of God through the Guru's Word :
And See thou Him, the Highest of the high, with thy Eyes,
And Hear His Word, yea, the Name, with thy Ears, and be Imbued with His Love. *[15-3-20]*

Māru M. 1

Shed thou thy Lust and Wrath and the Slander of others,
And abandon thy Greed and be care-free :
Yea, break the chains of Doubt and be Detached : for, thiswise one Sucks the God's Essence within. *[1]*
As one sees light[1] at night through a spark of lightning,
So See thou the Light of God, night and day, deep within thee :
Of Unparalleled Beauty is He, the Embodiment of Bliss, and He's Seen by the Perfect Guru's Grace. *[2]*
Meeting with the True Guru, the God Himself Ferries one across,
And within the moon of the (Mind's) sky, one finds the sun (of Wisdom).
And Seeing the Unsee-able, one is Attuned to Him and Sees Him Pervade the three worlds through. *[3]*
When one is Blest with the Nectar (of God), on's Craving and Fear are dipelled,
And one enters into the state of Unitive experience, and sheds one's self,
And practising the Immaculate Word, one becomes the Highest of the high. *[4]*
Infinite is the Lord's Name and Unsee-able and Unperceivable : **P. 1042**
But sweet, too sweet, is its Essence, the Beloved of me.
O God, Bless me with Thy Praise, age after age ; and though I'd Contemplate Thee, I'd find not Thy limits. *[5]*
Within one can be found and Attained the Jewel of the Lord's Name :
Yea, Contemplating God, the mind is comforted by the Mind itself,
And one Attains to God, the Destroyer of Fear, through whom one's thorny Path is smoothed, and one comes not into the womb again. *[6]*
O God, I seek the zeal for Thy Devotion, through the Guru's Word :
Yea, I seek to Sing Thy Praise to Attain to the Bounty of Thy Name,
And, if Thou so Willest, Thou Leadest me on to the Guru ; thiswise, Thou Makest the whole world Swim Across. *[7]*
He who has Contemplated God, Attained the Guru's Wisdom,
And the Couriers of the *Yama* and Death Serve at his Feet :
Yea, through the holy companionship (of the Saints), his state and ways are holy, and he Swims across the Sea of Existence. *[8]*

---

1. ਚੰਦਾਇਣ=ਚਾਨਣਾ (चंदाइणु) : light.

This Sea of the world one Swim across through the Guru's Word,
And then one's Duality is burnt down within one,
Ann one aims the five arrows[1] at the *Yama*; stretching the bow (of the Word) in the (Minds) sky. *[9]*

How can the worshipper of Māyā get consciousness of the Word?
And, without being conscious of the Word, one but comes and goes.
Says Nānak : "It is the God-conscious being who gets the Refuge of Deliverance, yea, it is by good fortune that one Attains unto God". *[10]*

The True Guru is fearless, the Refuge of all,
And it is through Loving Adoration that one Attains unto the Guru-God,
And within one Rings the Blissful Unstruck Melody of the Guru's Word, and lo, one Sees the Lord of Dispassion. *[11]*

He alone is fearless who is subject not to the writ of another:
Yea, such a one is the Lord Himself who is seen through His Wondrous Nature;
And Detached is He, not cast into the womb, Self-born, and Attained through the Guru's Wisdom. *[12]*

The True Guru knows our inmost state,
And he alone is fear-free who knows (God) through the Guru's Word,
And yoking to Within, finds the Lord therein, and wobbles not. *[13]*

He alone is fear-free whose heart Charishes God,
And is Imbued, night and day, with the Immaculate Name of the Lord :
Yea, the Lord's Praise one finds through the Society (of the Saints), and, all-too-spontaneously, one Merges in God. *[14]*

He, who Sees God both within and without,
And remains Detached and brings back to the Home the outgoing (mind),
He Sucks in the True Nectar-Essence (of God), who is above all, has been since the beginning of Time, and Pervades the three worlds. *[15-4-21]*

Māru M. 2

Infinite is God, the Creator-Lord, who Manifests Himself through His Power.
O, the created one is helpless before Him.
He Creates all beings and Feeds all and His Writ is over the heads of all. *[1]*

The Lord Pervades all and He Drives all as is His Will :
So, how can one say who is near unto Him and who is far?
Yea, find the Lord in every heart, both Manifest and Unamanifest ; for, He Works in all with Discrimination. *[2]*

He, whom the Lord Unites with Himself, in his consciousness Abides He,
And he, through the Guru's Word, Contemplates the Lord's Name.
And, Meeting with the Guru, he is rid of his Doubt : and he becomes the embodiment of Bliss, of unparalled beauty and unperceivable. *[3]*

The (Lord's) Name is dearer to me than my body, mind and riches :
It goes along with me in the Yond; it is my only friend in the end. **P. 1043**
O, who has ever attained Peace without the Guru in the world of Desire, where no one owns any one? *[4]*

He, on whom is the Mercy of the Perfect Guru,
Him the Chivalrous Guru yokes to His Wisdom through the Word.
Says Nānak : Serve ye at the Guru's Feet, who brings the strayers back to the Path". *[5]*

The Saints are in love with the Lord's Riches, yea, the Lord's Praise,
And through the Guru's Wisdom are blest with the Lord's Name.
The seeker Serves at the Lord's Door, and sings His Praise ever in His Presence. *[6]*

Whomsoever Meets the True Guru, he is called into the (Lord's) Presence.
And he is Blest with Honour and Emancipation at the True Court :
But, the worshipper of Māyā get no Refuge in the Temple of God, and he comes and goes and Grieves for ever. *[7]*

1. *i.e.* compassion, righteousness, fortitude, truth and contentment.

O man, Serve the True Guru, the Unfathomable Sea (of Wisdom),
And be Blest with the (Lord's) Riches, yea, the Jewel of the Lord's Name.
And the Soil of Māyā is washed off, bathing at the Guru's pool of the Nectar-(Name), and you are Blest with Contentment. *[8]*

Tarry not, and Serve the True Guru,
And remain Detached even in the midst of (the world of) hope,
And Serve Him who Rids you of Doubt and Woes, and you are gripped not by Pain again. *[9]*
He, whom the True One Likes, Him He Blesses with Glory,
And there is not another who may instruct Him in any other way,
And lo, the Guru and God work on the same plane : for, the God Loves the Guru. *[10]*

One reads the Vedas and Purānas and other sacred texts,
And another sits and hears with the ears,
But how can the Huge Door be opened without the True Guru that one finds the Quintessence? *[11]*
One besmears one's body with the ashes,
But within one are the demons of Wrath and Ego :
Yea, through contrivances one Attaines not *Yoga* : without the True Guru, one Attains not the Unfathomable God. *[12]*

One goes on a pilgrimage and fasts and observes a set code of (religious) conduct, and lives in the woods.
And discourses on Wisdom and Charity, and Self-control,
But, without the Lord's Name, one attains not Bliss, and, without the True Guru, one is rid not of Doubt. *[13]*

The inly-cleanings and the passing of the breath through the furnace of the *Bhuyangma* vein,
And the inhaling[1] and exhaling[2] and the holding[3] of the breath by forcing one's will,
This showmanship of religion God loves not; yea, it is through the True Guru's Word that one Sucks in the Quintessence of God. *[14]*

Seeing the Lord's Powers, my Mind Believes :
And through the Guru's Word, I See the God Pervading all.
Says Nānak : "The All-pervading God I See in all : yea, it is through the True Guru that I Fathom the Unfathomable Lord. *[15-5-22]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 3

In His Will the Lord Created the universe all-too-spontaneously :
Yea, He Works and then Sees His Own Wonders,
And, the Lord Does it all by Himself and Remains He Absorbed in His Own Will. *[1]*

The world is enveloped by the chaos of Delusion and Desire,
But rare is the one who Reflects upon and knows (it);
Yea, he alone Attains (unto God) on whom is the Lord's Grace, and God, of Himself, Leads us on to the Guru and then Meet us He. *[2]*

He Blesses us with Glory and Unites us with Himself: **P. 1044**
Yea, it is by the Guru's Grace that one knows the Worth (of God).
The Egocentric wanders about Wailing, and is Wasted away by Duality. *[3]*

Ego is a part of the world of Illusion :
And as the Egocentric strays (from the Path), he loses Honour,
But he, who is God-conscious, is Imbued with the Name, and Merges in the True One. *[4]*

It is from the Guru that one is Blest with Wisdom and the Jewel of the Name,
And one stills one's desires and one's mind stays :
Yea, all this is the Play of God; and the Lord, of Himself, makes us Realise Himself. *[5]*

---

1. ਪੂਰਕ; (पूरक) : inhaling breath.
2. ਰੇਚਕ (रेचक) : exhaling, especially through one of the nostrils (opp. पूरक).
3. ਕੁੰਭਕ (कुंभक) : stopping the breath by closing the mouth and both the nostrils with the fingers of the right hand.

He who Serves the True Guru, shedding his self,
He Meets with his Loved God and attains Peace through the Word,
And he's Inebriated with the Loving Adoration of God, and his Mind, staying in Poise, he's at one with his Lord. *[6]*

It is from the Guru that one Attains to God, Dispeller of Sorrow :
Yea, him Meets the Compassionate Lord, the Life of all life ;
And he, whom God Yokes to Himself, Realises Him, and he is rid of Fear and Doubt. *[7]*

The Lord of Himself Leads us to (the companionship of) the Saints,
And, through the True Word, one Serves the True Guru,
And him age and death touch not, and he's Pleased with his God. *[8]*

The world burns in the fire of Desire,
And is thus wasted away by Error and Sin :
Yea, the Egocentric finds Refuge never : and its through the True Guru that the Truth is Revealed unto him. *[9]*

O, Fortunate are they who Serve the True Guru :
They are ever Attuned (to God) through His True Name !
Yea, their Within is Imbued with the Immaculate Name, and their Craving is stilled through the Word. *[10]*

True, ever-True is the Guru's Word,
But, rare is the Detached one who, by the Guru's Grace, Knows,
And he, the Detached one, is Imbued with the True Word, and cease his comings and goings. *[11]*

He, who Realises the Word, is rid of the Soil (of his mind),
And within his Mind Abides the Immaculate Name,
And he Serves ever the True Guru, ridding himself of his Ego. *[12]*

He, who Knows, through the Guru, knows the Lord's Door:
Yea, he who is bereft of the Name, utters but in vain.
This, forsooth, is the Glory of Serving the True Guru that one is rid of one's Craving and Desire. *[13]*

He, whom the Lord, of Himself, Meets alone Knows :
Yea, he, who is bereft of Wisdom, knows naught,
And he, within whom is the Bounty of the Guru's (Wisdom), within him ever Rings the Melody of the Word. *[14]*

That what is Writ for one by God, that one does,
For, no one can erase what Comes from the Lord,
And he alone abides in the Society of the Saints in whose Lot it is so Writ by God. *[15]*

He, alone Attains (unto God) on whom is His Grace,
And lo, he is ever Attuned to the True Word.
Nānak prays: "O God, Bless me, a beggar at Thy Door, with the Alms of Thy Name", *[16-1]*

Māru M. 3

He, the One alone, Works all over,
But rare is the one who knows (it) by the Guru's Grace :
Yea, the One alone Permeates all beings; no, there is not another without Him. *[1]*

The Lord has Created eighty-four lakhs of species .
Yea, this is what the men of Wisdom utter and proclaim. P. 1045
And the Lord brings sustenance to all : no other but God can Evaluate Himself. *[2]*

Māyā and Attachment are born out of the black darkness (of Ignorance),
And the whole Expanse of the world is involved in Ego and I-amness,
And one is ever consumed by his inner Fire, and, without the Guru, one is Comforted not. *[3]*

The Lord, of Himself, Unites and also Separates :
Yea, of Himself, He Establishes and Disestablishes.
And True is His Command, True His Expanse; and one another than Him can command no one. *[4]*

He, whom He Yokes to Himself, is Yoked to Him,
And, by the Guru's Grace, he's rid of the *Yama's* fear,
And within him Abides the ever Bliss-giving Word; but rare's the one who Knows, by the Guru's Grace. *[5]*

The Lord, of Himself, Unites all with Himself,
And that what is Writ by God, is erased not,
And he Dwells ever on God, and Serves Him, by the Guru's Grace. *[6]*

Serving the True Guru, I've found Eternal Bliss,
And the Lord, who is Compassionate to all, has, of Himself, Come to Meet with me.
And lo, I'am rid of my Ego and the fire of Desire, and Realising the Word, I've found Bliss. *[7]*

He, who is attached not to the love of the body and the family,
And is God-conscious, Sees (God) with his own Eyes :
And utters ever the Lord's Name, and Meeting with his Love, he is in Bliss. *[8]*

The mind of the Egocentric wanders for he is attached to the Other :
O, why was he, the Unfortunate one, not dead as soon as he was born ?
For, he wastes his (human) birth in coming and going, and, without the Guru, he is Emancipated not. *[9]*

That body is Impure which is Soiled by Ego,
And howsoever one washes it, it is cleansed not :
Yea, it is Washed clean only through the Word, and then it is Soiled not again. *[10]*

The five Demons have overwhelmed one's body :
And as one Reflects not on the Word, one comes and goes,
And within one is the Darkness of Desire, born of Delusion : and one sees not the Reality as in a dream. *[11]*

Some there are who have overcome the five (Passions) and are attached to the Word
Them, the Fortunate ones, the True Guru Meets,
And within them, is Truth, and they are Imbued with the Love of God, and they Merge in Equipoise. *[12]*

The Guru's Way one finds only through the Guru;
Yea, the Perfect Servant knows (it) through the Word.
And utters ever he the Word within, and his tongue too Tastes its true Taste. *[13]*

He, who overcomes his Ego, through the Word,
And Enshrines the Lord's Name in his heart,
Knows not any but the One God; and lo, this Wisdom comes to him all-too-spontaneously. *[14]*

Without the True Guru, no one attains the State of Poise.
But he, who Knows, by the Guru's Grace, Merges in the True One.
And Serves he the True One and is Attuned to the True Word. and thiswise rid of Ego. *[15]*

The God-conscious being Reflects on God who Blesses us with Virtue,
And his Chess-figures always come out Victorious.
Says Nānak: "Through the Name, he Merges in the True One, and through Him, he is Blest with Honour". *[16-2]*

Māru M. 3

Our True, Beneficent God is the only Lord of all life,
And He is Revealed unto one by the Service of the Guru, yea, by Contemplating the Word,
And there's only but one Benign Rule and one Command: yea, it is He who Yokes each to his task age after age. *[1]* **P. 1046**

He alone is Pure and Immaculate who Knows him,
Him the Bliss-giving God Meets of Himself;
His tongue, Imbued with the Word, utters the Lord's Praise, and he is Honoured at the True Door. *[2]*

The God-conscious being is Blest with Glory through the Name,
But the Egocentric slanderer loses caste wtih God.
Yea, they, who're Imbued with the Name, are the Perfect Beings, the Detached ones, Attuned to their Self. *[3]*

He, who Dies to the self through the Word is the Perfect being.
This is what our Guru, the Hero, proclaims :
Yea, within the body is verily the Pool of Nectar, and the Mind in-drinks it with Devotion. *[4]*

---

1. ਪਰਮਹੰਸ (परमहंस) : one who has controlled and subdued all his sense-faculties by abstract meditation.

The Pandit reads and then instructs others,
But knows he not that his own House is on Fire :
Yea, without Serving the True Guru, one is Blest not with the Lord's Name and the more one reads, the less one is in Peace. *[5]*
Some there are who wear the coat of ashes:
But is there one who has laid low his Ego without the Word ?
He's ever in Fire, deluded by Doubt and the Coat he wears. *[6]*
Some there are who remain Detached even within the household,
And they Die (to the self) through the Word and abide ever in the Lord's Name,
And they're Imbued ever with the Lord's Love, and, through Love-in-Fear of God, they're Attuned to Him. *[7]*
The Egocentric slanders (God) and is wasted away,
And within him barks the dog of Avarice;
Him the *Yama* seizes with a firm grip, and regretfully he quits the world *[8]*
Through the True Word, one is truly Honoured,
Yea, without the Name, no one there is that's Emancipated;
And without the True Guru, none finds the Name: for, such is the Will of God. *[9]*
There are seekers and the adepts who give immense thought to God.
While there are others who are Imbued ever with the Name of the Absolute Formless Being;
Yea, whomsoever the God Meets of Himself, he alone Knows (His Mystery), and through Loving Adoration (of God) he is rid his fears. *[10]*
One washes oneself clean and gives in charity, but Knows not,
But another struggles with, and subdues his mind,
And single-mindedly is Imbued with the True Word, and through it is United with God. *[11]*
The Lord, of Himself, Creates and then Blesses with Glory,
And, of Himself, He Unites (such a one) with Himself in His Will,
And Comes He into the Mind, by His Grace; O, this is what my Lord Proclaims. *[12]*
They, who Serve the True Guru, are the True beings :
Yea, the False Egocentries know not how to Serve Him.
The Lord of Himself Creates and then Watches all and Yokes all, as is His Will. *[13]*
There is but One Beneficent Lord age after age,
And it is when one's Destiny is Perfect, that one Knows Him through the Guru's Word.
And, he, who Unites (with God) through the Word, is Separated not, but, it is by His Grace that one Meets with Him, all-too-spontaneously. *[14]*
In Ego, one earns (in the world) the scum of Māyā,
And comes and goes, clinging to the Other :
But one is Emancipated not without Serving the True Guru; O mind, reflect thou on this, and see. *[15]*
Yea, that alone comes to pass what is in the (Lord's) Will,
And, of oneself, one can do naught, nor will ever do,
And, it is through the Lord's Name that one is Blest with Glory, and one is Honoured at the True Court. *[16-3]* **P. 1047**

Māru M. 3

He who came, must also depart,
And he who is attached to the Other, is caught in the *Yama's* Noose :
Yea, he whom the True Guru Saves, Swims Across; and, through Truth, Merges in the True One. *[1]*
The Creator-Lord Creates all by Himself and then Watches all :
Yea, he alone is of account to Him on whom is His Grace,
And he, who has Attained Wisdom, by the Guru's Grace, Knows all, while the man of Ignorance commits Dark deeds. *[2]*
The Egocentric is in Doubt: so he Knows not;
And he is born and reborn only to be wasted away,
But he, who's Imbued with the (Lord's) Name, Attains Bliss, and Merges in Truth all-too-spontaneously. *[3]*
Running out and involved in Strife, the mind rusts,
But when one Meets with the Perfect Guru, one is transmuted into Gold again.
And the Lord him Forgives and he Attains Bliss, and Meets he (with God) through the Perfect Word. *[4]*

The Bride of False mind remains Unapproved ;
Without Merit, she Sins and commits Error upon Error ;
Her mind is unstable and she utters that is insipid; and being of False mind, she Attains not unto the Name. *[5]*
The Unvirtuous Bride is loved not by her Lord:
Yea, she has an Impure mind and commits Vice,
And knowing not the Taste of her Spouse, the Unwise one knows not without the Guru. *[6]*
Yea, she has a Vicious mind and commits Sin :
She Bedecks hereself but the Spouse Loves her not :
But, the Virtuous Bride ever Enjoys her Lord, and Unites with Him, by the True Guru's Grace. *[7]*
The Lord Himself Commands and Watches all,
And some He Forgives in accordance with His Eternal Writ,
(For) they are ever Imbued with the Name and Attain unto the True One; yea, the Lord of Himself Unites them with Himself. *[8]*
Ego makes the mind run out and to be Attached.
But he, who is Attuned truly (to God), by the Guru's Grace, Merges in Equipoise.
Yea, the Lord, of Himself, Unites and Does and Watches all, but no one Knows (it) without the Guru. *[9]*
Some there are who're ever Awake, Reflecting on the Word;
Others are attached to Māyā and they, the Unfortunate ones, are ever Asleep:
Yea, the Lord is Himself the Creator and the Cause, and no one else can do a thing. *[10]*
Through the Guru's Word, one must overcome Death,
And Cherish the Lord's Name in the heart:
Yea, through the True Guru's Service, one Attains Bliss; and one Merges in that Lord's Name. *[11]*
(The world) goes like mad, being attached to the Other,
And deluded by Māyā, its heart is in Pain,
And wears it many garbs but Attains naught: yea, without the True Guru, one finds not Peace. *[12]*
Whom is one to blame when the God, Himself, Does all
And as is His Will so Drives He all thatwise,
And Himself is He Beneficent and Bliss-giving, and as is His Will, so are men Driven along ? *[13]*
He Himself is the (Absolute) Creator, Himself the Enjoyer,
Himself is He Detached[1], Himself is He Attached;
Himself is He Pure and Compassionate *Madhusudana* whose Will can be erased not. *[14]*
They alone are of good Fortune who Know the One alone :
Yea, Him who Abides in all hearts, the Lord of all life;
He is Manifest and Unmanifest at the same time; and he, on whom is the Guru's Grace, is rid of Fear and Doubt. *[15]* **P. 1048**
By the Guru's Grace, one Knows one's only God,
And within him is the Name, Revealed through the Word,
But he alone is so Blest whom Thou Blessest, O God; Yea, through the Name, one earns (this) Glory. *[16-4]*

Māru M. 3

I Praise my True, Unfathomable God,
For, the whole world is swayed by no one but Him.
And He it is who Enjoys ever in all hearts and Abides ever in Bliss. *[1]*
True is the Master, True is His Name,
And it is by the Guru's Grace that one Enshrines Him in the Mind:
Yea, He, of Himself, Comes to Abide in my heart, and the *Yama's* Noose is loosed for me. *[2]*
Whom shall I Serve and Praise ?
I shall Serve the True Guru and Praise the (Guru's) Word.
Through the True Word one's, Mind is Illumined for ever, and blooms the Lotus of one's heart. *[3]*
The body is impermanent like the paper :
And if falls a drop of water on it, lo, it is wasted away without delay:
But he, who Knows, by the Guru's Grace, and lives Within, with the Name, his body sparkles like gold. *[4]*

---

1. ਸੰਜਮ (संजमु) : *lit.* self-control.
2. ਮਿਕਦਾਰਾ (मिकदारा) : (Arabic), like.

Pure and unspoilt is his kitchen-square : it is marked off by the lines of (Awakened) consciousness,
And he feeds himself on the Lord's Name : his Mainstay is God's Truth,

And he is Satiated ever and is Pure and Sanctified in whose heart is the Lord's Name. [5]
O, I am a Sacrifice unto him who's Dedicated to Truth
And Utters the Lord's Praise and is ever Awake.
Lo, within him is True Peace, and his tongue is Imbued with the Lord's Essence. [6]
I Cherish only the Lord's Name : yea, I Worship naught else,

And I Dwell only on the One God, nay, not another.
The Perfect Guru has Revealed unto me the whole Truth, and I Abide in the True Name. [7]
I wandered through a myriad births,

Being strayed from the Path by no one but my Lord :
Yea, if the Lord Meets with me, the Truth is Revealed unto me, by the Guru's Grace, and I know the Eternal Word. [8]
I, the Sinner, am shot through with Lust and Wrath :
So with what face shall I utter aught, O God, when I neither have Virtue nor Served Thee.
O Lord, let this sinking Stone be Saved in Thy Mercy : Thy Name is Eternal and Ever-true. [9]
No, no one can do a thing (but my Creator-Lord),

And whatever He'll Do or Cause to be Done, that alone will Come to pass,
And if He, of Himself, Forgives one, one is Blest with Bliss, and one lives ever in the Lord's Name. [10]
(If) this body be the earth and the Infinite Word the seed,

Then one Deals ever with the True Lord,
For, within one grows the grain of Truth, in utter abundance, and within one Abides the Name. [11]
O God, Bless me, the Sinner, with Virtue .

And Forgive me and Bless me with Thy Name :
Yea, he, who's God-conscious, is truly Honoured and lives with the Name of the One God alone. [12]
The Lord's Riches are within us, but we know not,
And, rare's the one who Knows by the Guru's Grace:

Yea, he, who is God-conscious Attains unto these Riches, and lives he ever in the Name. [13]
They, within whom rages the fire (of Craving) and the wind (of Desire), are ever strayed by Doubt,
And attached to Māyā, they Know naught :
Yea, the Egocentrics are Blind and so they See naught : but through the Guru's Wisdom, the Name Illumines (the mind). [14] P. 1049

The Egocentrics are Asleep due to Ego and Māyā :
Yea, they're wasted away, for, they look not after their (inner) Home,
And they slander others, and burn in the fire of Care, and ever abide in Pain. [15]
The Creator-Lord Himself Does all what He Does,
But, one knows only if one be God-conscious.
Says Nānak : "They, who are Imbued with the Name, their minds are Pure, and Abide they ever in the Name". [16-5]

Māru M. 3

Serve thou only thy One Lord who is Eternally True,
But, the world, that is attached to the Other, is Illusory and False.
Through the Guru's Word, one Praises ever the True One, yea, only the man of Truth is pleased with Truth. [1]

Thy Virtues are many, O God, I know not but one.
It is of Thyself that Thou Unitest me with Thyself, O Life of all life !
It is Thou who Forgivest and Blessest with Glory ; and my Mind is Imbued with the Guru's Wisdom. [2]

I now ride the tide of Māyā, Blest with the (Guru's) Word,
And my mind has become Pure and I am rid of my I-amness,
And, in utter Poise, I sing Thy Praise, Inebriated with Thy Love, O God; and my tongue utters Thy Name. [3]

The Egocentric passes his days saying, "This is mine, mine",
And wanders he thus in Ignorance (from birth to birth),
And the Angel of Death watches him each moment and his days wear off. [4]

One practises Greed, Knowing not :
Yea, he sees not Death hovering over his head.
Lo, whatever one does here, one is confronted with it in the Yond : and then one can do nothing when one's days are over. *[5]*

True is the repute of those who are Dedicated to Truth .
Yea, the Egocentrics, who are attached to the Other, Grieve and Wail in the end.
O, our Lord is the Master of both ends, and it is with the Virtuous that He is Pleased. *[6]*
One looks Beauteous, decked with the Guru's Word :

Yea, by the Essence of the Name, the Mind is bewitched.
And, one is Stained not a bit by the Love of Māyā; it is through the Guru's Wisdom that the Mind is pleased with the Lord's Name. *[7]*

The One Lord Works amidst all,
And it is by the Guru's Grace that He becomes the Manifest One.
Yea, he, who slays his Ego is ever in Bliss, and in-drinks Nectar, through the True Name. *[8]*
The Lord rids us of our Sin and Pain:

Yea, it is by the Guru's Grace that one Reflects on the Word and (thus) Serves (God).
And hark, that the Lord, of Himself, Does it all; and, by the Guru's Grace, our body and Mind are imbued' (with God). *[9]*

The world burns in the Fire of Māyā,
And it is by Reflecting on the Word that it is quenched in the God-conscious being.
And one's Within is in Peace, and one is ever in Bliss, and, through the Guru's Word, one Utters the Name. *[10]*

Even Indras seated on their thrones are in the fear of death.
And they do many works, but the *Yama* spares them not :
Yea, when one Meets with the True Guru, one is Emancipated, and one's tongue in-drinks the Lord's Essence. *[11]*

The mind of the egocentric Adores not (God),
But the God-concious beings are in Bliss and Peace.
O, Pure and Sanctified is ever the Word of him, whose Within is Imbued with the Guru's Wisdom. *[12]*
I've given thought to Brahmā, Vishnu and Shiva,
But they are bound down by the three Modes and so Emancipation is not in their lot.
The God-conscious being Knows but this Wisdom that he utters ever the (Lord's) Name. *[13]*
One reads the Vedas, but Realises not the (Lord's) Name, **P. 1050**
And, beguiled by Māyā , one reads only to enter into Strife :
Yea, he, Within whom is the Dirt (of Sin), O, how can he, the Ignorant and Blind one, Cross the Impassable Sea (of Existence). *[14]*

Many discourse upon the differing view-points on the Vedas,
But their Within is soaked not (in God) and they Know not the Word,
For, the Vedas tell only of virtue and vice, but the God-concious being seeks the Nectar (of God). *[15]*

There is but One True Lord :
Nay, there is not another without Him.
Says Nānak : "He who is Imbued with the Name, his Mind is Pure, and he utters only that what is True.". *[16-6]*

Māru M. 3

The True Lord has Established His True Throne :
Yea, He Abides in our Self where there's neither Attachment, nor Māyā.
And here, in our heart, He Abides ever ; and Pure become the deeds of the God-conscious being. *[1]*
True is his Merchandise : True is his Trade,
And there is in him neither Doubt, nor involvement with the Other.
And he earns the Inexhaustible Riches of Truth : but it is only he who Reflects on it that knows. *[2]*
He alone is Dedicated to Truth who is led by God.
His Lot is great and within him is the Word,
And through the True Word, he Sings the Lord's Praise, and is Imbued with the Word and Reflects on it. *[3]*

One should Praise only the True Lord,
And See the one alone and not another.
The Guru's Wisdom is the ladder to reach upto the Celestial Wisdom, and it is through the Jewel of Wisdom that one rids oneself of Ego. [4]

Through the Word, one burns down one's love of Māyā,
But, when such is the Lord's Will, one's mind loves the Truth :
Yea, all that the man of Truth does is True, (for), he overcomes the Thirst that an Egotist has. [5]
It is God who also Created Māyā and Attachment,
But, rare's the God-conscious being who Knows :
Yea, such a one practises Truth, and True and Pure are his deeds. [6]

He 'practises' deeds which are Pleasing to my God,
And through the Word, he burns off the sense of Ego and Craving within him,
And, instructed in the Guru's Wisdom, his Within is ever Cool; (for,) he overpowers his 'I-amness'. [7]

They, who are Dedicated to Truth, like all (that God Does),
And they look Beauteous through Truth, being Blest with the True Word.
Yea, they, who are True here, are also True at the (Lord's) Door : and they are Blest by the Lord's Eye of Grace. [8]

He, who is yoked to the Other, and not the (God's) Truth,
Is all over in Pain, being attached to Illusion.
And without the Guru, he knows not what indeed is Pain, what Pleasure, and he is gripped by the Pain that love for Māyā brings. [9]

They, whose minds are Pleased with the True Word,
They practise what was Writ for them by God,
And they Serve and Contemplate the True One, and they, the Wise ones, are Imbued with God's Truth. [10]

The Service of the Guru seems Sweet to them,
And they are ever in Bliss, being wrapt in the Trance of Equipoise,
And uttering God's Name, their mind becomes Stainless, and they love the Guru's Service more and more. [11]

They, whom the True Guru yokes to (God's) Truth, are in Bliss,
For, such is the Lord's Will, and (so) they Meet with their Lord.
Yea, they, whom the True Guru Saves are Emancipated, and the others are wasted away by their love of Māyā. [12]

One Knows the True One through the Word by the Guru's Grace :
Yea, the True One who neither has family nor a mother :
And He, the One alone, Pervades all hearts, and is the Mainstay of all life. [13] **P. 1051**

He, who loves his self and loves the Other,
Takes nothing along (into the Yond), for, such is the Lord's Will.
Yea, whosoever practises Truth, instructed by the True Guru, he is rid of his Woes by the True One. [14]
O God, when Thou Blessest, I am ever in Bliss,
And I practise Truth through the True Word,
And within me art Thou the True One, yea, my mind and body become sanctified, and my (heart's) treasure is brimful with Thy Dovotion. [15]

The Lord Himself Watches all and Gives the Command :
Yea, all that is His Will, He Himself makes it Work,
And whosoever is Detached, being Imbued with the Name, his body and Mind and the tongue are Embellished (with the Lord's Grace). [16-7]

Māru M. 3

The Lord, of Himself, Created Himself,
And lo, He the One Works through all, hid in our midst,
And whosoever Knows himself knows too that God, the Life of all life, is the Mainstay of all. [1]
He, who Created Brahmā, Vishnu and Shiva,
He also Yokes each to his task,
And, whomsoever He Loves, him He Unites with Himself ; yea, he, who Knows the One alone by the Guru's Grace. [2]

What is this world ? It is 'coming and going' :
(Within), one gets involved with Illusion, and one's mind is fed upon[1] thoughts of Sin.
But, he, who Realises the Guru's Word, Praises eve the Ever-abiding God. *[3]*
They who're rooted in God are ever in Bliss.
But they who're attached to the branches waste their lives in vain.
Yea, they who Utter the Nectar-Word yield the Fruit of Nectar. *[4]*
O God, we are Meritless : so, what shall we say unto Thee ?
For, Thou Watchest all and Weighest all in Thy Scale.
I know but this, by the Guru's Grace, that as Thou Willest, so shall I abide. *[5]*
When such is Thy Will, Thou Yokest me to the True Task,
And I shed my Evil and Merge in Thy Virtues,
For, Thou art the only Stainless One who Lives in Virtue: and it is through the Guru's Word that Thou art Revealed. *[6]*
I See Thee, my only God, wherever I See,
(For), through the Word, I've cast off the sense of Evil and the Other;
And lo, I See Thee, my only Lord, Merged in Thy Singleness, wrapt in Thy Love. *[7]*
The body's lotus withers away forsooth,
(But still) the Egocentric, in his ignorance, Realises not the Word.
If he searches his Within, by the Guru's Grace, he finds in himself the Lord of all life. *[8]*
The Lord purges the Fortress seized (by Sin),
And one Enshrines the Lord, our Love, in the heart,
And whatever one seeks, that one finds, (and one is Imbued with the Lord's Love) as madder is with its colour. *[9]*
The Egocentric utters wisdom, but knows it not,
And he comes and goes and find no Refuge,
But the God-conscious being, Wise in the Lord's Praise, Knows the One alone, age after age. *[10]*
The Egocentric does the deeds which lead to Pain,
(For), he Cherishes not the Word within, then how shall he enter into God ?
If, by the Guru's Grace, the True Word Abides within one's Mind, one Serves ever the Biss-giving Lord. *[11]*
O God, I See Thee alone wherever I See :
'Tis through the Perfect Guru that I know it all,
And Dwell ever only on the Lord's Name, and my Mind is Imbued with it. *[12]* **P. 1052**
When one is Imbued with the Name, one's body is Sanctified :
Yea, without the (Lord's) Name one is Drowned without cause[2],
And one comes and goes Realising not the Name : but others 'Recognise' the Word, by the Guru's Grace. *[13]*
It is the Perfect Guru through whom the Truth is Revealed :
That without the (Lord's) Name, one is Released not,
And it is through His Name that one is Blest with Glory, and one is Imbued with God's Love, all-too-spontaneously. *[14]*
The Township of the body falls in the end,
And without the (Guru's) Word, cease not one's comings and goings,
But he, who Praises the True Lord, Merges in the True Being ; yea, he, who Knows the One alone by the Guru's Grace. *[15]*
He, whom the Lord Blesses, Attains unto (the True One),
And within him is Enshrined the True Word.
Says Nānak : "They, who're Imbued with the Name of the Formless Being, Know the True One at the True Door". *[16-8]*

Māru Solhās : M. 3

O Creator Lord, Thou of Thyself Dost all,
An all creatures are but in Thy Refuge,
And Thou Actest Hid within all, and art Revealed through the Guru's Word. *[1]*
O God, Brimful is the Treasure of Thy Devotion,
And Thou of Thyself, Blessest with the Contemplation of the Word,
And Thou Dost what is in Thy Will ; and with Thee, the True One, is my Mind Imbued. *[2]*

---

1. ਚਿਤੈ(चितै) =ਚਿਤਵਦਾ ਹੈ : (Sans. चित्), *lit.* to perceive, observe, see.
2. *Lit.* without water.

Yea, Thou art Thyself the Priceless Jewel and Diamond,
And of Thyself Thou Weighest Thyself with Thy Grace,
And everyone is in Thy Refuge : and it is by Thy Mercy that one Knows Thee. [3]
He, on whom is Thy Own Grace, O God,
He is born not to die : his comings and goings are ended,
And he Sings Thy Praise, night and day, and he Knows Thee, the One alone, age after age. [4]
The whole created world is involved with the love of Māyā,
Whether he be Brahmā or Vishnu or any other god.
O God, they, with whom Thou art Pleased, are Dedicated to Thy Name and through Thy-given Wisdom, they See Thy Face. [5]
The world is involved with virtue and sin,
And with pleasure and plain, which lead to Sorrow.
Only the God-conscious being is in Bliss who Realises the Name, by the Guru's Grace. [6]
No one can erase the Writ of deeds,
And it is only through the Guru's Word that one enters the Door of Salvation :
Yea, that what is Writ for us by God, that one gathers ; yea, he, who Slays himself and Knows. [7]
In the love of Māyā, one minds not God,
And one loves the Other and so comes to Sorrow Hereafter.
Yea, the Egocentrics are strayed by Doubt, and wear various garbs, and then regret in the end. [8]
If such be the Lord's Will, one Sings the Lord's Praise :
And lo, one is rid of one's Woes and Sins,
And through the Immaculate Word of the Immaculate God, one is Imbued with one's only Lord. [9]
He, on whom is the God's Grace, is Blest with God, the Treasure of Virtue,
And he's rid of 'me, my and mine.'
Yea, our only Lord Blesses us with Merit and Demerit, but rare's the one who Knows (it) by the Guru's Grace. [10]
Our God is Infinite : Immaculate is He,
And He, of Himself, Unites us with Himself when one Reflects on the Guru's Word,
And He Forgives us and Makes us Cherish the Truth, and our body and Mind are Imbued with the True One [11]
Though the body and mind be So led, within us is the Infinite Light (of God).
But he who gives thought to it, through the Guru's Wisdom, alone Knows. **P. 1053**
And he slays his Ego and his mind becomes Stainless for ever, and his tongue 'Serves' the Bliss-giving (God.) [12]
In the Fortress of the body are a myriad Streets and Stalls[1] :
Yea, therein they Deal in the Infinite Name (of God),
And, through the Guru's Word, one looks Beauteous at the (Lord's) Door ; and overcoming one's Ego, one Knows. [13]
The Jewel (of the Name) is Priceless, Unfathomable and Infinite :
O, who can evaluate and prize it, pray ?
'Tis through the Guru's Word that one weighs its weight ; yea, through the Word doth one Recognise (the Lord) within. [14]
The Smiritis and the Shāstras utter a myriad words
But all these open up before one the vast visions of Māyā and Desire.
The Ignorants read them but Know not the Word : its the Rare one who Knows it, by the Guru's Grace. [15]
The Creator Lord Does all by Himself,
And He it is who makes us Cherish the True Word,
And we are Blest with the Glory of the Name, and Know the One God, age after age. [16-9]

Māru M. 3

Serve ye Him, the True Creator-Lord.
Who purges ye of Pain through the Word.
He is Unfathomable and Unperceivable and one can evaluate Him not : He being what He is—Infinite and Transcendent. [1]
The Lord, of Himself, makes His Truth Manifest,
And of Himself He Yokes men to His Truth,
And then one Serves and Practises Truth, and Merges in the Name of the True Being. [2]

1. Mind, intellect, etc.

The Lord, of Himself, Unites His Devotee with Himself,
And Yokes He Himself to His True Devotion,
And one Sings ever His Praise through the True Word : and earns the Merit of the human birth. *[3]*
The God-conscious being (too) 'Trades', but Knows himself,
And Knows not any but the One God.
(And in his Trade) the Merchant is the True (Lord) and Pedlars the True (Devotees) who buy up the Lord's Wares. *[4]*
The Lord, of Himself, Creates and Embellishes His Creation,
But rare is the one whom He makes to Realise the Guru's Word :
Yea, whosoever Serves the True Guru, the Bonds of the *Yama* are snapped for him. *[5]*
The Lord, of Himself, Creates, Embellishes and Annihilates ;
But owing to the love of Illusion, the creatures are attached[1] to the Other :
Yea, the Egocentrics wander about aimlessly practising Dark deeds, and then the *Yama* seizes them by the neck. *[6]*
The Lord, of Himself, Forgives, Dedicating one to the Service of the Guru,
And through the Guru's Wisdom, makes one Cherish the Name in the Mind,
And one Contemplates ever the True Name, and earns in this world the Profit of the Name. *[7]*
Ever-True is the Lord : ever-True is His Name,
And 'tis of Himself that He Plants the Name within our Mind through the Guru,
And whosoever Cherishes Him is Embellished (with Grace), and his head is no longer under the sway of Strife[2]. *[8]*
Unfathomable and Unperceivable is God, no one can Evaluate Him,
And it is by the Guru's Grace that one Cherishes Him in the Mind,
And through the Word one Praises ever Him, the Giver of Virtue, and then no one asks one to render the Account (of deeds). *[9]*
Brahmā and Vishnu and Shiva too but Serve our only God.
Yea, no one can Fathom the Unfathomable and Mysterious Lord.
O God, whomsoever Thou Blessest with Thy Grace, he, through the Guru, Fathoms Thy Unfathomable Deeps. *[10]*
The Perfect Guru makes us See and Know,
And we Cherish only the One Name (of God),
And we Utter and Contemplate only the Name and we Sing His Praises entering into His Presence[3]. *[11]*
The Servant Serves God by submitting to His Infinite Will, **P. 1054**
But the Egocentric Knows not the Essence of the Lord's Will.
'Tis by surrendering to the Lord's Will that one is Blest with Glory and one becomes Care-free. *[12]*
He, who Knows the Will by the Guru's Grace,
He holds his mind and brings it back to its only Home,
And, Imbued with the Name, is ever Detached : yea, his Mind treasures (only) the Jewel of the Name. *[13]*
The One Lord Pervades the whole universe,
But it is by the Guru's Grace that He becomes Manifest,
And he, who Praises the Word, becomes Pure, and Abides he verily in his Self[4]. *[14]*
O God, Thy Devotees are ever in Thy Refuge.
O Unfathomable, Unperceivable Lord, no one can Evaluate Thee,
And as Thou Willest, so Thou Keepest all, and, by the Guru's Grace, we Dwell on Thy Name. *[15]*
I Utter ever Thy Praise, O Lord,
That Thou, my True Master, be Pleased with me.
Nānak utters this prayer in all sincerity : "O God, Bless me with Thy Truth that I Merge in it". *[16-1-10]*

Māru M. 3

How Fortunate are they who Serve the True Guru,
And are Attuned ever to the True Name,
And the Bliss-giving God Abides ever in their heart, and zealously they Cherish the True Word. *[1]*

---

1. ਪਾਜੇ (पाजे) = ਪਾਗੇ steeped.
2. ਕਾਹਾ (काहा) : (Sindhi), *lit.* attack, invasion; *i.e.* strife.
3. *Lit.* mansion.
4. *Lit.* home.

When the Lord is in Mercy, He Leads us on to the Guru,
Who makes us Cherish the Lord's Name in the Mind,
And the Bliss-giving God Abides in our Mind, and zealously we Cherish the Word. *[2]*
Then the Lord is in Mercy, He Unites one with Himself,
And rids one of one's Ego and 'mineness' through the Word,
And one is for ever of one Mind and Emancipated, and enters into Strife with no one. *[3]*
Without Serving the True Guru, one is enveloped by utter Darkness :
Yea, without the Word, no one Knows the Extent (of God);
But he, who is Imbued with the Love of the Lord, is truly[1] Detached : and he earns the Profit of Truth through the Word. *[4]*
Our God has Himself Writ pleasure and pain in our Lot :
Yea, He Himself also has put within us the sense of the Other.
The God-conscious being remains Detached : but how can one trust the Egocentric? *[5]*
They alone are Egocentric who Realise not the Word,
And lack awareness of the Fear of the Guru.
But, how can one Attain unto the Fear-free (God of) Truth without His Fear, for the *Yama* will deprive him of life-breath. *[6]*
The wild, irresistible *Yama* can be slain not
Save through the Guru's Word when he comes not near :
Yea, when he Hears the Word, he runs away from afar, lest the Self-dependent God puts him to Death. *[7]*
All over is the Rule of God :
So what can the poor *Yama* do before our Lord?
(*The Yama*) doth as is the Will (of God), and deprives one of life. if such be the Lord's Will. *[8]*
The God-conscious being knows that all Forms are formed by the True One,
And that the whole Expanse of the universe is from Him :
Yea, it is the God-conscious being who Realises the Truth, for, through the True Word is all Bliss. *[9]*
The God-conscious being knows that the Lord Awards to each according to his deeds,
And, through the Guru's Word, he Sees Him Pervade through all the ages,
And he is born not to die, for, he Merges (eternally) in the Word. *[10]*
The God-conscious being Praises ever the Name of God, P. 1055
Who is Unfathomable and Unperceivable, yea, the Self-dependent Being :
(God's) One Name Emancipates in all the four ages ; and it is through the Word that one Deals in the Name. *[11]*
The God-conscious being is ever in Bliss and Comfort,
(For). he Enshrines ever the (Lord's) Name in the heart :
Yea, he who is God-conscious, Realises the Name, and snaps the Bonds of Sin. *[12]*
The God-conscious being Emerges out of Truth and Merges also in Truth.
Nay, he comes not, nor goes, and is cast not into the womb (again) :
Yea, the God-conscious beings are ever Imbued with God. and they ever reap thiswise the (Lord's) Profit. *[13]*
The God-conscious beings look Glorious in the (Lord's) Court :
And it is the Word, the (Guru's) True speech, that Embellishes them,
And they Sing the (Lord's, Praise night and day, and return to their Home in a state of Equipoise. *[14]*
It is the Perfect Guru who Proclaims the Word :
So be ye Devoted (to God) ever (through the Guru's Word),
For, he, who Sings the Lord's Praise, becomes Pure and Stainless, and is, therefore, the King (of all). *[15]*
The True Lord it is who Blesses us with Virtue :
But rare's the one who Realises this Truth.
Says Nānak : "He, who Praises the (Lord's) Name, is in Bloom; for, Self-dependent is the Name, (yea, our only God)". *[16-2-11]*

Māru M. 3

O men, Serve ye the Lord, who is Unfathomable and Infinite,
And whose end and finitude no one knows,
And in whichever heart He becomes Manifest, through the Guru, that heart is Illumined with Infinite Wisdom. *[1]*

1. *Lit.* immensely.

The One Lord Pervades all beings,
But it is by the Guru's Grace that He becomes Manifest :
Yea, He, the Lord of all life, brings Sustenance to all. [2]

The Perfect Guru Knows and then makes us Know,
That 'tis through the (Lord's) Will that the world is Emancipated,
And that whosoever submits to the (Lord's) Will is in Bliss, and that even the kings of kings are subject to the (Lord's) Will. [3]

True is the True Guru : Infinite is (His) Word :
And it is through his Word that the world is Emancipated,
And the Creator-Lord Himself Does and Watches all, and Sustains all with life-breath and sustenance. [4]

O, it is one among millions[1] whom God makes so to Realise :
And Imbued with the Guru's Word he's in Love (with God),
And he Praises ever the Bliss-giving God, (for), God Blesses His Devotee with Devotion. [5]

True and Ever-true are they who Serve the True Guru,
But they, who're born only to die, are False and Impermanent.
O, our God is Unfathomable and Unperceivable, Self-dependent, Infinite and the Lover of His Devotees. [6]

The Perfect Guru makes us Cherish the Truth,
And (then) we Sing ever the (Lord's) Praise through the True Word :
Yea, our Lord, the Giver of Virtue, Works in all, and Writes out for all heads their life-span. [7]

By the Guru's Grace, the Lord ever seems the Presence,
And whosoever Serves Him through the Word is Comforted,
And he Contemplates ever the True Word and zealously clings to it. [8]

The Blind man of Ignorance does many deeds,
But, he forces his will to do the deeds and so is cast into the womb again,
And he practises Greed, led by Māyā, for, he is torn between the two paths counselled by Vice. [9]

The Perfect Guru makes us Wise in (God's) Devotion. P. 1056
And, through the Guru's Word, one is Attuned to the Lord's Name,
And the Lord Permeates one's body and Mind and heart; and one's Mind, being Imbued with God, one Praises one's God with Devotion. [10]

My True Lord is verily the Destroyer of Demons,
And His Devotee He Ferries Across through the Guru's Word :
Yea, my God is True, Ever-True, and He is the King over the heads of kings. [11]

O God, they alone are truly Devoted to Thee who are Pleasing to Thy Mind,
And are Embellished with the Guru's Word and Sing Praises at Thy Door,
And they Utter ever the True Word; yea, the Poor have only (God's) Name as their credit. [12]

They, whom God, of Himself, Unites with Himself, them He Separates not,
And they, through the Guru's Word, Praise ever their God.
O my Master, Thou art the only One over the heads of all; and it is through the (Guru's) Word that one Praises Thy Name. [13]

Yea, without the Word, no one can Know Thee ;
But it is Thou who Utterest Thy Unutterable Gospel;
And Thou Thyself art the Word, the Beneficent Guru, and the One who Contemplatest Thy (Own) Name and Blessest others with it. [14]

O God, Thou Thyself art my Creator-Lord,
And no one can erase what is Writ by Thee.
Yea, Thou Thyself Blessest the God-conscious being with Thy Name, and he's no longer in Doubt, nor there's any Judgment for him. [15]

O Lord, Thy Devotees ring True at Thy Door :
Yea, they, who Serve Thee through the Word with utter Devotion.
And they, who are Imbued with the Name, are truly Detached, and they are wholly Fulfilled through Thy Name. [16-3-12]

1. *Lit.* 10 millions.

Māru M. 3

Lo and behold the Wondrous Play of my True Lord
That He has Created no one like unto the other :
And, the distinctions He Himself Creates in His Joy, and puts in (each) body all the flavours that there are. *[1]*

It is through God that breath keeps its melodious beat within the body :
And the Soul and Māyā[1] too abide within it.
And, if by the Guru's Grace, the Soul turns away (from Māyā), one is Blest with the Word, yea the Jewel of Wisdom. *[2]*

He, the God Himself, Creates Light and Darkness,
And He alone Acts within all, nay, not another,
And he, who, by the Guru's Grace, Knows himself, flowers the lotus of his Mind. *[3]*
The Lord alone Knows how deep, how high is He.
The others utter what is but hearsay,
But, he, who is the man of Wisdom, Knows through the Guru, and Utters the True Praise of God. *[4]*
Within the body is the Infinite Thing.
He it is who opens the (Tenth) Door (of the Mind).
The God-conscious being Sucks-in the Nectar all-too-spontantaneously and the fire of Craving (with-in him) is quenched. *[5]*

All flavours that there are within the body,
But rare is the one who finds them, through the Guru's Word,
And searches his within and runs not without, and Praises the Word. *[6]*

Without Tasting (God), how can one know His Taste ?
Yea, it is through the Guru's Word that one Sucks-in the God's Nectar;
And he who in-drinks the Nectar becomes eternal; but the Nectar he Tastes through the Guru's Word. *[7]*

He, who Knows himself, Knows all Virtues,
And he, through the Guru's Word, utters the Lord's Name,
And he is Imbued ever with the Name, being rid of Māyā and Attachment. *[8]*
Lo, one attains everything through the Service of the Guru, **P. 1057**
And one is rid of the sense of 'I-amness' and 'mineness',
And the Lord, of Himself, Blesses one, and one is Embellished with the Guru's Word. *[9]*

Nectar-sweet is the Guru's Word :
So, whosoever utters ever the Lord's Name,
And in whose heart is Enshrined the True God, that heart becomes Stainless and Immaculate. *[10]*

The Servant Serves (God) by Praising Him through the Word,
And, Imbued ever with His Love, Sings the Lord's Praise,
And Forgives He, of Himself, and Unites He with Himself, through the Word, and one's Mind abides in the fragrance of *Chandan*. *[11]*

Through the Word, one Praises (God) and Utters the Unutterable :
Yea, the Lord, who is Ever-True and Self-dependent.
'Tis, through the Word that one Meets with the Giver of Virtue and Tastes the Taste of the Word. *[12]*

The Egocentric is strayed and so finds not God's Refuge,
But whatever is Writ for him, only that he does :
Yea, he is Imbued with Poison and searches Poison ever, and suffers the Pain of birth and death. *[13]*
The Lord, of Himself, Praises Himself,
And His Virtues only He Himself has,
And True is He, True also is His Word; yea, He's Unfathomable and Infinite. *[14]*
Without the Beneficent Guru, one Attains not (God),
Even if one does a myriad deeds,
It is by the Guru's Grace that God comes into us, and we Praise the True One through the Word. *[15]*

Yea, they alone Meet with God, whom he Meets of Himself,
And who are Embellished with the True Word.
Nānak Sings the Praise of the True God, and thus Merges He in the Lord of Virtue. *[16-4-13]*

Māru M. 3

Eternal only is the One True Lord :
But this one Knows only through the Perfect Guru.
Yea, they who're Imbued with the Lord's Essence, Contemplate Him ever, and the Guru-given Culture is their (only) coat-of-mail. *[1]*
Within them is the Love of the True One,
And, through the Guru's Word, they Love the Lord's Name:
Yea, the Name, the Treasure of Bliss[1] abides in their heart, and they forgo the fruits of Māyā. *[2]*
Both the subjects and the kings are seized by Duality,
And if they Serve not the True Guru, they Know not the One alone:
Yea, if they Dwell upon One God, they're ever in Bliss, and eternal becomes their Rule. *[3]*
No, no one can protect us from birth and death,
And it is only from Him, the God, that both come.
So Contemplate the True One, by the Guru's Grace, and be Emancipated. *[4]*
It is through the True Guru that one is Blest with Truth and Self-control,
And, through the Word, one overcomes one's Wrath and Ego,
And Serving the True Guru, one is ever in Bliss, and one is Blest with Culture[2] and Contentment. *[5]*
The world is born of Ego and Attachment,
And it Dies if it forsakes the (Lord's) Name.
But, without Serving the True Guru, one Attains not the Lord's Name: the True Profit is only of the True Name. *[6]*

True is the Lord's Command looking beauteous in the (Guru's) Word:
Yea, through it, Rings the Melody of the five sounds (within).
It is through the True Name that one is Fulfilled: O, what are one's deeds worth, without the Word? *[7]*
One now laughs and now cries, **P. 1050**
And being led by the Other, one is Fulfilled not.
And the Union and the Separation are Writ by the Creator-Lord: for, how can one negate the fruit of the (past deeds.) *[8]*

One becomes Emancipated-in-life if one Practises the Guru's Word,
And one Merges for ever in one's Lord, the God,
And one is Blest with Glory by the Guru's Grace, and one is riddled not with the Malady of Ego. *[9]*
One tastes all tastes and one's body over-grows:
And one wears various garbs but Practises not the Word,
And within one is the great Malady (of Ego), and one is wasted in Dirt. *[10]*
One reads the Vedas and then indulges in Strife,
And the God, who is within the heart, Him one Realises not through the Word.
But he, who is God-conscious, churns up the Quintessence, and Tastes (also) the Taste of God with the tongue. *[11]*

He who Sees not the Thing within and goes out of himself,
Yea, he, the Blind Egocentric, Tastes not the Taste (of God).
He is imbued with the taste of the Other, and what his tongue utters is insipid, for, it Tastes not God. *[12]*
The Egocentric has Doubt as to his Spouse,
And being led by the Other, he Dies and is Wasted away,
And he attains not Peace even in dream, being attached to the Other, owing to his Wrath and Lust. *[13]*
(Of the God-conscious being) the body is glorious, gold-like, for his Spouse is the Word,
And he Loves God and Enjoys His Nuptial Love,
And within the Mansion (of the Self), one finds the 'Place-less' Lord, and, Realising His Will, Merges in it. *[14]*
The Giver Gives of Himself what He Gives,
And no one can stand upto Him to say 'why and wherefore'?
Yea. He, of Himself, Forgives and Unites through the Word; and All-too-deep and Unfathomable is His Word. *[15]*

---

1. ਨਉ ਨਿਧਿ (नउ निधी) : *lit*. the nine treasures.
2. ਸੀਲੁ (सीलु) : (Sans. शीलम्), good disposition or character; virtuous life, chastity, uprightness.

Our body and Soul belong to Him, the God:
Yea, the True God alone is my Lord.
Says Nānak : "I've found Him through the Guru's Word, and Contemplating Him, Merge in Him". *[16-5-14]*

Māru M. 3

What the God conscious being Dwells upon, that for him is the *Nāda* and *Veda* :
For, infinitely rewarding are his Wisdom and Concentration (on God)
And what he does is Pleasing to the Lord, and lo, he Attains unto the Perfect Being. *[1]*
The God-conscious being turns his mind away from Māyā, and holds it (in its Home),
And through the (Guru's) Word plays the Melody (on the instrument of the Mind) :
Yea, he is Imbued with God's Truth and so is (truly) Detached, and Abides he in His Self. *[2]*
I utter the Guru's Instruction :
Yea, I've uttered the God's Truth through the True Word,
And my Mind is wholly Imbued ever with the Lord's Truth, and I am Merged in His Truth. *[3]*
Immaculate is the Mind of the God-conscious being, having bathed in the Pool of Truth,
And he Merges in Truth and him the Soil soils not,
And he practises Truth ever, his mind Embedded in the True Devotion (of God). *[4]*
Truth is in the speech of the God-conscious being, Truth is in his eyes;
Truth, forsooth, he Practises:
And utters he nothing but Truth, and makes others too utter the (God's) Truth. *[5]*
True and Sublime is the Word of the God-conscious being,
For, it is Truth and nothing but Truth that he utters,
And he Serves ever the One who's ever True and utters he the Word unto others. *[6]*
He, who is God-conscious, to him is (Truth) Revealed,
And he rids himself of Illusions, Delusions, and Ego, **P. 1059**
And he mounts to the Heights, through the Guru's Sublime Ladder, and Sings he the Lord's Praise at the True 'Door'. *[7]*
The God-conscious being has a Pure Conduct, and follows he the Way of Truth,
And he attains unto the Door of Salvation,
And he's ever Imbued with the Loving Adoration (of God), and losing his self, he Merges in God. *[8]*
The God-conscious being searches his Mind (and what he finds therein) he utters:
Yea, he is ever, ever, Attuned to the Lord's Name,
And he does what Pleases the True God. *[9]*
When the Lord so Wills, He Leads us on to the True Guru,
And when it so Pleases God, one Enshrines Him in the Mind :
Yea, the Lord is Inebriated with His Own Pleasure and, when He so Wills, Comes He into the Mind. *[10]*
He, who forces his will, wears off,
For, the Lord is Pleased not howsoever is one cloaked.
And whosoevr loves the Poison (of Māyā), earns Pain, and is lost in Pain. *[11]*
The God-conscious being earns nothing but Bliss,
And he knows (the mystery of) life and death:
Yea, whosoever looks upon life and death alike, he alone is Pleasing to my Lord. *[12]*
The God-conscious being, who Dies (to the self), is Approved (by God).
For, he knows that life and death are in God's Will,
And so he's neither born nor dies he, and his mind Merges in the Mind. *[13]*
O Blessed are they who've Attained unto the True Guru,
And have rid themselves of Ego and Attachment,
And their Stainless minds are Stained not again, and they attain Glory at the True Door. *[14]*
The Lord Himself Does (all), and Causes (all) to be done,
And He, of Himself, Establishes, Disestablishes, and Watches (all His Play).
The Service of the God-conscious being is Pleasing to my God, and, hearing the Truth, He Approves of it. *[15]*
The God-conscious being Practises the Truth ever:
Yea, he is Stainless ever, and is Stained not by aught
Says Nānak: "They, who Reflect on the Name and are Inebriated with it, Merge in the Name, through the Name." *[16-1-15]*

Māru M. 3

In His Will, the Lord Creates all His Creation,
And, of Himself, He Establishes, Disestablishes and Embellishes:
And, of Himself, the True One Adjudges (all), and, through Truth Merges He in His Turth (whomsoever He Wills). [1]
The form of the body is the Fortress (of God):
But 'tis, surrounded on all sides by Māyā and Attachment,
And so if it Cherishes not the Word, it falls and is reduced to the dust. [2]
Yea, the body is the boundless Fortress of gold,
Which is Permeated through with the Infinite Word.
The God-conscious being Sings ever the Praise of the Meritorious Lord, and, Meeting with his Love, he is in Bliss. [3]
The body's Temple the God Himself Embellishes,
And within it Abides the Lord, the Destroyer of Demons,
Through the Guru's Word, the Merchants Deal with Him, and by His Grace, He Unites them with Himself. [4]
He alone is Pure who overcomes his temper,
And Knows through the Word and Bedecks himself:
Yea, the Creator-Lord, of Himself, Does all, and of Himself He Comes into the Mind. [5]
Immaculate and Pure is the single-minded[1] Devotion to God:
Yea, he, who Reflects on the Word, Washes clean his body and mind,
And, he's Imbued ever with the Lord's Love, and the Lord, in His Mercy, Yokes him to His Worship. [6]
Of the (body's) temple, which houses the mind, the mind out-runs, **P. 1060**
And abandoning its Peace, like straw, it comes to immense Sorrow,
And without Meeting with the True Guru, it gets no Refuge: O, all this is the Play of God. [7]
Infinite is the Lord: Himself He Dwells on Himself,
And, of Himself, Provides He the occasion to do good.
O, what can the poor creature do ? It is God who, in His Mercy, Forgives and Unites us with Himself. [8]
The Perfect One Himself Leads us on to the True Guru:
Yea, through the True Word, He Makes of us heroes and men of prowess,
And Blessing us with Glory, Unites us with Himself, and we Cherish ever Him, our True God. [9]
Within our Home is He, the True Lord:
But rare is the one who Knows, by the Guru's Grace,
And Cherishing the Treasure of the Name in the heart, utters the Name with the tongue. [10]
One wanders through distant lands, but searches not Within,
And one is bound down by the Angel of Death, being attached to Māyā and Desire:
Yea, the *Yama's* Noose snaps never, if one loves the Other, strayed by Doubt [11]
There is no True Meditation, Austerity or Self-control,
So long as one Practises not the Guru's Word :
Yea, attaining to the Guru's Word, one attains Truth, and, through Truth, one Merges in the True One. [12]
Lust and Wrath overpower the whole world,
And though men do the deeds, they're involved more and more in Pain :
Yea, whosoever Serves the True Guru, Merges in God, through the True Word. [13]
The water and air and fire (build the body),
And all bodies are permeated with Māyā and Desire.
But, whosoever Knows the Creator-Lord, he's purged of Māyā and Desire. [14]
Some are afflicted with Māyā, Desire and Ego,
And, strayed by I-amness, they are lost in themselves,
And they know not Death, and so regretfully they quit the world. [15]
He alone Knows the Way who Created the creation:
Yea, He alone Blesses us to Know the Word, by the Guru's Grace.
"And then," Says Nānak, "one is Attuned to the True One" [16-2-16]

Māru M. 3

The Beneficent Lord is from the beginningless time,
And He is Realised through the Word of the Perfect Guru :
Yea, whosoever Serves Him Merges in Him, and He it is who Unites him with Himself. [1]

---

1. ਨਿਰਾਲੀ (निराली) : ਵਖਰੀ, when one separates the mind from material objects.

O God, Infinite, Unperceivable art Thou, Priceless and beyond Value,
And all Thy creatures seek but Thy Refuge,
And howsoever Thou Willest, so Drivest Thou them, yea, Thou it is who Showest them Thy Path. [2]
Thou art True, and will also ever be so,
And Thou it is who Createst (all); nay, there's not another,
And Thou, our Bliss-giving God, takest Care of all and Bringest them their feed. [3]
O Infinite and Boundless and Unperceivable Lord,
There is no one who knoweth Thy Bounds:
Yea, Thou it is who Knowest Thyself: and it is through the True Guru's Word that Thou Revealest Thyself. [4]

The underworlds, the spheres, the regions, the forms :
Over all is Thy All-powerful Command,
And it is through Thy Will that Thou Establishest and Disestablishest, and Unitest us with Thyself. [5]
He who Knoweth Thy Will, Praiseth Thy Will, **P. 1061**
For, Thou art Infinite and Unperceivable and Self-dependent.
And as Thou Instructest me, so do I become; yea, of Thyself Thou Revealest Thyself through the Word. [6]

Each day, our days wear off,
For, are not both day and night witnesses (unto our loss)?
But, the Blind Egocentric minds not God, though Death ever hovers over his head. [7]
One's body and mind are cooled when one clings to the Guru's Feet,
And then one is rid of one's Fears and Doubt,
And one is ever in Bliss and Praises the Virtues of the True One, and Utters the True Word. [8]
He, who Knows Thee as the Builder of our Destinies,
He, of Perfect Lot, Knows Thee through the Guru's Word,
And he is rid of his Ego and Thou, the Ever-True Lord above, art his Caste and Honour. and him Thou Unitest with Thyself. [9]
That mind is wooden-hearted which Cherishes the sense of the Other,
For, thiswise, the Unfortunate one wanders about, lost in Doubt:
Yea, if God's Grace be upon one, one Serves the True Guru, and one is in Bliss, all-too-spontaneously. [10]

It is God Himself who has Created eighty-four lakhs of species,
And also human life that man be Devoted to the Guru,
For, without Loving Adoration, one falls in Dirt and is reborn to be wasted away again. [11]
It is when God's Grace is upon one, that one is Devoted to the Guru.
But without Destiny, how can one Attain (unto the Guru)?
Yea, the Creator-Lord, of Himself, Does and Causes (all) to be done, and as is His Will, so Drives He (all) on. [12]
Neither the Smiritis nor the Shāstras know His end:
Yea, the Blind fool knows not the Quintessence,
And it is the Creator-Lord who Himself is the Doer and the Cause, and Himself He Strays us from the Path. [13]
The Lord, of Himself, Causes everything to be done,
And, of Himself, He Yokes each to his Task:
Yea, of Himself, He Establishes and Disestablishes and Watches (all), and, of Himself, He Reveals Himself through the Guru. [14]
O, True is our Master, Unfathomable and Deep,
And the mind is comforted if one Praises Him ever.
Unfathomable and Unperceivable and Priceless is He, our God; it is by the Guru's Grace that he Comes into the Mind. [15]
The Lord alone is Detached: the others are involved in Strife.
But, rare is the one who Knows, by the Guru's Grace,
That the (Lord's) Name Abides in our heart and it is through the Guru's Wisdom that we are United with our God. [16-3-17]

Māru M. 3

Through thirty-six *Yugas*, the world was enveloped by chaos.
The Creator-Lord Himself alone Knows that state,
For, what can any other say when the God alone Knows His Own Worth. [1]

It is when He, the One Supreme, became Manifest that He Created the world,
And lo, all the Play that there is, is a witness unto the Glory of God.
And, of Himself, the Lord Creates distinctions, and, of Himself, He Melts and Moulds (all). *[2]*
It is through the Perfect Guru that one sees
That the world is but the Juggler's Play,
And so one must remain Detached, through the Guru's Word, and be Attuned to the True One. *[3]*
Lo, the instruments of the body emit notes (of various kinds):
But, it is the Player, the Lord Himself, who Plays upon these,
For, through every heart, passes the Melodious Air (of God) that makes the hearts Sing. *[4]*
That what the Creator-Lord Does, indeed comes to pass,
And, through the Guru's Word, one is rid of one's Ego:
Yea, the Lord Blesses one with Glory, by the Guru's Grace, and one Contemplates nothing but the Lord's Name. *[5]* **P. 1062**
There is nothing as Profitable as the Service of the Guru:
So one must Cherish the Name in the Mind, and Praise the (Lord's) Name;
Yea, through the Name one is Blest with the Bliss-giving God and earns the Profit of the Name. *[6]*
Without the Name, one earns immense Woes in the world,
And the more deeds one does, the more Sinful one becomes:
Yea, if one Contemplates not the Name, one attains not Peace, and earns nothing but Pain. *[7]*
The Lord Himself is the Doer and the Cause:
But rare is the one who Knows by the Guru's Grace.
Yea, he, who is God-conscious, breaks his Bonds and lands in the House of Emancipation. *[8]*
He, who becomes calculating, Burns (in the fire of the) world,
And his Doubt is dispelled not, nor his Sin goes:
Yea, the God-conscious being rises above calculations, and, through Truth, Merges in Truth. *[9]*
He alone, whom God Blesses with Truth, Attains unto it,
And (the Truth in him) becomes Manifest, by the Guru's Grace,
And he Praises the True Name, Inebriated with (God's) Love, and he attains Bliss by the Guru's Grace. *[10]*
The Loved Name is his meditation, austerity and self-control.
For, it rids one of all one's Sins:
Yea, through the Lord's Name, one's body and mind are Cooled, and through Poise, one Merges in Poise. *[11]*
If within one is Greed and one is Contaminated by the Soil (of Sin),
One does Sinful deeds and earns Pain,
He deals in Illusion and, uttering Falsehood, he comes to Grief. *[12]*
Rare is the one who Cherishes the Immaculate Name in the Mind,
He, by the Guru's Grace, is rid of his Doubt.
And he walks ever in the Guru's Will and, Cherishing the Name, he attains Bliss. *[13]*
The True Lord, of Himself, Creates all,
And, of Himself, He Destroys and Resurrects:
Yea, he, who is God-conscious, ever Praises his God, and, Meeting with the True One, Attains Bliss. *[14]*
One tries in a myriad ways, but one's desires are overcome not,
And everyone burns in the fire of Lust and Wrath:
Yea, whosoever Serves the True Guru overcomes the mind, and, subduing it, Merges in the Mind. *[15]*
O God, Thou Thyself Created the sense of 'mine' and 'thine',
For, all creatures are Created by Thee: yea, all life is Thine.
Says Nānak: "O mind, Cherish ever the (Lord's) Name, through the Guru's Word". *[16-4-18]*

Māru M. 3

Our Beneficent Lord is Unfathomable and Infinite,
And He covets nothing; yea, Self-dependent is He,
And no one can reach upto Him; and He, of Himself, Unites one with Himself. *[1]*
All that the Lord Wills comes to pass, forsooth:
Yea, without Him, there is no other Beneficent God,
And, whomsoever He Blesses with the Name, he Attains unto Him; yea, it is through the Guru's Word that one is United with Him. *[2]*

Throught the fourteen spheres are Stalls where they Deal in Goc
And lo, one Sees them within oneself, by the Guru's Grace,
And whosoever seeks to Deal in God, he Attains to H m, through the Guru's Word. *[3]*
Serving the True Guru, one attains the Peace of Poise,
And within one's heart, Abides God, the Support of the earth :
He is Devoted ever to God: but the Lord, of Himself, makes him so Devoted. *[4]* **P. 1063**
They, who're Separated from the Guru, writhe in Pain,
Yea, they're wholly in Sorrow, and are Punished night and day,
And their Foreheads are Blackened and they find not (God's) Refuge, and they Suffer ever in Sorrow. *[5]*
Fortunate are they who Serve the True Guru,
For, all-too-spontaneously, they are Attuned to the True One,
And they Practise ever the Truth, and the Guru, through His Grace, Unites them with the True God. *[6]*
He who is Blest by the True One, Attains to Him,
For, within him is Truth, and he is rid of Doubt.
The Lord, of Himself, Blesses with His Truth; yea, he alone Attains unto it whom He Blesses. *[7]*
The Lord Himself is the Creator of all,
And, he alone Knows Him, whom He Makes so to Know:
Yea, He Himself Forgives and Blesses with His Glory: and, of Himself, He Unites us with Himself *[8]*
In I-amness one wastes the Merit of human birth,
And thereafter too, cling to one Desire and Māyā,
And the *Yama* calls one to Account, and Presses he one like the sesame-seed in the Oil-press. *[9]*
It is through Perfect Destiny that one Serves the Guru:
Yea, if God's Grace be upon one, then Him one Serves,
And, the *Yama* comes not near him, and one Attains Bliss in the True Abode. *[10]*
O God, they alone are in Bliss with whom Thou art Pleased,
And they, by great good Fortune, are yoked to the Service of the Guru:
Yea, all Glory is in Thy Hands, and whomsoever Thou Blessest, he alone is Blest. *[11]*
It is through the Guru that one's 'within' is Illumined,
And one Cherishes the Name, the object of one's life:
And lo, with the Jewel of Wisdom, his heart is ever Illuminated, and the Darkness of his Ignorance is dispelled. *[12]*
The Blind, Unwise ones are attached to the Other,
And lo, they, the Unfortunate ones, are Drowned without cause;
And as they quit (the world), they see not the Lord's Abode, and bound-down by the *Yama*, they Suffer and Wail. *[13]*
Without Serving the True Guru, one is Emancipated not;
Ask, if ye may, any man of Wisdom or Contemplation:
Yea, whosoever Serves the True Guru is Blest with Glory at the True Door. *[14]*
He, who Serves the True Guru, him the Lord, of Himself, Unites with Himself,
And he's rid of his Attachments and is Attuned to God's Truth,
And he Deals ever in Truth, and earns Merit through the Name. *[15]*
The Creator-Lord, of Himself, is the Doer and the Cause,
And he alone is Emancipated who Dies (to the self) through the Word.
Says Nānak: "The Name, then, is Enshrined in his Mind, and he Dwells ever on the Name." *[16-5-19]*

Māru M. 3

O God, that what Thou Wantest to Do, that Thou Doest,
But rare is the one who submits to Thy Will.
Yea, he alone attains Bliss who accepts Thy Will. *[1]*
The God-conscious being is pleased with Thy Will,
And he earns Truth and Bliss all-too-spontaneously.
But though myriads try to understand the Will, it is God, who, of Himself, makes one Surrender to His Will. *[2]*
O God, he, who walks in Thy Will, Meets with Thee:
Yea, he who is Pleased with Thy Will, Merges in Thee.
O Glorious is one's Submission to God, but rare is the one who Submits to it. *[3]*

When the Lord so Wills, He Leads us on to the Guru, **P. 1064**
And one Attains unto the Object of one's life, the Name, by the Guru's Grace:
Yea, the Lord, in His Will, Creates the whole creation, and whomsoever He so Blesses, to him seems sweet the Lord's Will. *[4]*
The Blind Egocentric plays clever,
And as he submits not to the Will, he suffers great Sorrow,
And, led by Doubt, he comes and goes, and mounts not to the (God's) Mansion, yea, the (True) Home[1]. *[5]*

The True Guru Blesses us with Glory and Unites us with God:
Yea, the Lord Himself Wills and one Serves the Guru,
For, through the Guru's Service, one Attains unto the Name, and through the Name, one Attains Bliss. *[6]*
Everything comes out of the 'Name[2]' everything is dissolved through the Name,
And it is by the Guru's Grace that one's body and mind are Pleased with the Name,
Yea, when the tongue utters the Name, it is imbued' with its flavour, and one is lost in the Essence of the Name. *[7]*

Rare is the one who finds within his (body's) mansion the Mansion (of God),
And through the Guru's Word is Attuned to the Lord's Truth:
Yea, whomsoever the Lord Blesses with Truth, he Attains to it, and he's Merged in Truth. *[8]*
Forsaking the Lord's Name, one's body and mind are gripped by Pain,
And one is afflicted with the Maladies of Māyā and Desire:
Yea, without the Name, one's body and mind are leprous, and one falls into Hell. *[9]*
They, who're Imbued with the Name, Immaculate is their body:
Lo, Pure is their Swan-soul and they're ever in Bliss, for, they Love (God):
Yea, Praising the (Lord's) Name, they attain Gladness and bide in their Self. *[10]*

Everyone trades and deals in this and that,
But without the Name, one earns nothing but loss,
And as one comes naked, so one goes naked, and suffers Sorrow without the Name. *[11]*
He whom the Lord Blesses he is Blest with the Name,
And he Cherishes God through the Guru's Word:
Yea, the Name comes to Abide in the heart, by the Guru's Grace, and one Dwells on naught but the Lord's Name. *[12]*

Everyone that is created craves for the Name:
But he alone Attains to it who had toiled for it since the ages yore[3].
Yea, Fortunate are they who Attain unto the Name, (but) they attain unto it, through the Guru's Word. *[13]*

Infinite and Boundless is the fortress of the body.
And Abiding in it, the Lord Gives Thought (to Himself),
And Adjudges Truly: and one Deals (only) in Truth and Moveless becomes one's state. *[14]*
Within one are beauteous and glorious seats[4],
But rare is the one who sits therein and finds Peace, by the Guru's Grace;
Yea, if one keeps their companionship and Praises the True One, then the Lord of Truth is Enshrined within. *[15]*

Such is the Wondrous Play of my Creator-Lord,
That He has put within the body everything that one seeks.
Says Nānak: "Those Imbued with the Lord's Love, Deal in His Name, and Attain unto the Name, by the Guru's Grace. *[16-6-20]*

Māru M. 3

If one Reflects on the Word, one's body sparkles like gold,
For, within us Abides God, who has no end and no bounds.
So, Serve ye the God ever, through the True Word; for, through the Word is the God Met with. *[1]*

---

1. *i.e.* the Self.
2. *i.e.* God, God's Will.
3. ਧੁਰਿ ਪੂਰਬਿ ਕਮਾਣੀ (धुरि पूरबि कमाई) : who have practised (ਕਮਾਣੀ) it in the past (ਪੂਰਬਿ, ਪੂਰਬ) as writ by God, our Beginning (ਧੁਰਿ).
4. Like heart, mind etc.

I am a Sacrifice unto those who Cherish my God :
They Meet their Guru-God through the Guru's Word,
And with the Dust of their Feet I anoint my Forehead and Countenance; and, associating with the Saints, I Sing the (Lord's) Praise. [2] **P. 1065**

I'd Sing the Lord's Praise if I'm Pleasing to the Lord,
And, then, within me Abides the Name through the beauteous Word,
And I Hear the Guru's Word echoing through the four corners of the earth, and I Merge in the True Name. [3]

He alone is True who searches his within,
And, through the Guru's Word, Sees the God with his Eyes :
Yea, he applies the Collyrium of the Guru's Wisdom through the Guru's Word; and the Beneficent God, in His Mercy, Unites him with Himself. [4]

It is by great, good Fortune that I've been Blest with the human body,
And through this human birth, I've Attuned my Mind to the Word :
Yea, without the Word, all is Darkness, but rare is the one who Knows, by the Guru's Grace. [5]
O, why have the Egocentrics come into the human form to waste away its Merit,
For, they Love not God, being attached to the Other,
And once they lose this opportune time, it comes not again to them, and slips the ground under their feet and they Grieve. [6]

Pure becomes the body through the Guru's Word,
For, within the body, then becomes Manifest the True God of Unfathomable Virtue.
He Sees the True One all over and, Hearing of Him, Enshrines Him in the Mind. [7]
The egotistic calculations are overcome, through the Guru's Word,
So, keep thou thy Loved God in thy heart,
And Praise Him through the Guru's Word, and be in Bliss, Meeting with the True One. [8]
He alone minds God whom God so Blesses,
And through the Guru's Word, He comes to Abide in the mind :
Yea, the Lord of Himself, Sees, of Himself Knows and Himself He Merges in Himself. [9]
He alone Knows (the Mystery) who puts the Thing[1] in the Mind :
Yea, it is through the Guru's Word that one Knows oneself.
And he, who Knows himself, he alone is Immaculate, and recites he ever the Word. [10]
O, Pure and Sanctified is this body,
And it is through the Guru's Word that one minds (God), the Treasure of Virtue:
And one Sings the Lord's Praise, and Uttering His Praise, Merges in the Praise-worthy Being. [11]
But, this body becomes the source of Māyā,
If it is led by Doubt, and is strayed by the sense of the Other,
And one minds not God and comes to Grief. [12]
He who Cherishes the True Guru is Approved (by God),
His Swan-soul is Immaculate, and rings True at the True Door :
Yea, he, who Serves and Cherishes God in the Mind, looks Beauteous, Singing the Lord's Praise. [13]

Without Destiny, one can Serve not the Guru,
And the Egocentrics are led astray and die Wailing :
Yea, they, on whom is His Grace, them the Lord Meets of Himself. [14]
In the body's Fortress are the eternal well-knit 'stalls' (of God),
And the God-conscious being buys his Wares therefrom and Cherishes the 'Thing',
And Contemplates the Lord's Name, and attains unto the Sublime State (of Bliss). [15]
The Blissful Lord is True and His Truth is self-born :
Yea, it is through the Word of the Perfect Guru that He is Revealed.
Nānak : Praise thou the True Name, but it is through Perfect Destiny that one Attains unto it. [16-7-21]

Māru M. 3

It is through the Formless Lord that all forms came into being,
And it is (also) through His Will that Māyā and Infatuation were born :
Yea, all this is the Wondrous Play of the Creator-Lord; so Hearing of Him, Cherish Him thou in the mind. [1] **P. 1066**

1. *i. e.* the Name.

Yea, it is the Lord (they say), who Mating with Māyā, the Mother, gave birth to the three Modes,
And uttered the four Vedas to Brahmā.
And Created He the years, montns, days—lunar and solar—and Created consciousness (of these) in the world. [2]
(But), When one Serves the Guru, all that one does, is Holy,
And one Cherishes the Lord's Name in the heart.
For, the Word Pervades the whole world, and through this Word, one Attains the Name. [3]
One reads the Vedas, but ever harbours Strife in the mind,
And minds not the Name: so one is bound down by the Angel of Death,
And, led by the sense of the Other, one comes to Sorrow, and, working within the bounds of the three Modes, one is led astray by Doubt. [4]
The God-conscious being is Attuned to the One alone.
And the desires born of the the three Modes, he silences within the mind:
Yea, through the True Word, one is ever Emancipated, and one is rid of Māyā and Infatuation. [5]
They, who were Imbued (with God) from the Beginning, they are Imbued with Him even now,
And they are Inebriated with Equipoise, by the Guru's Grace:
Yea, Serving the True Guru they Attain unto God, and Himself, the Lord Unites them with Himself. [6]
Lured by Māyā, one is thrown in Doubt and so finds not (God),
And led by the sense of the Other, one comes to Sorrow:
Yea, the red colour (of the safflower) takes no time to wear off. [7]
This mind one must dye in Love-in-Fear (of God),
For, Imbued thiswise one Merges in the True One.
It is through Perfect Destiny that one is dyed in this 'colour,' when Blest with the Guru's Wisdom. [8]
The Egocentric prides immensely on himself,
And so he Attains not Honour at the (Lord's) Court.
He's attached to the Other, and so wastes his life and, Knowing not, he comes to Grief. [9]
My God has hid Himself in our 'within,'
And 'tis through the Guru's Grace, that God is Revealed:
Yea, True is the Lord, True is His Trade, and he, who Deals in Him, Attains unto His Priceless Name. [10]
This body's whole worth no one has found:
Yea, this is the Wondrous Creation of my All-powerful God.
And he, who's God-conscious, searches his body, and with Him he Meets, by God's Grace. [11]
It is within the body that one gains or loses,
So the God-conscious being searches (within) the Self-dependent (Being),
And Dealing in Him, he earns Gladness; and the God Unites him with Himself, all-too-spontaneously. [12]
True is the (Lord's) Mansion: True are (His) Treasures.
Yea, it is the Lord Himself who, of Himself, Giveth His Bounties.
And the God-conscious being Praises the Bliss-giving God, and the God 'Meets' with his Mind finding —it worth-worthy. [13]
The 'Thing' is within the body, but we know not,
But, it is the God Himself who Blesses us with the Glory (of the Name), through the Guru:
Yea, He to whom belongs the 'Store-house' alone Knows the 'Thing', He deals in, and Giving away to the God-conscious beings, He Regrets not. [14]
The Lord Pervades all beings all over;
But 'tis by the Guru's Grace that one Attains unto Him:
Yea, of Himself, the Lord Unites one with Himself: and through the Word, one Merges in Equipoise, [15]
The True Lord, of Himself, Meets us through the Word,
And through the Word one is rid of one's Doubt,
And one is Blest with the Glory of the Name, and one Attains Bliss. [16-8-22]

Māru M. 3

Unfathomable, Unperceivable, Self-dependent is God: **P. 1067**
Yea, our Beneficent Lord is Infinite and Boundless.
And no one can reach upto Him, but, He is Met with through the Guru's Word. [1]
O God, he alone Serves Thee with whom Thou art Pleased,
And through the Guru's Word Merges he in Thy Truth,
And he utters ever Thy Praise, and his tongue loves the Taste of God. [2]

They, who Die (to the self) through the Word, their 'Death' becomes holy,
And they Enshrine the Virtues of the Lord in their heart.
And clinging to the Lord's Feet, their life is Fulfilled, and they are rid of the sense of the Other. *[3]*
The Lord, of Himself, Unites us with Himself,
And, one rids oneself of Ego through the Guru's Word,
And one is Imbued ever with God's Devotion and earns Profit in this world. *[4]*
O God, which of Thy Merits shall I utter, for, I can say not Thy whole Praise:
Yea, Infinite and Boundless art Thou, and I can evaluate Thee not.
But when Thou, my Bliss-giving God, art Merciful, I See Thee, O Meritorious One, Merged in Thy Virtues. *[5]*
This world is enveloped by the sense of Attachment,
And the Unwise Egocentric gropes in utter Darkness,
And out-running after Strife one wastes one's life and suffers Sorrow without the Lord's Name. *[6]*
If God's Grace be upon one, one attains unto the True Guru.
And through the Word, one is purged of the Soil of Ego,
And the Mind becomes Stainless, Illumined by the Jewel of Wisdom, and lo, the Darkness of Ignorance is dispelled. *[7]*

O God, myriads are Thy Names: I can evaluate Thee not,
I can only but Cherish Thy True Name in my heart.
O Lord, who can know Thy whole Worth: yea, Thou art Absorbed in Thy Own Bliss. *[8]*
Thy Name is Priceless, Unfathomable and Infinite,
So who can weigh Thy Weight, and in what kind of scales?
Yea, Thou Thyself canst Weigh Thyself, and makest me know Thy Measure, through the Guru's Word. *[9]*
The Servant Serveth Thee and Prayeth unto Thee:
Yea, Thou, of Thyself, Unitest me with Thyself and thus makest me sit close to Thee.
O God, Thou art the Bliss-giving Lord of all, and it is through Perfect Destiny that one Contemplateth Thee. *[10]*

If one Practises the Truth, this indeed is chastity and self-control:
Yea, if one Sings the Lord's Praise this mind becomes Immaculate;
And one sucks Nectar out of the Māyā's[1] Poison: for, such is the Pleasure of my God. *[11]*
He alone Realises Him whom God so Blesses,
And He Sings the Lord's Praise, and his Within is Awake,
And cease his sense of 'I-amness' and 'mine-ness,' and he Merges in Truth, all-too-spontaneously. *[12]*
Without (True) Destiny, myriads Wander about aimlessly.
And they are born to die again and over again, and ceases not their Round,
And loving the (Māyā's) Poison, they gather Poison, and enter not into God's Peace. *[13]*
Myriads are the garbs one wears:
But without the Word one is rid not of Ego:
Yea, if one accepts Death-in-life, one Merges in the True Name. *[14]*
The Craving and Ignorance one must burn within this body:
Yea, his (Fire) alone is quenched, who practises the Guru's Word,
And, he overcomes his Wrath and Ego, and his body and mind are Cooled and he Merges (in God). *[15]*
O, True is our Master, True is the Glory He Gives, **P. 1068**
But rare is the one who attains to it.
Says Nānak: "It is through the Name that one Merges in the Name, yea, our Infinite God." *[16-1-23]*

Māru M. 3

O God, be Merciful and Unite Thy Devotees with Thyself,
For, Thy Devotees Sing Thy Praises, ever Attuned to Thee.
O Creater-Lord, it is in Thy Refuge that one is Saved: it is Thyself that Thou Unitest us with Thyself. *[1]*
It is through the Perfect Word that Devotion comes right,
And within one's Mind is Perfect Bliss,
And one's Mind and body are Imbued with True Devotion, and one truly Cherishes the True One. *[2]*
In (the fire of) Ego burns ever the body,
But when the Lord is Merciful, one Meets with the Perfect Guru;
And through the Word is obliterated one's Ignorance, and one finds Bliss through the True Guru. *[3]*

1. *Lit.* This.

The Blind Egocentric commits Dark deeds,
And is in a woeful state and wanders through a myriad wombs,
And the *Yama's* Noose is sundered never (for him), and he suffers immense Sorrow in the end. *[4]*
It is through the Word that cease one's comings and goings,
For, thiswise, one Cherishes the True Name in the heart,
And, through the Guru's Word, one Dies (to one's self), and Subdues the mind and silences its Ego. *[5]*
In coming-and-going, the world[1] is wasted away.
Yea, without the True Guru, nothing stays eternally.
But when, through the Word, one's Within is Illumined, one abides in Bliss, and one's Light Merges in the All-Light. *[6]*
The five Demons (within) ever think of Evil;
This is how one gets involved in the mazes of Māyā and is Attached :
Yea, it is only when one Serves the True Guru that one is Emancipated, and one overcomes the five Demons. *[7]*
Without the Guru, everyone is enveloped by the chaos of Desire,
And one is Drowned (in the Sea of Matter) over and over again:
Yea, if one Meets with the True Guru, one Cherishes God's Truth, and one's Mind Loves the True Name. *[8]*
True is the Lord's Door, True is His Court,[2]
And the True ones Serve (their God) through the Loved Word,
And through True Melodies Sing the True Praise of the Lord, and Thus Merge in the True One. *[9]*
Rare's the one who finds his Home within his home.[3]
Yea, through the Guru's Word, he finds it all-too-spontaneously:
And there, he's afflicted not by the Sorrows of Separation, and he Merges in the Peace of Poise all-too-spontaneously. *[10]*
It is the accursed ones who are lured by the sense of the Other:
Yea, they wander out and afar, Thirsting for more and more,
And associating with Evil, they ever suffer Sorrow, and earn nothing but Pain. *[11]*
Without the True Guru, one (truly) Associates not (with God),
And, without the Word, one is Ferried not Across:
If one Utters ever the Lord's Praise all-too-spontaneously, one's Soul Merges in the Oversoul. *[12]*
On the tree of the body sits the Bird (of the mind).
And (if) it bides in the Guru's Word, it In-sucks its Peace in the Home of the Self. *[13]*
One must Discipline[4] the body and Reflect on the Word,
And dispel one's Doubt and be purged of the potion of Desire,
And, then, the Bliss-giving God is Merciful and Unites one with Himself. *[14]*
The God is all-too-near: yea, think Him not afar,
And See Him, the Presence, in front of thee, through the Guru's Word.
And then thy 'lotus' flowers and the Ray of (God's) Light Illumines thy Within, and God becomes Manifest to thee. *[15]* **P. 1069**
The True Lord is Himself the Creator-God,
Yea, there is not another, and He alone Destroys and Gives thee Life.
Says Nānak: "Through the Lord's Name is one Blest with Glory: and it is when one is rid of one's self that one is in Bliss." *[16-2-24]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhas : M. 4

The True Lord Himself Embellishes (the God-conscious being),
And him pleases not any task other than God's.
Within him Abides the True Lord and he Merges in Him, all-too-spontaneously. *[1]*

---

1. ਪਰਜ (परज) : (Sans. प्रजा), the people : hence the world.
2. ਦਰਵਾਰਾ=ਦਰਬਾਰ (दरबारा) : court.
3. *i. e.* body.
4. Also, search.
5. ਬੀਜੀ (बीजी) : second, another.

Within the minds of all Abides the True Lord,
But, it is through the Guru's Grace that one Merges (in God) all-too-spontaneously,
And he is ever in Bliss, Dwelling on the Guru, his Mind Attuned to the Guru's Feet. [2]
All Wisdom and all Worship are contained in Meeting with the True Guru;
So one must Serve the True Guru and not another;
For, He Blesses us with the Jewel of the Name, and His Service is ever pleasing to one. [3]

He, who is attached to the Other and not to the True Guru,
He comes and goes and he, the Unfortunate one, dies of his ceaseless Wanderings,
But, even he is Emancipated if he abides in God's Refuge, by the Guru's Grace. [4]

The God-conscious being loves truly (his God),
So I seek the Lord's Invaluable Name from the True Guru.
O God, be Merciful and keep me in the Guru's Refuge. [5]

Through the True Guru drips the (Lord's) Nectar (into one's Mind),
And lo, (the Lord) becomes Manifest in the Tenth Door.
There Rings the Unstruck Melody of the Word, and one Merges in Equipoise, all-too-spontaneously. [6]

They, in whose Lot it was so Writ by God,
They Utter the Guru's Name ever, night and day:
Yea, without the True Guru, no one is Fulfilled : so my Mind clings to the Guru's Feet. [7]
He, on whom is God's Grace, him He Blesses,
And he Attains unto his life-object—the Name:
Yea, when God is Merciful, He Blesses Nanak with His Name and he Merges in the Name. [8]

When the Jewel of the Name becomes Manifest in the Mind, which is our life-object,
It is all-too-spontaneous: and one Attains to it:
Yea, this Glory one receives from the Guru: O, I am a Sacrifice unto the True Guru. [9]
When the sun (of Wisdom) rises, the Darkness of the night (of Ignorance) is dispelled:
Yea, it is through the Jewel of the Guru's Infinite Wisdom that we are rid of our Ignorance.
For, the True Guru is the most Glorious Jewel of Wisdom: (but) it is through the Lord's Grace that one is Blest with Bliss. [10]

When through the Guru one is Blest with the Name, one is Acclaimed all over :
Yea, one rings True and Stainless through the four ages and among all men.
And, Imbued with the Name, one earns Gladness and so one is ever Attuned to the Name. [11]
It is through the Guru that one Receives the Name,
And one sleeps in Poise and wakes too in Poise,
And one is Merged in the Name, yea, in God, and ever Contemplates one the Lord's Name. [12]

In the mouth of the Devotee is the (Guru's) Word,
And he, by the Guru's Grace, utters the Lord's Name,
And his Mind blossoms forth, Uttering of God, and his Mind is Attuned to the Lord's Feet. [13]

O God, we are Ignorant and Unwise; we Know not Wisdom; **P. 1070**
And, it is through the True Guru that our Mind Knows.
O Lord, be Compassionate and Merciful and Yoke me to the Service of the Guru. [14]

They, who Know the True Guru, Know the God to be One alone,
And See Him, the Blissful Lord, to Pervade all, all over,
And they Know their Self and Attain unto Supreme Bliss, and their conscious mind is absorbed in the Service (of God). [15]

They, who are Blest with Glory by God,[1]
In their Mind abides the True Guru, they being Attuned to Him,
And with them Meets the Beneficent Lord of all life, and they, O Nānak, Merge in the very Being (of God). [16-1]

Māru. M 4

Infinite, Unperceivable, Never-dying is our God :
Yea, He, who Abides in the heart, Pervades all, all over,
And there is no other Beneficent God: so Worship ye Him alone. [1]

---

1. ਆਦਿ (आदि) : *lit.* since the beginning.

He, whom the Lord, our Saviour, Saves,
Him no one can[1] destroy.
So Serve ye such a God, O Saints, whose Word is Sublime and Ever-true. *[2]*

Where it seems that there's all void and naught fills it,
There too Pervades our Creator-Lord, the God.
He Makes the dry wood blossom forth: so Dwell ye on Him, the Lord of Wonder.[2] *[3]*

He who Knows the inmost state of His creation,
Unto Him, the God, I'm ever a Sacrifice.
O man, Pray thou to Him who Blesses thee wholly with Bliss. *[4]*

He, who knows not thy inmost state,
Say not a word unto him, O Unwise one:
Yea, struggle not with a fool and Contemplate thy God who Ushers thee into the State of *Nirvān.* *[5]*

And care not, for, thy care thy God takes,
And thy God Gives to all creatures over land and sea,
And He Blesses thee with His Bounties, unasked,[3] yea, He Sustains even the worms locked in stones.[4] *[6]*

And rest not thy hope on friends, sons, brothers,
Nor on any king, nor any other business nor deal,
For, without the Lord's Name, nothing is of avail to thee: so Dwell thou on the Lord of the whole earth. *[7]*

Yea, Contemplate ever the Lord's Name,
That all thy Hopes and Desires are fulfilled,
And Dwell thou on the Name of One who Ferries thee Across, and the Night (of thy life) passes in Peace and Poise. *[8]*

They who Serve God, Attain Bliss,
And they Merge in the Lord's Name, all-too-spontaneously;
And He Keeps the Honour of the one who seeks His Refuge: ask if thou may the Vedas and the Purānas. *[9]*

Yea, he alone is Dedicated to God's Service whom the Lord Blesses,
And his Doubt and Fears are dispelled though the Guru's Word,
And he lives Detached in the midst of the household, as the 'lotus' lives (detached) in water. *[10]*

If one is lured by Ego, one's Service is Approved not:
He's born only to die and to be reborn to be wasted away:
Yea, that alone is Perfect Austerity and Service which is Pleasing to my God. *[11]*

Which of Thy Merits shall I Praise, O God! **P. 1071**
Thou art the Inner-knower of all hearts:
Yea, I ask for all the Bounties from Thee, O Creator-Lord, and Utter ever Thy Name. *[12]*

Some pride on their power of speech;
Others that they have riches to lean[5] upon.
Bnt I have no other Support but God's: O Creator-Lord, Save me, Thy meek Slave. *[13]*

The powerless who lean on Thy Power, with them Thou art Pleased.
While there are others who strive in vain and their comings and goings cease not.
O Master, they, on whose side art Thou, their Purpose in life Thou crownest with success. *[14]*

They, who ever Contemplate Thy Name, O God,
They, by the Guru's Grace, Attain unto the Sublime State of Bliss:
Yea, they Serve their God and attain Gladness; and they, who Serve not God, regret in the end. *[15*

O Master of the universe, Thou Pervadest all:
But, he alone Contemplates Thee, on whose Forehead is Thy Hand,
And surrendering to Thy Refuge, he Realises Thee, O God, Nānak is a Slave of Thy Slaves. *[16-2]*

---

1. ਸਾਕਸਿ, ਸਕਦਾ (साकसि) : can.
2. ਚੋਜਵਿਡਾਣੀ (चोजविडानी) : whose play (ਚੋਜ) is wondrous (ਵਿਡਾਣੀ).
3. ਅਚਿੰਤ (अंचित) : that what is not thought of or cared for.
4. ਪਖਾਣੀ (पखाणी) : (Sans. पाषाण) : a stone.
5. ਦੀਬਾਨਿ (दीवान) : the court; *i. e.*, the lawful support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās M. 5

He, who has Created His Power and Upheld with that Power the earth,
And who Upholds the sky on the Feet of His Will,
And who Created fire, locked in the wood; He, our God, Protects us ever. *[1]*
He, who Provides Sustenance to all His Creatures,
He is the only Creator and the Cause; He Himself[1] (alone) is our All-powerful God. :
Yea, He, who Creates and Destroys in an instant, He alone Saves thee ever. *[2]*
He, who Provided thee Sustenance in the mother's womb,
And Abiding ever with thee, takes Care of thee,
Dwell ever thou on Him, thy only Love, whose Glory is Great. *[3]*
He may reduce the kings and the chiefs to the state of worms,
And Bless the poor to become heroes and kings :
Yea, He is the Destroyer of Ego and the Support[2] of all : O, no one can evaluate the Merit of my God. *[4]*
He alone is Rich : he alone is Honourable,
In whose Mind Dwells our Lord, the God :
He alone is our Mother, Father, Son, Kinsman and Brother, who has Created the universe. *[5]*
I've now sought the Lord's Refuge and I fear naught,
And lo, I'd Swim Across forsooth, associating with the Saints :
Yea, he who Contemplates God through word, deed and thought, he comes not to Sorrow[3]. *[6]*
He, whose body and mind are Permeated by God,
He is cast not into the womb, nor goes the Round,
And his Woes are Dispelled and Gladness abides in his Mind, when he is wholly saturated with God. *[7]*
He, our Master, alone is our Friend,
Yea, He, the Inner-knower, who Pervades all space and inter-space.
So Contemplate thou Him, thy Perfect God of gods, who rids thee of thy Care and all Calculations. *[8]*
P. 1072
He, who Cherishes the Lord's Name, has the powers of a myriad arms :
Yea, he, who has with him the Riches of the Lord's Praise,
Him the Lord, in His Mercy, Blesses with the Sword of Wisdom, and he Slays the Demons (within) with a flourish. *[9]*
Yea, Contemplate ever the Name of the Lord, the God,
That you Win (the life's game) and come to abide back in your Home,
And you fall not into the hell of a myriad wombs, and Utter the Lord's Praise with utter Devotion. *[10]*
The Lord Saves the universe and all its parts;
Yea, He, who is Sublime and Unfathomable and Infinite and Boundless :
And on whomsoever is His Mercy, he alone Contemplates Him. *[11]*
The Lord Snaps our Bonds and Unites us with Himself,
And, in His Mercy, Makes us He His Slaves,
And within us Rings the Unstruck Melody of Poise : yea, this is the True Task one does. *[12]*
O God, in my Mind is Thy Belief :
And I'm rid of my Ego and the sense of 'mineness',
And Thou Ownest me, and the world rings with my Glory. *[13]*
O Victory be to the Lord : Contemplate ye Him, O men !
Yea, be a Sacrifice unto Him, your All-powerful God,
For, there's not another without Him, and the One Lord Pervades the whole world. *[14]*
True, True, Ever-true is He, our God.
And, by the Guru's Grace, my Mind is ever Imbued with Him.
O God, Thy Servants live only if they Dwell on Thee, and they Merge in Thy Being, O Supreme One ! *[15]*

---

1. ਆਪਾਹੇ=ਆਪ ਹੀ (आपाहे=आप ही) : himself.
2. ਸਧਾਰਣ=(सधारण) ਸਾ-ਅਧਾਰਣ : the support.
3. ਸਜਾਈ=(सजाई) ਸਜਾ : *lit.* punishment.

The Lord is the Beloved of His Devotees:
Yea, our Master is the Emancipator of all,
And whosoever Contemplates Him, all his Wishes are fulfilled, (for), God Saves the Honour (of His Devotees). *[16-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

The Soul, whose freedom is like a Yogi's, clings to 'his' woman, (the body),
And so is involved, indulging in the taste of the flesh:
Through a strange coincidence of deeds, they've joined together, and lo, they revel with abandon. *[1]*
That what (the Soul), the Groom, does, to it the (body's) Bride submits,
And lo, the Groom Embellishes the Bride and keeps it attached to itself,
And, together, they pass their days and nights, the Groom ever caressing the Bride. *[2]*
What the Bride asks for, the Groom strives hard to fulfil.
And whatever he finds, he presents it to his love.
But, unto one thing he can Attain not: and so the Bride ever Hungers and Thirsts. *[3]*
The Bride to him prays with joined palms:
"O Lord, go not to the Yonder Land and bide ever with me,
And do such work here within thy home that may rid me of my Hunger and Thirst." *[4]*
Through the ages, the Bride does a myriad pious deeds;
But, without the Lord's Flavour, she knows no Peace.
Yea, associating with the Saints, the Lord is Merciful, and the Bride and Groom Enjoy Bliss. *[5]*
The Bride is Blind, the Groom Clever and Wise,
And, of the five elements is (the Bride) created: **P. 1073**
But, the Thing the Bride comes here for, that she Receives only from the True Guru. *[6]*
Says the Bride: "O Love, bide ever with me,
O blissful lord, my darling dear, O youthful Gopāl!
For, without thee, I am of no account: so pledge thy word that thou wilt leave me not." *[7]*
Says the Groom: "I have to submit to my God's Will,
And my Master is Great, and He is Dependent on no one,
And I'll bide with thee so long as the Lord Wills, and when He Calls me back, I'll have to leave." *[8]*
Though the Groom utters the words of Truth to the Bride,
The Bride understands not, being of Unstable disposition,
And she asks for his (eternal) company, again and over again, but he laughs it away. *[9]*
When such is the Lord's Will, He Calls back the Groom,
And he consults not with the Bride, nor asks her opinion,
And lo, he marches off, leaving the Dust widowed behind: say, O Nānak, was it love or illusion[1] ? *[10]*
Hark, O my avaricious mind, hearken to me,
And Serve thy True Guru ever[2], night and day,
For, without the True Guru, the worshipper of Māyā is Wasted away, being caught in the ***Yama's*** Noose. *[11]*
The Egocentric comes and goes ceaselessly,
And suffers he Sorrow again and over again,
And as many are the Hells, their Pain he suffers, while the God-conscious being is affected not a bit. *[12]*
Yea, he alone turns Godwards whom God Loves:
Pray, who can diminish his Glory whom the Lord Himself Robes?
For, he is ever in Bliss, being Blest by God Himself with the Robe of Honour. *[13]*
O, I am a Sacrifice unto the Perfect and True Guru,
Who offers me His Refuge and keeps His Word (to Redeem me),
And now I've found such Bliss-giving God, that He Leaves me not. *[14]*
The Lord is the Treasure of Virtue: I can evaluate Him not:
And, lo, He Pervades all hearts, all over.
Nānak ever seeks the Refuge of Him, who Destroys the Sorrows of the poor: O God, I've become the Dust for Thy Servants to tread upon. *[15-1-2]*

---

1. ਮਿਥਨ ਮੋਹਾਸਾ (मिथन मोहासा) : ਮਿਥਨ (ਮਿਥਿਆ, illusory) is ਮੋਹਾਸਾ (ਮੋਹਾਸਾ, ਮੋਹ, attachment).
2. ਸਦੇਰੇ (सदेरे)=ਸਦਾ : ever.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

The Blissful Lord is ever in Bliss,
And He Fills all and Adjudges all as are their deeds:
Yea, He, the True Master, is the King of kings: nay, there is not another without Him. *[1]*
He is infinitely Compassionate and ever in Joy,
And His Light is Manifest, for He Gives Light to all.
He Creates forms and Enjoys their sight, and Himself He Worships Himself. *[2]*
He Creates Nature, and then, Himself Gives it thought:
Yea, He, the True One it is, who Creates all the Expanse:
And He Makes His creatures play, night and day : Himself is He Pleased with their utterance. *[3]*
True is His Throne: True His Kingdom,
Yea, True is His Treasure: True is He, the Treasurer:
And He Himself Upholds His Truth and Functions only on the Plane of Truth. *[4]*
True is the Justice of our True Lord! **P. 1074**
O God, True, ever-True is Thy Abode:
Yea, True is Thy Power, True Thy Word, and the Bliss Thou Givest, is also Eternally True. *[5]*
Thou alone art the Sublime King, O God.
Yea, through Thy Command, O True One, all our tasks are fulfilled,
And Thou Knowest inside out of us, and of Thyself Thou art Pleased with Thyself. *[6]*
Thou art the Great Reveller, and the one who Indulgest in life's pleasures,
And Thou art Detached too, the Yogi, the Lord of *Nirvān*,
And all Bliss and Poise and Gladness is in Thy Home, and Thy Eye sheds the Nectar (of Grace)s *[7]*
Thou alone Blessest with Thy Bounties, O God,
And Givest all to Thy men, yea, to all Thy creatures:
And while they are satiated, Thy Treasures remain Inexhaustible and Brimful as ever. *[8]*
O Lord, the seekers, the adepts, the dwellers of forests, all seek but Thee:
Yea, seek Thee men of continence and chastity, and they who abide in Joy.
O God, Thou art the only Giver while everyone else is the seeker: O Lord, Bless Thou Thy whole creation with Thy Bounties. *[9]*
Myriads are they who Worship and Adore Thee Lovingly.
Thou Createst and Destroyest in a moment:
Yea, Infinite art Thou and Invaluable, O Master, and it is by submitting to thy Will that we become Thy Devotees. *[10]*
He alone Knows Thee whom Thou Blessest with Thy Vision,
And he ever Enjoys Thy Love, through the Guru's Word.
O God, he alone is Clever and Wise with whom Thy Mind is Pleased. *[11]*
He, who minds Thee becomes Care-free:
Yea, he, who Cherishes Thee, is the True King:
And he, who Loves Thee, is rid of his fears, and he needs no other effort (to Please Thee). *[12]*
His Craving is stilled: his 'within' is cooled,
And, through the Perfect Guru, his torn Love is re-sewn[1],
And his Consciousness is awake to the Word, and he feeds himself upon the Lord's Nectar with abandon.[2] *[13]*
He Dies not: yea, he Lives ever,
And becomes Immortal and Deathless he,
And he is rid of his Doubt, and now he neither comes nor goes. *[14]*
Perfect is the Word of the Perfect Guru,
And he, who clings to the Perfect One, Merges in Him,
And with each day his Love increases: and wherever it is weighed, it weighs its full weight. *[15]*
Yea, he rings True, like pure gold,[3]
And as the Guru-Jeweller Tests him, he finds him of beauteous[4] Colour
And Testing him so, he is Accepted into the Lord's Treasury, and he is cast not into the Fire again. *[16]*

---

1. *i.e.* his Separation is ended.
2. ਝੋਲਿ ਝੋਲਿ (झोलि झोलि) : *lit.* shaking it up thoroughly.
3. ਬਾਰਹਾ ਕੰਚਨੁ (बारह कंचनु) : gold (ਕੰਚਨ) that is pure in its twelve (māshās). i.e. absolutely pure.
4. ਵੰਨੀਸ (वंनीसः) : ਵੰਨ : (Sans. वर्ण), colour

O Loved Master, Nectar-sweet in Thy Name,
And Nānak, Thy Servant, is a Sacrifice unto Thee.
Yea, associating with the Saints, he has attained immense Bliss, and, Seeing the Lord's Vision, his Mind is Imbued with it. [17.1-3]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5 : Solhās

The Guru is the Support, the Mainstay of the earth,
The Guru is ever Beneficent and ever-forgiving:
Yea, the Guru is the Shāstra, the Smiriti, the six kinds of works, the Holy place of Pilgrimage. [1]
Contemplating the Guru, one is rid of all one's Sins,
Yea, Contemplating the Guru, the *Yama* can trap one not. **P. 1075**
Contemplating the Guru, the mind becomes Stainless, and the Guru rids us of our Ego. [2]
He, who Serves the Guru, falls not into Hell :
Yea, the Servant of the Guru Contemplates the Transcendent Lord,
And he associates ever with the Saints, and Blesses us with the Life of the Soul. [3]
At the Guru's Door one hears the Lord's Praise:
Yea, Meeting with the True Guru, one utters the Lord's Praise with the tongue,
And one is rid of one's Woes and Afflictions, and the Lord Blesses one with Glory in His Court. [4]
The Guru makes us See the Unfathomable, Unperceivable Lord,
And to the Strayed one, he shows the God's Path:
Yea, the Guru's Servant is ever Dedicated to God's Devotion, and he is Instructed in the Perfect Wisdom of God. [5]
The Guru shows God to be everywhere:
Yea, He, the Master of the earth, who Fills the earth as well as the sea,
And before whom the high and the low are alike; and the Mind is Attuned to God in a state of Equipoise. [6]
Meeting with the Guru, all one's Craving is stilled:
Yea, Meeting with the Guru, Māyā eyes one not,
And one is Blest with Truth and Contentment, and one Attains unto, and in-drinks, the Nectar-Name. [7]
The Guru's Word Pervades everything, all over.
(The Guru) himself Hears (its subtle Melody) and then Utters it he.
Yea, whosoever Dwells upon it, is Emancipated and attains a Moveless State. [8]
The True Guru's Glory only the True Guru himself knows,
And whatever He does, does in His Will.
O Guru, Thy Servants seek the Dust of the Saint's Feet, and Nānak is ever a Sacrifice unto Thee. [9-1-4]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

The Immaculate, Primal Lord, the Formless He,
Yea, the Detached One, Pervades all.
But, He has no caste or colour, and the whole creation springs from His Will. [1]
There are eighty-four lakhs of species,
But the man is Blessed with Glory above them all,
And whosoever misses the opportunity in this birth, he suffers the Woes of coming and going. [2]
He, who is himself created, O, how can one praise him?
It is through the Guru that one is Blest with the Bounty of the Name.
Yea, he alone Knows whom God Blesses, and he, whom He Strays, he Strays. [3]
The Township (of the body) breeds both pleasure and pain,
And he alone is Saved who seeks the Guru's Refuge:
Yea, he, who remains Detached, above the three Modes, he, the God-conscious being, is Blest with Glory. [4]

---

1. ਅਪਮਾਨਾ=(अपमाना) ਅਭਿਮਾਨ, : ego.

One does a myriad deeds,
But the more one does, the more is one involved,[1]
And out of season whatever one sows, it grows not, and one loses Profit along with the Capital. [5]

In the Kali age, only the Lord's Praise is Sublime:
So one must Contemplate God with singleness of the mind. P. 1076
And, lo, one is Emancipated along with one's whole lineage, and goes to the Lord's Court with Honour and Glory. [6]

The whole world, the underworld, the islands, the spheres,
Are all subject to death: for, such is the Lord's Will.
Eternal only is the Deathless God; and he, who Dwells upon Him, becomes Eternal too. [7]

The Lord's Servant is like unto the Lord:
Yea, think him not to be distinct due to his human frame;
And like the myriad waves of the sea, he Merges in his like,[2] the God. [8]

The seeker asks for Alms at Thy Door, O Lord,
And, when such is Thy Will, Thou art Merciful to him.
O God, Bless me with Thy Vision that my mind is comforted: it is through Thy Praise that my mind stays whole. [9]

Our Beauteous Lord is Swayed not in anywise,
And whatever He Does, with that His Saints are ever pleased:
But what the Saints want their God to do, that He Does, and, no one at the Lord's Door can say to them, 'O why'[3] ? [10]

Whenever a man is in Pain,
He must Contemplate his God, the Support of the earth.
For, where the sons, wife and friends are of no help, there God alone Comes to our rescue. [11]

The Lord is Great, Unfathomable and Infinite:
O, how is one to Meet this Care-free, Self-dependent God?
Yea, He, who Snaps our Bonds and Shows us the Path, He Abides ever in the Society of the Saints. [12]

He, who Knows the Lord's Will, he alone is the Servant of God.
And he takes what is bad along with good,
And when he is purged of his Ego, he Knows the One alone, and he, by the Guru's Grace, Merges in the (Lord's) Equipoise. [13]

The Lord's Devotees are forever in Bliss,
Yea, our Lord has a child's mind, and Detached is He and Care-free.
And, He Sports in a myriad ways and fondles us as does a loving father his child. [14]

The Lord is Unfathomable and Unperceivable, and no one can evaluate Him.
And one Meets with Him only if He Meets with us,
And, by the Guru's Grace, He becomes Manifest only to them in whose Lot it is so Writ by Him the God. [15]

O God, Thou alone art the Doer and the Cause,
And Creating the world, Thou Upholdest it too.
O Lord, Nānak seeks but Thy Refuge, and if Thou so Willest, Save Thou his Honour. [16-1-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

All that seems is Thou, O God,
And, all that we hear is Thy Speech:
Yea, there is no place where Thou art not, and it is Thou who Upholdest all. [1]

Thou Thyself Givest thought to what Thou Createst,
And Thou wert Self-born, Created only by Thyself,
And becoming thus Self-existent, Thou Created the Expanse of the world, and Thyself Sustainest all hearts. [2]

1. ਬੰਧਨੁ ਪੈਰੇ (बंधनु पैरे) : *lit.* has fetters on one's feet.
2. ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ (सललै सलल समाइदा) : *lit.* as water (सलल) mingles with water.
3. ਫੇਰੁ=ਫੇਰਾ ... (फेरु) : obstruction.

Some the Lord has Created who hold a large court,
While the others are recluses or keep the household;
Some are Hungry while others are Satiated : but they all lean on Thee, O God! [3] **P. 1077**
The Lord Himself is True, Ever-true:
And He is woven warp and woof into the very being of Devotees.
Himself is He Manifest, Unamanifest, and Himself He Spreads Himself out. [4]
Our Lord, the God, ever is and will ever be:
Yea, He, the Sublime One, Unfathomable and Infinite:
He Empties those that are Full, and those that are Empty He Fulfils: O, such are the Wondrous doings of our Master. [5]
With my tongue, I ever utter His Praise:
Yea, Him I See with my Eyes who is Unfathomable and Boundless,
And hearing of Him with the ears, my body and Mind are ever in Bloom; lo, my Master Emancipates all. [6]
The Lord Creates and then Oversees what He Creates;
So, all His creatures Dwell on Him alone, their only God,
And, He it is, who Knows His Own Powers, and He, the Beneficent[1] One, Blesses all with His Eye of Grace. [7]
O God, wherever the Saints congregate, there Thou too art,
And they Revel in Joy, Dwelling on Thy Wonders,
And they Praise Thee through the Unstruck Melody of the Word; and there, Nānak, Thy Slave, also Dwells on Thee. [8]
This 'coming and going' is Thy Wonder, O God:
O, Infinite is Thy Play which Thou Stagest and See-est:
Yea, Thou, the Creator-Lord, Createst all, and then Sustainest all that Thou Createst. [9]
I live only if I Hear[2] of Thee, O God:
O Lord, I am ever a Sacrifice unto Thee.
O my Infinite, Unfathomable Master, I pray before Thee, night and day, with joined palms. [10]
There is not another that I may worship or praise,
So I Cherish only Thee, my only Lord and Master,
And, Knowing Thy Will, I' ve been Emancipated, for, this is what Thy Devotees practise. [11]
Let me, therefore, Contemplate the True Wisdom of the Guru's,
For, it is through the Guru's Wisdom that one is Imbued with the Love of God:
Yea, through the Guru's Wisdom are snapped all our Bonds, and Attachment and Doubt (within one) are dispelled.[3] [12]
Wherever the Lord Keeps me, that alone is the haven of Peace,
And that what comes spontaneously (from God), that alone is pleasing to me.
And I am rid of my Envy; and now no one is my enemy for I see the One God in all. [13]
One is rid of one's Fears and one's Darkness is Illumined,
And, lo, the Detached Lord becomes Manifest to one,
(If) one loses one's self and surrenders to His Refuge; but the Lord, to whom one belongs, of Himself Drives one into His Refuge. [14]
O, rare is the Fortunate one,
Who Contemplates his Master, eight 'watches' (of the day and night);
He Emancipates all his associates and he Redeems his whole generation. [15]
This Bounty I Received from my Lord, the God,
That I may Dwell on Him night and day with joined palms;
And I Utter and Contemplate ever the Name, and through it, Merge in Equipoise. [16-1-6]

Māru M. 5

O Fool, be not thou misled by the mere forms,
For, all this is False Attachment, an expanse of Illusion;
Yea, no one abides eternally in the world save for thy God. [1]
Enter thou into the Refuge of the Perfect Guru,
And rid thyself of Attachment, Doubt and all Sorrow,
And Cherish only the one *Mantram* of God, the Cure-all, and Hymn the True Name in thy heart. [2]

---

1. ਨਦਰੀ (नदरी) : He who Blesses with his Eye of Grace . (ਨਦਰ, ਨਜਰ).
2. ਸੋਇ (सोइ) : *lit.* news.
3. ਪਰਜਾਲਣਾ (परजालणा) : *lit.* to burn.

The Lord's Name, for which crave myriads of gods, **P. 1078**
And to which are Devoted all the Devotees of God,
And which is the Support of the supportless, and the Destroyer of the Pain of the poor, unto Him one attains through the Perfect Guru. *[3]*
There's no other Door for me, but Thine, O God!
Even if I wander through three worlds, I attain naught :
Only the True Guru is the Merchant whose Treasure is Brimful with Thy Name, and it is from Him that one Receives this Priceless Jewel. *[4]*
He it is, the Dust of whose Feet Sanctifies one,
O friend, with that Sacred Dust not even the gods and the angelic beings are Blest.
The True Guru is the True Purusha, True Purusha, the God of gods, Meeting with whom one is Ferried across. *[5]*
O friend, if you search for the Elysian tree,
Or want that thy 'Court' be embellished with the *Kāmadhenu*, the wish-fulfilling cow,
Then Serve the Perfect Guru and practise the Bliss-giving Name, that you are Satiated and Content. *[6]*
Through the Guru's Word are silenced the five passions[1],
Yea, through the Lord's Fear, you become Immaculate,
And when you Meet with the Perfect Guru, the Philosopher's Stone, His Touch Reveals thy God unto thee. *[7]*
Not myriads of heavens can equal (the Lord's) Name :
(Blest with it), the Wise one sheds even the desire for Emancipation :
Yea, the One God the True Guru alone Reveals unto us; so I'm a Sacrifice unto His Vision. *[8]*
Nay, no one knows how to Serve the Guru,
For the Guru is Himself the Unperceivable, Transcendent He.
And he, whom He yokes to His Service, he alone Serves him; and he alone is Dedicated to Him whose Destiny is great. *[9]*
Not even the Vedas know the Glory of the Guru's,
And what one says is but hearsay, only a particle of what it is.
The True Guru is the Transcendent God, Highest of the high, Contemplating whom one's mind is Cooled. *[10]*
Hearing of whom one's mind Lives,
And if He Abides in the heart, one is Cool-comforted.
Yea, what the Guru utters that Blesses one with Glory, and one treads not the Path of the *Yama's*. *[11]*
I have sought the Refuge only of the Saints,
And have surrendered my Soul, my vital breath and my riches to them.
O Saints, I know not how to Serve ye; so be Merciful ye to me, a mere worm. *[12]*
Pray associate me, the Meritless one, with ye,
And Bless me, that I am Dedicated to your Service,
And wave the fan to ye, and grind corn for ye, and wash your Feet that I am in Bliss. *[13]*
O God, I've Wandered through a myriad Doors,
And, now that Thou art Merciful, I've sought Thy Service,
So keep me Thou with the Saints that I am Blest with Thy Name. *[14]*
Says Nānak, "The Lord is Merciful to me,
And through the Perfect Guru, I am Blest with His Vision,
And I am ever in Bliss and Poise, and become a Slave of His Slaves." *[15-2-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

O God, the earth Dwells upon Thee and also the sky,
And the sun and the moon too Dwell upon Thee, the Treasure of Virtue,
And the air, water and fire too : yea, the whole Creation Dwells upon Thee. *[1]*
All divisions of the universe, all islands, all worlds, **P. 1079**
And underworlds and all spheres look upto Thee, the True One, O God!
Yea, Contemplate Thee the four sources of creation and speech, and all Thy Saints. *[2]*
O Lord, Brahmā, Vishnu and Shiva also Dwell upon Thee,
And all the thirty three crores of angels,
And the gods and demons too, yea, countless are Thy Devotees that Praise Thee, O Lord! *[3]*

---

1. धातु (धातू) : any one of the properties of the five elements; *i.e.* रूप, रस, गंध, स्पर्श, शब्द. (form, flavour, smell, touch, sound)

The quadrupeds Dwell upon Thee and also the birds, and all life,[1]
And the woods and the naked[2] mountains,
And the creepers[3] and the boughs too, for, Thou, the Master, Pervadest all minds. *[4]*
All bodies, subtle and gross, Dwell upon Thee,
Yea, Thy *Mantram* is Dwelt upon by the seekers and the adepts,
And, all that is manifest and unmanifest, for, Thou art the Master[4] of all the worlds. *[5]*

Yea, Dwell upon Thee all men, all women, through all the four stages,[5]
And men of all kinds and castes and intellects and colours,
And all men of wisdom and merit and knowledge, and also night and day. *[6]*
Yea, Dwell upon Thee the hours, the moments. the instants,[6]
And Life and Death too, and all ideas of purification,
And the Shāstras that tell of auspicious moments and coincidences; O Unfathomable Lord, I can evaluate Thee not even for a moment. *[7]*

Thou, the Master, art the Doer and the Cause:
Yea, Thou art the Inner-knower of all hearts,
And whomsoever Thou Yokest to Thy Devotion, he earns the Merit of the human birth. *[8]*
He, in whose mind becomest Manifest Thou, O God,
He is of Perfect Destiny, and he Dwells upon the Guru's Word,
And he Knows Thee who art within all, and he is cast not again into the wombs to grieve. *[9]*

He, whose mind Cherishes the Guru's Word,
He is rid of his Woes and Sorrows and all Doubt,
And he is ever in Bliss and the Peace of Poise, and, Tasting the Flavour of Thy Name, the Uustruck Melody Rings within him in a state of Equipoise. *[10]*

He alone is Rich who Treasures God.
Yea, He (alone is) Honourable who associates with the Saints:
Yea, in the mind of whomsoever is the Transcendent Lord, he is of Perfect Destiny and is Renowned[7] he all over. *[11]*

That Lord, our God, Pervades the earth and the waters,
Nay, there is not another but our only God.
The collyrium of the Guru's Wisdom rids one of all Doubt, and one Sees not any but the One God. *[12]*

Highest of the high, the most Sublime is the Lord's Court,
And one can say not where's His end, His finitude;
He is Deep, too Deep, Unfathomable and Boundless: He can be Weighed not, nor Measured. *[13]*
O God, Thou art my Creator-Lord; Thou it is who Created all,
And lo, there is not another without Thee:
Yea, Thou art the beginning, the middle and the end of everything; Thou art the Root and all else is Thy Expanse. *[14]*

The Courier of the *Yama* comes not near unto him,
Who, associating with the Saints, Sings Thy Praise:
Yea, he is wholly Fulfilled, who hears the Lord's Praise with the ears. *[15]*
O God, Thou belongest to all, and everyone belongs to Thee,
Thou art our only True Master, Deep and Calm:
O Lord, they alone are the Perfect beings who are Pleasing to Thy Mind. *[16-1-8]* **P. 1080**

Māru M. 5

The Lord is All-powerful: He it is who Blesses us with all Joys,
I, therefore, Contemplate His Name that He be Merciful to me.
The Lord is the only Giver and all creatures but beg at His Door: the Saint too seeks but His Grace. *[1]*

---

1. ਭੂਤਾ (भूता) : Forms.
2. ਅਉਧੂਤਾ (अउधूता) : Sans. (अवधूतः) : *lit.* an ascetic who has renounced all worldly attachments and connections.
3. ਲਤਾਬਲੀ (Sans. लता,), creeper ; बली, (वली, वेल) creeper.
4. ਧਨਾ (धना)=ਧਣੀ : Master.
5. ਆਸਰਮਾ (आसरमा) : Brahmachāryā, Grihastha, Vānaprastha, Sanyāsa.
6. ਨਿਮਖਾ (निमखा) : the period of an eye-twinkle.
7. ਨਾ ਛਿਨਾ (ना छिना) : not (ਨਾ) hidden (ਛਿਨਾ).

I seek the Dust of the Saint's Feet that I'm Blest with the Sublime State (of Bliss),
And I am rid of the Dirt accumulated (within me), birth after birth,
And the God's Cure-all rids me of all chronic maladies, and I'm Imbued[1] with the Immaculate Lord. *[2]*
I seek to hear the Lord's Immaculate Praise,
And to lean only on the One God and to abandon the desire for Vice,
And to bend low to touch Thy Saints' Feet and resile not from good deeds. *[3]*
O God, I seek that my tongue sings only Thy Praise,
So that all the Sins I've committed are washed off.
O Lord, my mind lives on Thy Contemplation, so that I am rid of the five demons that trouble me ever. *[4]*
Dwelling on Thy Lotus Feet, I board the Boat (of Thy Name):
Yea, associating with the Saints, I Cross the Sea of Existence,
And know that He Pervades alike, all over: this, indeed, is my flower-offering and obeisance to Him, and then I am Dishonoured[2] not, by being cast into endless wombs. *[5]*
O Support of the earth, make me a Slave of Thy Slaves,
O Treasure of Mercy, O Compassionate Lord of the poor,
O my Lord, Perfect Friend and Mate, he who Meets with Thee is Separated[3] not again. *[6]*
O God, I Surrender my body and mind to Thee,
And I become Awake after the slumber of ages,
And now Thou alone Sustainest me to whom I belong, and I've subdued the murderous[4] Ego (within me). *[7]*
Our Lord, the Inner-knower, Pervades the waters and the earth:
Yea, He Permeates all hearts, He, the Undeceivable One;
And through the Perfect Guru, the Partition of Doubt is felled, and I See my One God Permeate all. *[8]*
Wheresoever I See, I See my All-powerful God, the Ocean of Bliss,
Yea, He who is the Inexhaustible Mine of Jewels.
Unfathomable and Infinite is He: and He alone Realises Him on whom is His Mercy. *[9]*
My body and mind are cooled: Peace surges in my breast:
And the Fire[5] of births and deaths is quenched for me:
Yea, the Lord Pulls me out (of the Well of Desire), holding me by the Hand, and the Nectar of Grace oozes out of His Loved Eyes. *[10]*
Lo, the One God Pervades all, all over;
Nay, there is not another without Him.
The Lord permeates the beginning, the middle and the end (of everything), and our Craving and Doubt are stilled (through Him.) *[11]*
The Guru is God, the Support of the earth,
And the Creator too, yea, the Ever-forgiving Lord.
Contemplating Him, one gathers the Fruit, and the Light of Wisdom burns (within), when one associates with His Saints. *[12]*
Whatsoever I see, I See in it nothing but God:
Yea, whatever I hear, is the speech of no one but my Lord.
O God, whatever one does is Thy Doing: Thou Savest those that are in Thy Refuge; yea, Thou whose offspring[6] are the Saints. *[13]*
The seeker seeks and Contemplates but Thee, O God,
For, Thou art the Purifier of the Sinners, the Perfect Being, so he Dwells[7] upon Thee.
O God, the Teasure of Virtue, Bless me only with Thy one Bounty that brings me all Bliss; nay, I ask naught[8] else from Thee. *[14]*

---

1. ਰਾਪੇ (रापै)=ਰੰਗਿਆ ਜਾਣਾ, 'coloured' with.
2. ਨੰਗਨਾ (नंगना) : is it the corrupted form of 'ਨੰਘਣਾ'
3. ਭੰਗਨਾ (भंगना:) : (Sans. भंग:) destruction.
4. ਹਤਿ ਤਿਆਗੀ ਹਉਮੈ ਹੰਤਨਾ (हति तिआगी हउमै हंतना) : the ego that destroys (ਹੰਤਨਾ) I killed (ਹਤਿ) and abandoned (ਤਿਆਗੀ).
5. ਡੰਝਾ (डंझा) : thirst, craving.
6. ਤਨਾ (तना) : (Sans तनय), son, offspring.
7. ਸਾਧੇ (साधै) : *lit.* i.e. purifies.
8. ਕਿੰਚਨਾ (किचना) : not a bit.

It is Thou who Createst the vessel of the body:
And, so I am Attached to Thee, associated with Thy Saints;
And now Pure rings my repute, for my mind is Dyed, Through Thy Word, in the madder-colour of Thy Name. *[15]*
(My Mind) attains the sixteen-fold power (of the Sun of Wisdom),
When my Master of Infinite Powers becomes Manifest to me;
And through the Lord's Name, I am wholly in Bliss, and I Taste the Nectar-taste of God. *[16-2-9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru Solhās : M. 5

O God, Thou art my Master: I Thy Servant am:
Yea, it is Thou who hast Blest me with my body and Soul.
Thou alone art the Doer and the Cause, and nothing is that I may call Mine. *[1]*
When Thou sent me into the world, I came,
And whatever was Thy Will, such deeds I did:
Yea, there is naught that can be without Thee: that is why[1] there no is Sorrow for me. *[2]*
For, there one hears of but Thy Command,
And here too it is Thy Praise that's uttered by all.
Thou Writest the Account (of our deeds) and also Releasest us from Accounting for them: so, how can one involve oneself in Strife with Thee. *[3]*
O God, Thou art our Father: we are all Thy children,
And as Thou makest us Play, so do we play (the game of life).
Thou Showest the Path and also Strayest us from it: and no one there is that goeth wrong[2] (of himself). *[4]*
Some Thou Keepest sheltered in their home,
While others there are whom Thou makest to wander from land to land:
Some are grass-cutters, others the kings; so who is to be called False among these? *[5]*
What, indeed, is Emancipation and what is Hell ?
Who, indeed, is a householder and who Thy Devotee?
Who, indeed, is wise, who shallow of intellect; who, pray, is clever and who the stark ignorant? *[6]*
It is in Thy Will that one is Emancipated or cast into Hell:
In Thy Will, one becomes a householder or a Devotee of Thee:
In Thy Will are men wise, unwise; for, there is no other side but Thine. *[7]*
Thou it is who Created the vast and immense seas,
And some Thou pushest into hell, for, Thou makest them the self-willed Wreches,
And others Thou, of Thyself, Ferriest Across who board the Guru's Boat of Truth. *[8]*
It is in Thy Wondrous Will that death lands upon us,
And the creatures that Thou Createst then cease to be[3].
And Thou See-est it all in Thy Pleasure and Enjoyest all Thy Wonders, for Thy Creation is but a Playhouse for Thee. *[9]*
Sublime art Thou, and Most Sublime is Thy Name:
Yea, Sublime is Thy Abode, and Sublime Thy Munificence,
Unfathomable, Unperceivable, Infinite and Unparalleled art Thou: O, Thy Measure[4] is not known to man. *[10]*
No one other than Thee knoweth Thy Worth:
Yea, Thou, the Immaculate One, alone art Thy equal;
Thou alone art All-wise, the Great Contemplator, the Man ofTruth, Unfathomable and Deep. *[11]*
For myriads of days Thou remained Unmanifest,
And for myriads of days Thou remained Merged in Thy Great Silence,
And for myriads of days there was nothing but chaos and then, lo, Thou made Thyself Manifest. *[12]*

---

1. ਤਾ ਭੀ (ता भी)=ਤਦੇ ਹੀ : that is why.
2. ਵੇਪਾੜ੍ਹਾ (वेपाड़ा)=ਵੇ-ਪਾੜ੍ਹ (ਪਾਟ) : the wrong path.
3. ਸਮਾਇਆ (समाइग्रा) : merges in Himself.
4. ਅਹਾੜ੍ਹਾ : ਅਹਾੜ੍ਹ=ਤੋਲ (म्राहाड़ा) : *lit.* measur

Of Thyself, Thou got Renowned as the God of Power, **P. 1082**
And became Thou the Hero of heroes, and everyone became subject to Thy Command:
Yea, of Thyself Thou became the Lord of Destruction, and of Thyself Thou ice-cooled Thy creation. *[13]*

He, whom Thou Honourest and Blessest with Glory, through the Guru,
Into him comes the Name and the Unstruck Melody Rings within him:
He alone is in Peace, yea, he alone is the Ruler of the earth, and the *Yama* comes not near unto him. *[14]*

Nay, no one can evaluate Thee, O God, through calculations[1],
For, Thou art Thy Infinite Master of Nānak, Thy Slave,
And Thou art in the beginning, the middle and the end; and the ultimate Judgment is in Thy Hands. *[15]*

O men, there is no one to rival our God,
And through no contrivance[2] can one find His equal:[3]
ea, He, the Master of Nānak, is all by Himself, and He Himself Enacts and Watches all His Wonders. *[16-1-10]*

Māru M. 5

Eternal is our God, and Transcendent too; yea, the Inner-knower, the God of gods;
The Destroyer of demons, *Dāmodara*, the Supreme Master:
And Rikhikesha, the Lord And the Lord of all faculties,[4] the Uplifter of the mount Govardhana, the Wondrous Lord of the scintillating Flute. *[1]*
Yea, He is the Enticer of hearts, the Mādhava, the Master of Māyā,[5] and Krishna and Murāri
The Lord of the universe, the Annihilator of Evil,
The Life of all life, the Never-dying God, who Abides in all hearts and is ever with us. *[2]*
He is the Upholder of the earth, the God, the Man-Lion, whose Abode is on the seas,
And He who Tears (the demons) with His Fore-teeth[6] to save the earth,
And the pigmy Bāvana[7] too; O, He's the Good God of all. *[3]*
He (alone) is Sri Rāmchandra who hath neither form, nor sign,
The flower-girt God, in whose hands is the *Sudarshan Chakara*, of unparalleled Beauty:
Yea, the thousand-eyed One, who is of a thousand forms; the One Giver, who's sought by all. *[4]*
He is the Lover of Devotees, the Support of the supportless,
The Master of Gopis, who is ever with everyone,
Vāsudeva, the Beneficent, Immaculate God, even a particle of whose Praise one cannot chime. *[5]*
He is the Emancipator,[8] the Lord of Bewitching Beauty, the Master of Lakshmi,
Yea, it is He, who Saved the honour of Daropadi and Emancipated her:
The Master of Māyā, who Plays a Wondrous Play, the Sporting God of Joy, and yet Detached. *[6]*
He is the One whose very Sight is Fruitful: who is not cast into the womb, and is Self-existent,
The Being beyond Time, who's never destroyed,
Eternal and Deathless and Unperceivable: O, all these Merits become Him alone. *[7]*
He is the One who Enjoys with Lakshmi, who Lives in Heaven,
And who Comes, in His Will, as the Fish and the Tortoise,[10]
The Lord of Beauteous Hair and of Mysterious Wonders; and lo, all that He Seeks to do, comes to pass. *[8]*

---

1. ਕਾਗਰ (कागदं) : *i.e.* in writing.
2. ਬੁਤੇ=ਬਹਾਨਾ (बुतैं), excuse, contrivance.
3. ਜਬਾਬੁ ਨ ਹੋਈ (जबाबु न होई) : it may also mean, "one can stand not upto Him."
4. ਰਿਖੀ ਕੇਸ (रिखी केस) : (Sans. हृषीक+ईष:), the master of Sense-faculties.
5. ਮਾਧਵ (माधव) : the master of **Lakshmi** (Māyā).
6. ਦਾੜਾ ਅਗੇ (दाड़ा अग्रे) : the fore (ਅਗ੍ਰ, ਅਗੇ) teeth (ਦਾੜਾ-ਦਾੜ).
7. Name of Vishnu in his fifth incarnation as a dwarf to humble down the demon Bāli.
8. ਮੁਕੰਦ (मुकंद) : Emancipator.
9. ਕੰਤੂਹਲ (कंतूहल:) : (Sans. कौतुहल), anything exciting curiosity, wonder.
10. ਮਛੁ ਕਛੁ ਕੂਰਮੁ (मछु कछु कूरमु) : Incarnations of Vishnu.

He is Fed without food; yea, He's without Envy, Merged (in all);
And this too is His Wonder that He's called the God of Four Arms[1].
Yea, He it is who Assumes the form of Blue Beauty[2] to entice everyone with His Flute. *[9]*
He it is who is Decked with the Garland of Flowers; whose Eyes are Lotus-like,
And who wears a Crown over His Curly Hair of unmatched Beauty: yea, He (alone) is the Lord of the Flute,
Who is equipped with the Conch, the Steel-disc and the Bludgeon, the great Charioteer, who's ever with His Saints. *[10]*
He (alone) is the Lord of yellow Robes, the Master of the three worlds,
The God of the universe, the Support of the earth: ever, ever Utter His Name.
Yea, He alone is the Wielder of the Bow, the All-powerful Lord, *Vithala*, O, I can describe not all His parts. *[11]* **P. 1083**
He is subject not to Pain and Sorrow[3]: yea, Immaculate[4] and Pure is He.
The Master of Riches,[5] who is on the earth as upon the waters and between both,
And who's near as much in the mortal world, as in the underworld; and whose Abode is Eternal and Indestructible. *[12]*
He is the Purifier of the Sinners, the Destroyer of Sorrow and Fear,
And of Ego, and of I-amness and of coming and going[6];
And He is Pleased only with Devotion, yea, He, the Compassionate Lord of the poor, is swayed[7] not in any other wise. *[13]*
Formless is He, and Moveless and Calm, and Undeceivable,
And the Embodiment of Light through whom the whole world is in Bloom;
And he alone Meets with Him Whom He Meets of Himself; yea, no one Attains unto Him of Himself. *[14]*
He Himself is the Gopi, Himself the Krishna,
Himself He Grazes the Cows in the Forest.
Himself He Creates and Destroys all, but Keeps He Detached, and is Stained not. *[15]*
I have but one tongue: O God, which of Thy Merits shall I utter,
When the thousand-tongued Sheshnāga[8] knows not Thy end:
Yea, it Utters each new day a new Name of Thine, but can Dwell not even on one of Thy Virtues. *[16]*
O Father of the world, I've but sought Thy Refuge,
For, the *Yama* is utterly dreadful, and the (Sea of) Māyā is impassable.
O God, be Merciful and Save me in Thy Will, associating me with Thy Saints. *[17]*
All that seems is but an Illusion,
So I seek the Boon of the Dust of Thy Saints' Feet.
And, lo, when I Anoint my Forehead with it, I am Blest with the Sublime State (of Bliss); but he alone will be so Blest in whose Lot it is so Writ. *[18]*
They, on whom is the Pleasure of the Bliss-giving God,
They have weaved the Saints' Feet into their heart;
And they Attain unto the Name, the Treasure of Bliss, and in their Mind Rings the Unstruck Melody (of the Word). *[19]*
My tongue hath uttered only Thy acquired[9] names, O God,
But 'Ever-Abiding' is Thy age-old Name.
Saith Nānak: "Thy Devotees surrender to Thy Refuge ; O God, Bless them with Thy Vision, for their Mind is wholly Imbued with Thy Love." *[20]*
Thou alone Knowest Thy Extent and State, O God,
And Thou alone canst Utter and Dwell upon it.
O Lord, make me the Slave of Thy Slaves,
And, in Thy Will, Keep me ever in the Society of Thy Saints." *[21-2-11]*

---

1. i.e. Brahmā.
2. i.e. Lord Krishna.
3. ਨਿਹਕੰਟਕੁ (निहकंटकु) : Sans. (निष्कंटक), free from thorns, *i.e.* troubles, dangers or harms.
4. ਨਿਹਕੇਵਲੁ (निहकेवलु) : Sans. (निष् कैवल्य), perfectly isolated ; immaculate.
5. ਧਨੰਜੈ (धनंजै) : (Sans. धनंजय), conqueror of wealth.
6. ਭਵ (भव) :(Sans. भव,) worldly life, worldly existence, *i.e.* coming and going; transmigration.
7. ਭਿਗਾ=ਭਿਜਿਆ (भिगा,) to melt, to be compassionate.
8. ਸੇਖ (सेख) =ਸੇਸ਼ਨਾਗ : The king of the serpent-race, and of the *Pātāla*, as the abode of the snakes. He is represented as a thousand-headed snake, at once the couch and the canopy of Vishnu and upholder of the world, which rests on one of his heads. He is sometimes called *Ananta* (the endless or infinite), and. as such, as regarded as an emblem of eternity.
9. ਕਿਰਤਮ (किरतम) : (Sans. कृत्रिम), artificial, not spontaneous, acquired.

Māru M. 5

O man of God, O creature of the Unfathomable Allāh,
Give up the thoughts of the world and be involved not in its strife.
And be like a mendicant, a lone traveller, and become the Dust for others to tread upon: for, such a one alone is Approved at the (Lord's) Door. *[1]*
Offer the prayer of Truth on the prayer-mat[1] of Faith,
And silence thy Desire and overcome thy hopes,
And make thy body thy mosque and thy Mind the Mullāh,[2] and (inner) Purity and Wholesomeness the God's Word. *[2]*
The religious conduct[3] is, indeed, the Practice (of the Lord's Name),
And the (mind's) ablution[4] is that one becomes Detached and Searches (within);
And see, O seer, the (God's) Wisdom[5] is that one Overpowers the mind, and Meets with the Real that one dies not again. *[3]*
One must practise the Qurān and the other texts[6] within one's heart, **P. 1084**
And prevent the ten (sense-) faculties from straying one into evil ways,
And bind down the five Men (of desire) with (the rope of) Faith, and find Contentment in giving, to be Approved (by God). *[4]*
One must look upon Compassion as pilgrimage to the Mecca, and keep the Fast of Humility,[7]
And deem the practice of the Prophet's Word as heaven:
And look upon God as Beauty and Light and Fragrance, and the Contemplation of Him as the only good Retreat.[8] *[5]*
He alone is a *Qāzi* who Practises the Truth,
And he alone is a *Hāji* who Disciplines his heart,
And he alone is a *Mullāh* who overcomes Evil,[9] and he a *Darvesh* whose only support is God's Praise. *[6]*
All times, all moments are auspicious,
When one Cherishes the God of man in the heart.
And let one's rosary be the overpowering of the ten (sense-faculties), and let Self-culture and Self-control be one's circumcision; *[7]*
And let one know that all that seems is but for a brief day.[10]
And that one's household,[11] O brother, is nothing but total [12] involvement,
And that all kings and chiefs and leaders of men are reduced to the dust, and stays only the Lord's Abode. *[8]*
First, the Lord's Praise, and then Contentment,
And then Humility, and then Charity of disposition,
And last the gathering at a single point of the five (outgoing faculties), let one keep these five most[13] auspicious Times. *[9]*
To see (God) in all: let this be one's daily prayer,[14]
And the abandoning of evil deeds the ablution-pot;
And Knowing one's only God, let this be one's call to prayer, and to be the God's obedient child, one's trumpet.[15] *[10]*

---

1. ਮੁਸੱਲਾ (मुसला) : (Arabic) ਮਸੱਲਾ, मसल्ला, prayer-mat.
2. ਮਉਲਾਣਾ (मउलाणा) : (Arabic), our Master; a wise or learned man, scholar ; a priest of a mosque.
3. ਸਰਾ (सरा:) : (Arabic.) ਸ਼ਰਅ, शरा, religious code ਸ਼ਰੀਅਤਿ, (सरिअति) : (Arabic) ਸ਼ਰੀਅਤਿ, शरीअत, path, religious code.
4. ਤਰੀਕਤਿ (तरीकति) : (Arabic) ਤਰੀਕਤ, (तरीकत), way of purifying the mind.
5. ਮਾਰਫਤਿ (मारफति) : (Arabic) ਮਾਅਰਫਤ , spiritual wisdom.
6. ਕਤੇਬ कतेब: (Arabic), western texts ; i.e. Tauret, Jamboor, Bible and Qurān.
7. ਪੈਖਾਕਾ=ਪੈ ਖਾਕ (पैखाक) : the dust of the feet ; ambrosia of the feet.
8. ਹੁਜਰਾ (हुजरा) : (Arabic) ਹੁਜਰਹ, (हुजरह), a lonely place for devotion.
9. ਮਲਊਨ (मलऊन) : (Arabic), Satan.
10. ਫ਼ਿਲਹਾਲ (फिलहाल): (Arabic) ਫੀ ਅਲਹਾਲ, (फी-अफहाल), for the time being.
11. ਖਿਲਖਾਨਾ (खिलखाना) (Arabic), ਖਯਲ ਖਾਨਹ, (खयलखानह) : family and home.
12. ਹਮੁ (हमू) :(Persian) ਹਮਹ, हमह : the whole.
13. ਅਪਰਪਰਾ (अपरपरा): (Sans) अपरंपार, boundless, infinite, most praiseworthy.
14. ਮਉਦੀਫਾ (मउदीफा) : (Arabic), ਵਜ਼ੀਫ਼ਾ, वजीफा, daily prayers, daily routine.
15. ਬੁਰਗੂ (बुरगू:) (Persian), a kind of horn or trumpet of great length.

Eat[1] only what is earned with the Right means,[2]
And Wash thy unclean (mind) in the River of the heart:
Yea, if knowest thou thy Prophet, thou art a man of heaven; and the Angel of Death drives thee not into Hell.[3] *[11]*

Let good Deeds be thy body, and thy Faith thy woman,
And, revel thou in the Joys only of Thy God's Truth,[4]
And the *Hadis*[5] is to purge the mind of all Dirt, living ever in God's Presence, with unblemished body, (honoured like) the 'turbaned' head. *[12]*

A Muslim is he who is tender of heart,[6]
And who Cleans his inner Dirt with his whole heart,
And who touches not the joys of the world, and is pure like flower, silk, butter and the deer-skin.[7] *[13]*

Yea, he, on whom is the Grace of the Beneficent God,
He alone is the man amongst men;
And he alone is a *Sheikh*; *a Hāji*, and he alone is the God's Servant, on whom is the Mercy of God, the Man. *[14]*

If one Knows the Powers of the Creator Lord, yea, the Deeds of the Beneficent God,
And Praises and Loves the Infinite and Compassionate He,
And Knows His Will and Truth, then all one's Bonds are sundered and one becomes a Free man. *[15-3-12]*

Māru M. 5

Our Transcendent Lord is the Highest of the high,
And, of Himself, He Establishes and Disestablishes to Embellish over again:
Yea, entering into His Refuge one is ever in Bliss, and one is afraid not of Māyā.[8] *[1]*

He, who Upholds us in the fire of the womb,
And Destroys us not, when we are mere worms in the mother's ovary,
And Sustains us through His Contemplation, He is the Master of all hearts. *[2]*

O God, I've sought the Refuge of Thy Lotus-Feet,
And, associating with the Saints, hymned Thy Praise,
And, I've overcome the pain of coming and going; and Contemplating Thee, I fear not death. *[3]*

O Indescribable Lord, All-Powerful and Unperceivable God,
All creatures Serve but Thee alone,
For, Thou it is who Sustainest all the egg-born, the foetus-born, the sweat-born and the earth-born. *[4]*

He alone Attains to this Treasure of Bliss, **P. 1085**
Who Cherishes within the Essence of the Lord's Name;
And him the Lord Pulls out of the Blind Well with His Hands; but rare is such a Devotee of God.[9] *[5]*

The Lord is in the beginning, the middle and the end;
And that alone comes to pass what the Creator Lord Does.
And, associating with the Saints, one is rid of Fear and Doubt, and then one is afflicted not by any deadly pain. *[6]*

---

1. ਬਖੋਰਹੁ (बखोरहु): from Persian ਖੁਰਦਨ to eat, drink.
2. ਹਲਾਲੁ (हलालु) :(Arabic), legal, legitimate, right to slaughter.
3. ਦੋਜਠਰਾ (दोज़ठरा) : ਦੋਜ਼ਖ, hell.
4. ਹਕੀਨਾ (हकीना): truth ; Kahan Singh considers the word to be derived from the Arabic ਹਕੀਨ, हकीन from the root ਹਕਨ (हकन) meaning, keeping in check, restraint, subjection.
5. ਹਦੀਸ (हदीस) (Arabic) ; the holy books of Muslims next only to the Qurān; the tradition.
6. *Lit.* wax-hearted.
7. ਹਰਾ (हरा)=ਹਾਰਿਣ : deer-skin.
8. ਬਾਲਕਾ=ਬਾਲਾ (बालका, बाला)- a young woman; *i.e. Māyā.*
9. ਸਾਲਕਾ (सालका): (Arabic, ਸਾਲਿਕ, सालिक), a devotee of God.

O God, I Sing Thy Sublime Word,
And crave for the Dust of Thy Saints' Feet;
And obliterating Desire[1], I become desireless, destroying all my Sins. *[7]*
Such wonderous are the ways of the Saints,
That they ever See their God within themselves,
And Contemplate they Him with their every breath, and laze not. *[8]*
Wherever I See, I See my God, the Inner-knower of all hearts.
O my All-powerful Lord, forsake me not Thou even for a moment,
And let me, Thy Servant, live by Contemplating Thee alone, O Thou, who Pervadest the woods, the waters and the earth. *[9]*
Him touches not even the hot wind,
Who is ever Awake to the Contemplation of God,
And Joys and Revels in his Dedication to God, and keeps not attached[2] to Māyā. *[10]*
Yea, he is afflicted neither by Sorrow, nor Woes,
Who Sings the Lord's Praise, associating with the Saints.
O my Loved Creator God, hear Thou my prayer, and Bless me with Thy Name. *[11]*
O Love, Priceless, Jewel-like is Thy Name,
And Thy Servants are Imbued with Thy Infinite Love.
But, rarely does one find those that are Merged in Thee. *[12]*
My Mind seeks but the Dust of their Feet.
Yea, of those who Cherish Thee ever and forsake Thee never.[3]
In their companionship, I Attain to the Sublime State (of Bliss); and lo, the Lord is then ever with me. *[13]*
He alone is our loved Friend, the Saint,
Who Inscribes the One God in our Mind, and rids us of Evil intent,
And purges us of Lust, Wrath and Ego: O, Pure is the Instruction of such a one. *[14]*
There is no one without Thee who Owns me:
Yea, my Guru has made me cling only to Thy Feet,
And, so I am a Sacrifice unto the True Guru, who has delivered me of the illusion of the Other.[4] *[15]*
O God, let me forsake Thee not even for a single breath.
And let me Contemplate Thee, night and day ever and for ever more.
O Lord, Thy Saints are wholly Imbued, with Thy Love: O, how Powerful and Magnificent[5] art Thou ! *[16-4-13]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māru M. 5

I seek to Enshrine the Lord's Lotus-Feet in my heart,
And pay obeisance, every moment, to my Perfect Guru,
And Surrender my body and mind (to my God): O, Beauteous only is the Lord's Name in the world.[6] *[1]*
Why should one forsake that Lord and Master,
Who Blesses us with the human body and Soul, and Embellishes us in a myriad ways,
And Feeds and Protects us every moment (but) one reaps only what one sows. *[2]*
Yea, no one comes away empty from the God's Door:
So Cherish thou thy God in the Mind eight watches of the night and day; **P. 1086**
And, associating with the Saints, Contemplate thy Eternal Lord that thou art Blest with Glory at the Lord's Court. *[3]*
If one seeks the four Boons and the eighteen extra-psychic powers,
One must Contemplate the Name, which brings in the Nine Treasures of Bliss and Equipoise:
Yea, if one's mind seeks all Joy, one must Dwell on the Lord, associating with His Saints. *[4]*

---

1. ਬਾਸਨ (बासन) : (Sans. वासना), a wish, desire, inclination.
2. ਤਾਲਕਾ (तालका) : (Arabic. ਤਅੱਲਕ, तअल्लक), attachment.
3. ਬੇਰਾ (बेरा) : time.
4. ਅਨਾਲਕਾ=(अनालका) ਨਾ ਨਾਲਦਾ : who is not a permanent companion, *i.e.* of Māyā
5. ਵਢਾਕਲਾ=(वढालका): ਵਡੇ ਅਲਕ (ਪ੍ਰਕਾਸ਼) ਵਾਲਾ luminous, splendid, radiant, glorious, resplendent.
6. *Also*, that I may win glory in the world.

This is what the Shāstras, the Smiritis and the Vedas utter:
That one must earn the Merit of the human birth,
And shed Lust, Wrath and Slander, and utter the Lord's Name with the tongue. *[5]*

He, who has neither form, nor sign, nor caste, nor clan,
He Pervades all, all over, at all times;
And whosover Dwells upon Him is Fortunate, and he is cast not into the womb again. *[6]*

He, whom Forsakes the Creator Lord,
He is ever in Fire and looks burnt-out.
Him, the Ungrateful Wretch, no one can Save, and he is cast into the deeps of Hell. *[7]*

He, who Blest us with our body, Soul, the vital breath and riches of the earth,
And saved and nurtured us in the mother's womb,
His Love one forsakes: then, who is going to Ferry one Across? *[8]*

O my Master, be Merciful to me,
O Thou, who Pervadest all hearts and art near, too near,
For, in my hands lies nothing: and to whomsoever Thou Revealest Thyself, he alone Knoweth Thee. *[9]*

He, upon whose Forehead is Writ thiswise by Thee, O God,
Him Māyā affects not, nor sways.
O God, Nānak seeks ever but Thy Refuge, for, there is no one to equal Thee. *[10]*

All pleasure, all pain, is in Thy Will, O Lord,
But rare is the one who knows the mystery of Thy Nectar-Name.
O God, I can say not Thy whole Praise; yea, Thou Pervadest both here and There. *[11]*

He alone is the Great Devotee: He alone is the most Munificent God,
Yea, He alone is our Perfect Creator-Lord.
He alone Protects us in our infancy, yea, the God who is Pleasing to our Mind. *[12]*

Pain and pleasure and death are writ in one's lot
And nothing increases, nor decreases, from what He has Writ.
And that alone happens what the Creator-Lord Wills, and vain is the claim that man can do a thing. *[13]*

He, the God, alone Pulls us out of the Blind Well,
And the Cuts of myriads of births He alone Mends,
And in His Mercy Saves us He with His Hands: yea, associating with the Saints, we Sing His Praise. *[14]*

O God, one can say not Thy whole Praise,
Wondrous is Thy Form: Great is Thy Greatness.
Nānak, Thy Slave, but begs for the Bounty of Thy Devotion, and he is ever a Sacrifice unto Thee. *[15-1-14-22-24-2-14-62]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Māru : M. 3

Shaloka M. 1

If one sells Virtue to an undiscerning customer, the Virtue sells for a trite.[1]
But, if one meets with a discerning customer, the Virtue finds its full price. **P .1087**
From the Virtuous, one gathers Virtue, and thiswise one Merges in the True Guru.
Yea, the Virtue is priceless: it can be bought not at a stall,
And it is Weighed where the Weights are whole and Virtue weighs its full Weight. *[1]*

M. 4

They, who're devoid of the Lord's Name, they are ever on the Round:
Yea, some there are who are bound to their Bonds, others have found Release and Peace through the Love of God.
Says Nānak: "Have Faith only in the True One and do only the Right Deed, through the Right means." *[2]*

---

1. ਸਹਘੋ (सहघो): Sans. समर्घ, (Sindhi ਸਹਾਗੋ, सहागो,) cheap.

Pauri

One finds Wisdom from the Guru; yea, it is the mighty Sword,
That cleaves the fortress of one's sense of the Other and also Attachment and Ego and Greed.
And, the Lord's Name Abides in one's Mind, reflecting on the Guru's Word,
And one disciplines oneself through Truth, and one's mind becomes Sublime, and the Lord seems Pleasing to one;
And then one Sees the True One alone, yea, Him who is the Creator of the world. *[1]*

Shaloka M. 3

Blessed are the notes of Kedārā if one loves the Word,
And associates with the Saints, and loves the (God's) Truth,
And purges oneself of one's inner Ego, and thus Emancipates one's whole generation,
And gathers the Capital of Truth, and slays and drives out Sin.
Says Nānak: "He alone is truly United (with God) who forsakes not his Guru and loves not the Other". *[1]*

M. 4

When I see the Sea (of Existence), I am afraid of death; but when I Fear Thee, then there is no fear for me.
And I am comforted through the Guru's Word, and am in Bloom through Thy Name. *[2]*

M. 4

The Sea is Tempestuous and no boat Ferries me Across
Save for the Boat of Truth; yea there is nothing to obstruct if the Guru is one's Support.
For, He takes one to the Lord's Shore; and lo, the Guru is ever ready to succour one.
Says Nānak: "When the Guru is in Grace, one Attains (unto the Lord), and is Honoured at the Lord's Court." *[3]*

Pauri

Enjoy thou a Griefless state of Honour by Practising the Truth, through the Guru's Grace;
For, thy Lord Sits on the Throne of Truth and Ministers Justice; through Him is our association with the Saints.
The True Wisdom is that one Loves and Realises one's God.
If the Bliss-giving God is Enshrined in the Mind, here He Succours us as also in the Yond.
Yea, if the Guru makes us Wise thiswise, we are in Love with our God. *[2]*

Shaloka M. 1

I've Strayed from the Path and no one shows me the Way.
I go to ask the Wise ones: Pray, is there one to rid me of my Pain ?
Yea, if the True Guru Abides in the Mind, one Sees also the True Friend, the God (within).
Says Nānak; "Our mind is comforted by God's Praise through the True Name." *[1]*

M. 3

He alone is the Doer, He the Deed, He the Willer.
He it is who, of Himself, Forgives some, and of Himself Does the Right Deed.
Nānak: "When one is Blest with the Guru's Light, one burns off one's Sorrow through the (Lord's) Name." *[2]*

Pauri

O Ignorant Egotist, be not misled by Māyā,
For, thy millions go not along with thee, and they lie where they lie.
Yea, in thy Ignorance thou knowest not that the sword of the dreadful *Yama* ever hangs over thy head.
They, by the Guru's Grace, are Saved who Taste the Lord's Essence: **P. 1088**
Yea, the God Himself is the Doer and the Cause, and of Himself, He Saves all. *[3]*

Shaloka M. 3

He, who Meets not with the Guru, and Fears not God even a bit,
His Cares and Woes cease not, and he ever comes and goes.
As the cloth, when washed, is struck against the stone or as the gong is beat every hour,
So is one's head involved (and beat) without the Lord's True Name. *[1]*

M. 3

I've seen through the three worlds; there's nothing as bad as Ego.
O heart, care not and proclaim the Truth; for, save for the Truth, nothing is True. *[2]*

Pauri

The God-conscious beings the God Forgives, and they Merge in the Lord's Name.
Of Himself the Lord makes them His Devotees, and they are Stamped with the Guru's Word. *[3]*
They Abide ever in the Lord's Presence and are Approved at the True Door:
Yea, they who Realise their God, are Delivered both here and Hereafter.
O, I'm a Sacrifice unto the Blessed ones who've Served their God. *[4]*

Shaloka M. 1

The Bride has no Merit save for being wrapt in flesh, for she is black (in deeds) and of unclean mind.
Only if she has Merit can she Cherish the Lord but; no, the Bride is riddled with Sin. *[1]*

M. 1

She alone is of Good Conduct, and perfectly Self-disciplined and Pleasing to the Family,
And ever Blessed and Graceful, who is Imbued ever with the Love of the Lord. *[2]*

Pauri

One Knows oneself, Blest with the Treasure of the Name.
Yea, the Guru ~~is Merciful~~ and he Merges one in the Guru's Word.
Immaculate and Pure is the Guru's Word, for through it, one in-sucks the Lord's Essence:
Yea, he, who Tastes the Taste of God, he tastes no other taste,
And he's Comforted and Satiated with the Lord's Essence and he Craves and Hungers no more. *[5]*

Shaloka M. 3

The Bride, who wears[1] the Lord's Name in the heart, the Lord Enjoys her in His Pleasure.
Yea, she's Renowned as the first amongst Women, and is Blest with Glory. *[1]*

M. 1

The Bride is Owned by the Infinite, Unfathomable Lord both here and Hereafter.
And Blessed is she whom Loves the Care-free Lord. *[2]*

Pauri

That king alone must sit on the throne, who is worthy of it:
Yea, he, who Realises the (God's) Truth, he (alone) is the true King.
These rulers of the earth are not kingly (in mind), for, they're torn by Duality, and Wail.
O, why should one Praise the created one, who's now here and then nowhere in no time.
Yea, Eternal is the True One alone; and he, who Knoweth, through the Guru, becomes Eternal too. *[6]*

Shaloka M. 3

The One Spouse, the God, belongs to all: there's no one bereft of Him,
But she alone is the Bride who Merges in Him, the True Guru. *[1]*

M. 3

A myriad waves of Desire arise in the mind: then, how is one to be Delivered at the Lord's Door?
Only, if one is Imbued with the Love of Truth, yea, of the Infinite God.
It is through the Guru's Grace that one finds Deliverance, if one's mind is Attuned to the Lord of Truth. *[2]*

Pauri

Priceless is the Lord's Name: then, how is one to prize it, pray?
The Lord, of Himself, Creates the creation, and Himself He Pervades all. **P. 1089**
One should Praise (God), by the Guru's Grace, and evaluate Him through His Truth,
And, through the Guru's Word, one's Lotus Blossoms forth; yea, this is how one sucks-in the Nectar of God,
And cease one's comings and goings, and one Sleeps in Peace and Poise. *[7]*

1. *Lit.* bedecks.

Shaloka M. 1

Neither soiled, nor stained, nor ochre, nor any other false colour,
But the Royal Red is the Colour of one who's Imbued with the God's Truth. *[1]*

M. 3

Through equipoise, the fearless black-bee sucks the essence of vegetation, flowers and fruits.
Says Nānak: "True, True is the God which Blossoms into the only Flower (of the Name), for the (God-conscious)-Bee[1] to feed upon." *[2]*

Pauri

They, who struggle with the mind, they, the heroes, are the Sublime beings:
Yea, they, who Know themselves, are United ever with God.
This is the glory of the gnostics that they Merge in their Mind,
And Mount to the Castle of God, Attuned to His Truth.
Yea, they who've conquered their minds, by the Guru's Grace, they conquer the whole world. *[8]*

Shaloka M. 3

If I be a Yogi and wander through the world, begging from door to door,
The Lord will Ask the Account of me: then, what shall I answer and what not?
So I beg only for the Lord's Name at the House[2] of Contentment, and I keep the company ever of Truth.
Yea, the one, who wears the cloak of a mendicant, receives it not: thiswise, every one is bound to death.
Says Nānak: "Cherish thou the True Name, for, all else is an Illusion." *[1]*

M. 3

No one Serves at the Door where one is to render one's Account:
Yea, find thou such a True Guru whose equal there's not another.
In his Refuge, one is Delivered, and one has to render not the Account,
For, the Guru himself Enshrines the Truth within himself, and Blesses others too with it.
And, lo, whosoever Cherishes the Truth, his body and mind are True:
And he submits to the Will of the True Lord, and he's Blest with True Glory,
And he Merges in the True One, if the True God be Merciful to him. *[2]*

Pauri

Heroes are not they who die of Ego, and ever wail in pain:
Yea, they, the Blind ones, Know not themselves, and are consumed by a sense of the Other.
They writhe on account of their wrathful disposition, and are in Sorrow both here and There.
But the God loves not Ego: yea, the Vedas proclaim this Truth.
And they, who're wasted away by Ego, they come and go, over and over again. *[9]*

Shaloka M. 3

The Crow becomes not a Swan, nor the boat of iron Ferries one Across,
So one must have Faith in one's Beloved God, and He Transmutes and Embellishes one.
Yea, if one knows the Lord's Glorious Will, even his iron-(mind) is Ferried across through the wooden boat (of the Guru's);
Any one must abandon one's Craving and abide in God's Fear and one's doings, then, are ever-pure. *[1]*

M. 3

They, the Ignorant ones, who went to the deserts to Overpower (their minds), overcame not its cravings.
Says Nānak "The mind is Overcome only by Reflecting on the Guru's Word."
Everyone seeks to still the mind, but can do so not:
Yea, only if the True Guru is Met with, the Mind itself Overpowers the mind. *[2]*

---

1. ਭਿਰੰਗੁ (भिरंगु :) Sans. भृंग:, a large black bee.
2. ਮੜੀ (मड़ी:) *Lit.* monastry, temple.

Pauri

God has Created both sides (good and bad), and the Soul lives in the midst of Māyā. **P. 1090**
But, through Māyā, one Attains not (God), and is reborn thiswise to be Wasted away.
Serving the Guru, one is in Cool-comfort for, then, one Contemplates God with every breath.
Search one may the Smiritis and the Shāstras, but one finds that the Sublimest person is the Servant of God.
Yea, without the Lord's Name, nothing stays: So I am a Sacrifice unto the Lord's Name. *[10]*

Shaloka M. 3

If I be a Pandit, or an astrologer, and utter the four Vedas by heart,[1]
And be worshipped through the nine divisions of the earth for my conduct and thoughts,
Let me forsake not this truth that nothing is defiled in the kitchen-square.
For, false is this pretence of purity, and the Pure one is the One God of Truth alone. *[1]*

M. 3

The Lord, of Himself, Creates, and, of Himself, He Blesses all:
Yea, He alone is True, and He alone Blesses us with Glory. *[2]*

Pauri

Dreadful is the pain of death; yea, there is no other pain,
For, death walks abroad undeterred, and fights the Sinner.
But, when one is Imbued with the Guru's Word, Contemplating it, one Realises God.
Yea, he alone is Delivered in the Lord's Refuge who Struggles with the mind :
And Reflecting (on the Word) in the Mind, Contemplates it; and lo, he's Fulfilled in the Lord's Court. *[11]*

Shaloka M. 1

When one submits[2] to the Lord's Will, one is Approved in the Court of the True Lord.
O man, thy Master will Call thee to Account: so be not strayed by the appearances of the world.
He alone is a *Darvesh* who stands guard over his heart and has a Pure heart.
But how much he loves his God, of that the God will surely know. *[1]*

M. 1

He, who, like a black-bee,[3] is Detached and Sees the God of the earth within all.
His (Mind)-Diamond is pierced through with the Diamond (of the Lord's Name), and his throat spontaneously sings the Lord's Praise. *[2]*

Pauri

The Egocentric is afflicted by Death, for, he's attached to Attachment and Māyā.
He is beguiled by the love of the Other, and so Death overpowers him instantaneously:
Yea, when he's struck by the *Yama*, he Grieves for the opportunity that's lost.
But, they, who're Awake to the Lord's Love, are Punished not by the *Yama*.
O God, everyone belongs to Thee, and Thou alone wilt Deliver them: and, so, all must cling to Thee. *[12]*

Shaloka M. 1

The Lord that goes not,[4] see Him thou within all, for, attached to Māyā,[5] thou art in immense Pain.
Thou hast to Cross the Sea of Existence: so carry not the load of Sand with thee which yields no yield. *[1]*

M. 1

Inexhaustible and Infinite is the treasure of Thy True Name, O God !
Says Nānak : "Immaculate is the Capital-stock (of Thy Name), and Blessed is its Trade and he who Trades in it." *[2]*

---

1. *Lit.* with the mouth.
2. ਸਾਖਤੀ (साखती :) (Persian) *lit.* to construct, hence, make up with, to submit.
3. ਮਧੁਕੜਉ (मधूफड़उ :) (Sans. मधुकर) a large black bee, a lover, libertine.
4. ਅਗਛਮੀ (अगछमी :) (Sans. अगमन शील) steady, immovable, fixed, permanent.
5. ਆਥਿ (आथि:) (Sans. अर्थ) wealth, riches, property, money ; hence Māyā.

M. 1

Know[1] thou and Enjoy the Eternal[2] Love of thy Great Master:
if thou Mergest in the Lord's Name, thou wilt strike even the *Yama* in the face. *[3]*

Pauri

The Lord Himself Embellishes our bodies, putting therein the Nine Treasures of the Name:
Some He, of Himself, Strays, and Fruitless are all their deeds:
Some there are who Realise the Lord, by the Guru's Grace, yea, He, who Pervades all Souls.
Some Hearken to His Word and Believe: this, indeed, is the Sublime Deed they do.
And, lo, within them, wells up the Love of God, and they Sing the Lord's Praise. *[13]*

Shaloka M. 1

Being Innocent, the (Lord's) Fear comes into the mind: one's Path is then straight[3] and one's steps[4] are even.
But if one is charred by the fire of Envy, then one earns Pain in the three worlds. *[1]* **P. 1091**

M. 1

Men beat the hollow drum[5] of the three[6] Vedas,
(But), Says Nānak: "Cherish thou only the Lord's Name: for there is not another without Him." *[2]*

M. 1

The Sea (of God) has Infinite Virtues: O how am I to fathom it, pray ?
He's the Care-free and Great Lord of all, and I'm Ferried Across only though the True Guru.
Within (the world of form) is immense Pain, woe upon woe,
And without the True Name, the Craving of no one is stilled. *[3]*

Pauri

They, who've searched their heart through the Beauteous Word of the Guru,
They attain everything that they wish for, Dwelling on the Lord's Name.
He, on whom is God's Grace, he Meets with the Guru, and Sings he the Lord's Praise,
Of him the *Dharmarājā* is a Friend ., and he goes not the way of *Yama.*
He Dwells ever on the Lord's Name and (in the end) Merges in it. *[14]*

Shaloka M. 1

Hear of the One alone, utter the Name of thy One God, who's in heaven, the world and the under-world,
For, His Writ no one can erase and whatever He has Writ is ingrained in us.
Who is it that dies; who, pray, is the destroyer, who is it that comes or goes?
Who is it that Attains Bliss, whose Consciousness is it that's Merged (in God)? *[1]*

M. 1

It is through Ego that one Dies; it is the sense of 'mineness' that Destroys, and it is the river of air that surges (to keep one going).
But one's Craving is 'tired' only when the mind is Imbued with the Name.
One's eyes are fixed upon (God's) Eyes and (the Voice of) His Consciousness Rings in one's ears,
And one's tongue sucks-in[7] the Essence, and is 'dyed' Red, uttering[8] (the Name of) one's Love.
And one's Within becomes Fragrant, and one becomes beyond Praise. *[2]*

---

1. ਪਿਰਾਣੀ (पिराणि) : Sans. प्र-ज्ञानम्, intelligence, knowledge, wisdom.
2. ਪੂਰਬ (पूरब) : Sans. पूर्व, *Lit.* previous to, earlier than, old, ancient.
3. ਹੇਕੋ (हेकै :) Sans. एक, one, single, alone, only.
4. ਹੀੜੁ (हीड़ु) : Sans. हूड्, to go, movement, motion, gait.
5. ਮਾਂਦਲੁ (मांदलु) : Sans. मर्दल : a kind of drum.
6. ਸਿ (सि) : Persian : ਸਿਹ, सिह, three.
7. ਚੂਨੜੀ (चूनड़ी) : Sans. चूष्, to drink, suck up or out.
8. ਲਵਾਇ (लवाइ) ਲਿਵਲੀਨ *Lit.* absorbed, wrapt.

Pauri

In this age, the Lord's Name is the only Treasure that goes along with us,
Yea, inexhaustible is this Treasure, howsoever one eats, expends or ties it up to one's skirt.
Hark ho, the *Yama* or his Couriers come not near the the Lord's Servant;
For he's the Pedlar of the Merchant, who gathers the Lord's Riches in his Garment.
Yea, we Attain unto God, by God's Grace, when the Lord, of Himself, Comes into us. *[15]*

Shaloka M. 3

The Egocentrics know not the (True) Trade and so they love, gather and deal in Poison :
They pass for Pandits in the world, but their minds are filled with stark Ignorance.
They Cherish not God in their Consciousness, and are ever engaged in argument and strife.
And they feed themselves on Illusion and utter only the stories of strife.
Yea, the Lord's Name alone is Immaculate and stainless in the world, and all other forms are soiled.
Says Nānak: "They, who Cherish not the Name, are crushed under the weight of their Sins." *[1]*

M. 3

Without Serving the Guru, one is in Pain; but when one submits to the Lord's Will, one is rid of one's Woes:
Yea, the One God Blesses us with Bliss, and He it is who Punishes us too.
Nānak: "Know thou this that all that happens is in thy God's Will." *[2]*

Pauri

Without the Lord's Name the world is Poor: yea, without the Name, one is Satiated not,
And one is led astray by the sense of the Other, and, in Ego, one suffers Sorrow:
Yea, without Deeds, one attains naught, howsovever one wishes, **P. 1092**
And one comes and goes, and, is recurringly born to die; it is through the Guru's Word that one is Delivered:
Yea, the God Himself Does it all: so whom is one to go to complain when there is not another without Him. *[16]*

Shaloka M. 3

In this world, only the Saints have gathered the (True) Riches, who Meet with the Guru and God.
The True Guru Blesses with Truth whose Worth one cannot evaluate:
Yea, attaining these Riches, all one's Hungers cease, and one is in Bliss.
But they alone attain (these Riches) in whose Lot it is so Writ by God.
The Egocentric remains ever poor and wails ever for Māyā,
And his mind Wanders ever, and his Craving ceases not.
He is never, never in Peace, nor Bliss fills his mind;
He is ever ridden with Care, and his Doubt departs not.
Without the True Guru, one's head turns: yea, it is when one Meets with the True Guru that one Practises the Word,
And one abides ever in Bliss and Merges in the True One. *[1]*

M. 3

He, who Created the earth, He alone takes Care of it,
So Contemplate the One alone, O friend, without whom there is not another.
Feed thyself only on the Word and Virtue which satiate thee for ever,
And clothe thyself with the Lord's Immaculate Praise which is soiled not.
And earn the Riches of the Lord, through Equipoise, which go not, nor decrease.
The Word Embellishes the body and, thus embellished, it is ever in Peace.
Nānak: "He alone Realises (God), by the Guru's Grace, to whom is (the God) Revealed. *[2]*

Pauri

It is through the Guru's Word that one practises Contemplation, Austerity and Self-control within,
And one Dwells ever on the Lord's Name, and is thus rid of Ego and Ignorance.
Our Within is filled with the (Lord's) Nectar, but only when it is Tasted that one Knows.
For, whosoever Tastes it becomes fear-free, and is satiated with its Essence:
Yea, it is by the Lord's Grace that one Drinks it, and thereafter one is afflicted not by Death. *[17]*

Shaloka M. 3

Men gather the load of Demerits, and deal not in Virtue :
Yea, rare's the one who may be the buyer of Good.
It is through the Guru's Grace that one is Blest with Virtue, yea, if (the Guru's) Mercy be upon one. *[1]*

M. 3

Merits and demerits are the same (to the God-conscious being[1]), for, both are the creation of God.
Nānak : It is by submitting to the (Lord's) Will that one is in Bliss, Reflecting on the Guru's Word. *[2]*

Pauri

Within us is the Lord Seated on the throne (of the heart) : yea, He it is who Ministers Justice.
Through the Guru's Word, we Know the Lord's Door, and our Within has the Support[2] of the God's Mansion.
All Coins are Tested and the True ones are cast into His Treasury, while the False ones find no place.
Yea, the True Lord Works only on the plane of Truth and his Justice is always Just,
And one Tastes His Nectar and the Name is Enshrined in one's Mind. *[18]*

Shaloka M. 1

Where there is 'I-amness', there, Thou art not; yea, when Thou art within me, then 'I' am not.
Know this Unutterable Mystery, O ye Wise of God. P. 1093
Yea, without the Guru, one Knows not the Quintessence that the Unfathomable God Abides in all,
And it is only when one Meets with the True Guru that one Knows, and the Word Comes into the Mind,
And one loses one's self, and Fear and Doubt, and is rid of the fear of birth-and-death :
Through the Guru's Wisdom, one Knows the Unfathomable God and Swims Across through the Sublime Wisdom.
Says Nānak : "Contemplate thou the *Mantram* : 'I am He, He is me,' for the three worlds are Merged in Him". *[1]*

M. 3

He who Reflects on the Guru's Word and Knows the True worth of his Mind, the Jewel,
Is but all-too-rare in the world in the Kali age.
He Meets with his Self and rids himself of Ego and Duality.
Says Nānak : "Imbued with the Name, one Crosses the Impassable Sea, though Tumultuous[3] is the Sea of Existence." *[2]*

Pauri

The Egocentric Searches not his 'within,' for, he is beguiled by Ego.
He wanders through the four corners (of the earth), but the Fire of his Craving is stilled not.
The Egocentric reflects not on the Smiritis and the Shāstras, and is thus Wasted away.
But without the Guru, no one attains unto the Lord's Name nor the True Lord :
Yea, this is the Quintessence of all Wisdom that he, who Contemplates God, is Emancipated. *[19]*

---

1. That is, no one can be termed virtuous or vicious in the eyes of God or the God-man simply by worldly standards. And if there is a fall, there is also a resurrection.
2. ਅਸਰਾਉ (असराउ:) (Sans. आश्रय), a place of refuge, asylum ; support.
3. *Lit.* poisonous.

Shaloka M. 2

The Lord alone Knows and Does, and Does it right :
So stand before Him, O Nānak, and pray to His Majesty. *[1]*

M. 1

He, who Created all, also Watches all; He alone Knows all about all.
Then, why must one go to ask another, when all that happens, happens Within. *[2]*

Pauri

Forsake all else and befriend the One God alone,
And thy body and mind are Blessed, and thy God rids thee of thy Sins.
And cease thy comings and goings, and thou art born not again to die.
Yea, if your Mainstay is the True Name, then you are afflicted neither by Age nor Grief.
Says Nānak : "Gather only the Treasure of the Lord's Name in the Mind". *[20]*

Shaloka M. 5

You forsake not the love of Māyā and crave for more and more :
Yea, you Cherish not your God, for, it is Writ not in your Lot. *[1]*

M. 5

O blind one, Māyā goes not along with thee : so why cling to it?
Contemplate thou the Guru's Feet that thy Bonds of Māyā are snapped. *[2]*

Pauri

In His Will, the Lord makes us Submit to His Command, and one is in Bliss :
In His Will, He Leads us on to the True Guru, and one Contemplates the True Lord.
Like (Submission to) His Will, there is no other Boon; this is the Truth of truths :
Yea, they, in whose Lot it was so Writ by God, they alone Practised (the God's) Truth.
Nānak but seeks the Refuge of Him who Created the world. *[21]*

Shaloka M. 3

They, who have no Wisdom within, nor even a bit of (God's) Fear,
God Curses them with Death : it is fruitless to kill them over again. *[1]*

M. 3

One must read the 'horoscope' of the mind : yea, this is what brings Bliss :
Yea, Blessed is that Brahmin who Realises the Wisdom of the Lord,
And Praises his God and reads only of Him, Reflecting on the Guru's Word :
Yea, Blessed is his birth who Emancipates his whole generation. **P. 1094**
Hereafter, no one asks one's caste, for, Good (only) is the Practice of the Word.
All other reading, all works, are False as if one loves Poison,
For, within one is not Peace; and the Egocentric is wasted away.
Nānak : They, who are Imbued with the Name, are Emancipated through the infinite Love of the Guru. *[2]*

Pauri

The Lord, of Himself, Does all, yea, He, the True God,
And whosoever Submits not to the Lord's Will, is False :
Yea, howsoever the True God Wills, thatwise He Yokes the God-conscious being.
The Master of all is the One alone, pervading the Guru's Word.
So Praise ye that God ever, by the Guru's Grace; for, all that is, is the Wonder of God.
Nānak : "Howsoever the Lord makes one Dance, thatwise one Dances". *[22-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāg Māru, M. 5 : Dakhne

O Love, if Thou Sayest so, I'd offer my head to Thee :
Yea, my Eyes are athirst for Thee : O, when shall I See[1] Thy Vision ? *[1]*

1. पसी (पसीः) Sans. पश्य, to see.

M. 5

I am in Love only with Thee, O my Loved One, for, all other loves are False,
And all wears, all joys, are dreadful, if one Sees Thee not. *[2]*

M. 5

I rose in the early morn that I may See Thee, my Sun,
For, the collyrium in the eyes, the flavour of the betel leaf in the mouth, and the necklaces of gold are but as dust if one Seeth Thee not. *[3]*

Pauri

True, True art Thou, O Master ; Thou Upholdest only that what's True.
Yea, Thou Created the world that man may practise Righteousness.
In Thy Will, Thou Created the Vedas, which discriminated between Good and Evil.
And Created Thou Brahmā, Vishnu and Shiva, and the field of activity for the three Modes.
And Created Thou the earth of nine continents, and Embellished it in every way.
And Created Thou the creatures of myriad kinds, and Informed their Within with Thy Power.
O my True Creator Lord, no one Knoweth Thy end,
But Knowest Thou the inmost state of all; and, through the Guru, Emancipatest all. *[1]*

Dakhne M. 5

O Love, if Thou art mine, then Separate not me even for a moment ;
O Love, my Soul is Bewitched by Thee and I long to See Thee ever. *[1]*

M. 5

Be thou burnt, O Evil spirit; be thou dead, O sense of Separation :
O my Spouse, Sleep Thou on the Couch (of my heart) and Dispel all my Sorrow. *[2]*

M. 5

The Evil spirit is the sense of Duality : Separation, the malady of Ego :
The Beloved is our God, the True King, Meeting with whom one revels in Bliss. *[3]*

Pauri

O Unfathomable, Compassionate, Infinite God, who can evaluate Thee ?
Thou Created the whole universe, and Thou art the King of all the worlds.
No one knows the extent of Thy Power and Majesty, O Thou All-pervading Master[1].
No one can equal Thee : Thou art the Emancipating, Eternal Lord of all. **P. 1095**
Thou Established the four ages and Created the whole earth.
Thou Thyself Created 'coming and going', but it affects Thee not :
Yea, to whomsoever Thou art Compassionate, him Thou makest to repair to the Guru's Feet.
For, Thou art Revealed in no wise else, O Thou Eternal Lord, O Thou Creator of the Universe ! *[2]*

Dakhne M. 5

If Thou Comest into my Courtyard, the whole earth becomes Blessed.
Without Thee, my Spouse, no one cares for me. *[1]*

M. 5

If Thou Sittest in my Courtyard, all my Embellishments[2] seem seemly,
And no seeker[3] then goes away empty from my Door. *[2]*

M. 5

I've spread out my Couch for Thee, O my Spouse, and Decked myself to Receive Thee,
And now I can suffer not even the distance of a garland between Thee and me. *[3]*

1. ਰਉਣ (रउण:) (Sans, रमण:), a lover, husband.
2. ਟੋਲ (टोल:) embellishments.
3. ਪਹੀ (पही:) (Sans. पथिक:). *Lit.* a traveller, way-farer.

Pauri

O Transcendent Lord, O God of gods, Thou art cast not into the womb :
Thou, in Thy Will, Createst the world, and Creating it, Mergest it in Thyself.
No one Knows what Thou art like : So, how is one to Dwell upon Thee ?
Thou Workest through all and (thus) Manifestest Thy Power.
Yea, Inexhaustible are the Treasures of Devotion which Thou Blessest us with :
And these are Priceless—these Treasures of Rubies and Diamonds and Jewels.
On whomsoever is Thy Mercy, him Thou Yokest to the Service of the Guru.
Yea, he, who Sings Thy Praise, lacks in nothing. *[3]*

Dakhnè M. 5

When I Saw within my heart, I Saw my Love within me.
And lo, when I Saw what I Saw, I was rid of all my Sorrows. *[1]*

M. 5

I seek to have news of Thee since long, and Serve Thee, standing at Thy Gate :
O Love, Thou Knowest well why I stand here[1] is that I seek to See Thy Face. *[2]*

M. 5

O fool[2], sayest thou that if thou touchest not another's **woman**[3] thou art a devoted **'husband'** ?
But is not the whole world in Bloom like a garden of flowers ? **Why then be infatuated only with one and care not far the whole creation ?** *[3]*

Pauri

O Wise one of Beauteous Form, Pervading all,
Thou Thyself art the Servant and the Master, Worshipped by Thyself,
And Wise too and the Seer and the God of Truth.
O, Immaculate, All-powerful, Chaste and Compassionate God,
All universe is Thy Manifestation, and Thou alone Sportest with it.
Yea, the 'coming-and-going' also is Thy Creation : all is Thy Wonder, O Lord !
And, whomsoever Thou Blessest with the Guru's Word, he's cast not into the womb again.
O God, everyone is driven along in Thy Will, and nothing lies in the hands of Thy Creation. *[4]*

Dakhnè M. 5

O you who walk on the river-bank[4], beware, for, beneath you is the slippery earth[5].
Walk warily lest you lose hold of yourself and fall to your death. *[1]*

M. 5

That what goes like an illusion one looks upon as abiding, and thus goes[6] on and on.
The world is like the butter[7] cast in fire; or like the leaf of *Nilofar*[8] that dies as it grows. *[2]*

M. 5

O you Strayed, Unwise[9], Soul, why laze you in Serving your Lord ?
'Tis long after you were Blest with this Spring, and no one knows when it comes again. *[3]* **P. 1096**

---

1. ਸਾਉ (साउः) (Sans. स्वार्थ,) aim, object.
2. ਭੂਛ (भूछः) (Arabic. ਬੂਮ,) foolish
3. lit, a dependent creeper, i. e. a woman
4. ਕੁਰੀ=(कुरी,) ਕੁਰੀਆ, river-bank.
5. ਮਹਰੇਰੁ (महरेरुः) quagmire, slough, bog, swamp.
6. ਸਲਵੇ (सलवेः) (Sindhi), to go, to walk.
7. ਨੈਣੁ (नैणुः) (Sans. नवनीत,) butter.
8. ਪਬਣਿ (पबणिः) (Sans. पद्मिनी,) the lotus plant.
9. ਭੋਰੇ ਭੋਰੇ=(भोरे भोरे) ਭੋਲੇ ਅਤੇ ਭੁਲੇ ਹੋਏ : unwise and strayed.

Pauri

Thou hast neither Form nor Sign, nor Caste nor Colour :
Man knows Thee to be far, but nay, Thou art the Presence.
Thou Enjoyest in all hearts, though remainest thou ever Detached.
Thou art the Infinite Person in Bliss: yea, Thy Light Illumines all minds.
Thou art the God of gods, the Creator, the Lord of Man.
Transcendent art Thou and Eternal too: O, how can my lone tongue utter Thy whole Praise?
He whom Thou Meetest, by the Guru's Grace, his whole generation is Emancipated.
All Thy Devotees Slave for Thee, O God; and Nānak also is Thy very Own. *[5]*

Dakhnè M. 5

One puts up a tenement of straw, and then lights fire[1] in it,
But, even then one is Saved, if by Good Destiny, the Master[2] Saves one. *[1]*

M. 5

One grinds the corn and cooks it and lays it on before oneself,
But without the Guru's Grace, one waits in vain for the Grace[3] to be said. *[2]*

M. 5

Nānak: the bread is baked[4] and placed before us on a platter:
And, we eat our fill, if God's Grace be upon us. *[3]*

Pauri

O God, Thou it is who Arrangest the whole Play of the world and Infusest Ego in the heart.
Thou Createst the temple (of the body) and also the Five passions who always thieve.
Ten sense-faculties are Brides of the one male-mind who indulges in Vice, lured by Desire.
Yea, Māyā entices away all and makes everyone Wander in Doubt,
The two sides[5] Thou, O Lord, Thyself Createst—the conscious Mind and Māyā,
But before the Mind, Māyā loses; this, too, is Thy Will.
Some Thou Thyself Savest whom Thou Leadest on to Thy Saints.
Yea, they are like the bubble rising from the sea and then merging again in its expanse. *[6]*

Dakhnè M. 5

Forward, ho, look not back upon thy back.
Fulfil this birth, that you may be born not again (in the world of death). *[1]*

M. 5

My Friend is Brimful with Love: Lo, He Loves all,
And everyone calls Him his own, and He breaks no heart. *[2]*

M. 5

O God, O Unmanifest Jewel, Thou hast become Manifest to me as a Presence[6]:
Yea, Blessed, Blessed is the place where Abidest Thou, O Lord! *[3]*

Pauri

When Thou, O God, art on my side, I care not for another.
Yea, when I become Thine, Thou Blessest me with all I seek.
Inexhaustible is my Treasure howsoever I expend it.
Yea, all the eighty-four lakhs of species in the world[7] Serve but Thee alone.
There are enemies and friends Created by Thee in the world, but Thou wishest ill of no one:
And whomsoever Thou Forgivest, from him Thou Askest not the Account of deeds.
Yea, when I Meet with Thee, my Guru-God, I am in utter Bliss,
And when Thou art Pleased with me, I am wholly Fulfilled. *[7]*

---

1. ਭਾਹਿ (भाहि) Sans. (वह्नि,) Sindhi, (ਬਾਹਿ, बाहि,) fire.
2. ਉਸਤਾਦ (उसताद) : (Persian), teacher ; hence Guru Nānak.
3. ਦਰੂਦ (दरूद) : (Persian), prayer, *i.e.* it may or may not be in one's destiny inspite of one's affluence to be blessed with God's Grace.
4. ਭੁਸਰੀਆ (भूसरीआ) : Sans. (भू-श्रृत,) baked on hot earth.
5. ਹਾਠਾ (हाठा) : side.
6. *Lit.* on my forehead.
7. *Lit.* earth.

Dakhne M. 5

I long to See Thee, O God, what kind is Thy Face?
Yea, I was Comforted only when I Saw Thee: else, Miserable was my state. *[1]*

M. 5

We wretches are in Pain, O God, and Thou alone Knowest its intensity: **P.1097**
And though I know a myriad cures, I shall *be* only if I See Thy Vision. *[2]*

M. 5

The river (of life) flows on and on, but eroded are its banks;
And, they alone remain whole who meet with the True Guru. *[3]*

Pauri

He, who craves for Thee, O God, comes not to grief:
Yea, to whomsoever is the Lord Revealed, by the Guru's Grace, he is Renowned all over.
He, who repairs to His Feet, him Sin touches not:
He Bathes[1] in the Dust of the Guru's Feet, and his Soil of a myriad births is washed off.
Yea, he who accepts the Lord's Will, he earns not Sorrow or Pain.
O God, Thou art the Friend of all; yea, Thou Knowest the inmost state of all.
Such is the Glory of the Saint as is the Glory of God.
God becomes Manifest in all through the Saints, and through them is He Revealed. *[8]*

Dakhnè M. 5

They, to whom I went to ask, they ran after me (with a like desire):
Yea, they on whom I lean, they seek to lean on me! *[1]*

M. 5

As The fly sits on the molasses,
And is caught; (so also the man in the world). And, he alone is Saved whose Destiny is great. *[2]*

M. 5

I See my God in all; yea, no one is devoid of Him.
O loved Brides, she alone is Fortunate who Enjoys the Union of her Spouse. *[3]*

Pauri

I, the Lord's Bard, Sing His Praise, if this be Pleasing to my God.
Yea, Eternal is my Lord: the others but come and go.
I seek that Bounty from my God which wholly satiates me.
O God, Bless me, Thy Bard, with Thy Vision that my mind is comforted.
The Lord Hears the Prayer of His Bard and Calls him to His Castle.
Seeing my Lord, I'm rid of all my Hungers and Sorrows, and I can ask not for aught else.
Yea, when I repair to my God's Feet, I am wholly Fulfilled.
Lo, my God has Forgiven me, his meritless and humble Bard. *[9]*

Dakhnè M. 5

O vacant body, when you break, you are but dust, for, you Know not God:
You love Evil; then, how can you Enjoy the Lord's Love? *[1]*

M. 5

He, without whom one can be not even for a moment, nor afford to forsake Him even for a while,
O my mind, why have you turned your back on Him, who ever takes Care of you. *[2]*

M. 5

When one is Imbued with the Love of the Transcendent Lord, one's body and mind are resplendent like the *Lāllā* flower.
Nānak: Vicious and unclean are all thoughts that are informed not with the Lord's Name. *[3]*

1. ਨਾਪੈ (नापैं) =ਨਾਵੈ : bathes.

Pauri

O God, when Thou art my Friend, no Sorrow afflicts me :
Yea, the desires that beguile all men, these Thou silencest within me.
And I Cross the Sea of Existence and overcome all Strife,
And through the Guru's Word, I Relish all Joys in the great Play-house (of the world).
And I discipline all my faculties when Thou, O Lord of Truth, becomest mine;
And howsoever I yoke them, so are they yoked: and they struggle not with me. **P. 1098**
And I reap the Fruit of my heart's Desire; so does the Guru drive me inward.
O brothers, my God Abides so very near me, through the Mercy of Nānak, my Guru. *[10]*

Dakhnè M. 5

O God, when Thou Comest into my Mind, I Attain all Peace.
Says Nānak : "O Lord, Thy Beauteous Name I Enshrine within my Mind". *[1]*

M. 5

All wears, all joys, are sinful (for me) and as dust;
For, I seek (only) the Dust of the Feet of those who are Imbued with the Presence of God. *[2]*

M. 5

Why look upto the Other : O heart, lean only on the One alone,
And be the Dust for the Saints to tread upon that you are Blest with the Peace of God. *[3]*

Pauri

Without Destiny, one Attains not God; and, without the Guru, the mind is held not.
Yea, in this Kali age, only the ever-abiding *Dharma* comforts, and the man of Sin lasts not.
Whatever one does with one hand, its fruit he reaps instantaneously with the other .
I have before me the experience of all the four ages : without associating with the Saints, one's Ego goes not;
And, one is rid not of I-amness, unless one is Blest by the Saints.
One Attains not the Lord's Refuge so long as one's mind is torn from Him.
They who've Served their God, by the Guru's (Grace,) their Refuge is Lord, the Eternal God, within.
Yea, by God's Grace, one Attains Peace, and is Dedicated to the Guru's Feet. *[11]*

Dakhnè M. 5

I search all over for my God, the King of kings;
(But) within my heart is He, and His Voice Speaks. *[1]*

M. 5

O my mother, my Spouse has Blest me with a Jewel,
Which keeps my heart in cool Comfort, and I utter (God's) Truth with the tongue. *[2]*

M. 5

I'd be Thy Couch, O God, and spread out the sheet of my Eyes for Thee.
O God, if Thou Lookest at me but once, then priceless is the Peace I attain. *[3]*

Pauri

I crave to See Thee, my God : O Lord, how shall I See Thee?
Even if Thou Callest my name for once, I'd deem to have come upon a Treasure.
I've searched the four corners of the earth, but there is naught like Thee, O God!
O Saints, show me the Path treading which I may Meet with my Lord.
Yea, if I Serve my Master ever, associating with the Saints,
I am wholly Fulfilled, and the Guru ushers me into His Castle.
O Lord of the earth, my Friend, I know not any that may equal Thee. *[12]*

Dakhne M. 5

O my Love, my King, Come into me : Let my heart be Thy Throne :
If I am Blest with the touch of Thy Feet, I'd flower like the lotus. *[1]*

M. 5

If Thou hast desire to eat, O Love, I'd make myself a delicacy :
I'd like to be the sugar-cane which the more it is crushed, the more sweet it yields. *[2]*

M. 5

O man, snap thy bonds with Desire[1] and know this world to be a mirage[2].
Peace here is for a brief two moments, and then, the lone traveller hops from home to home. *[3]*

Pauri

Unfathomable, beyond calculations, is God ; yea, His Power, Manifest yet attributeless, one can Know not;

And though the Yogis, of six kinds, go about in search of Him, by them too He is Seen not. **P. 1099**
And those that keep the fasts on moon days[3], they too are of no account to God.
One reads the Vedas, in full, but knows not their Essence,
And one bathes and applies the saffron-mark to the forehead, but lo, within one is the black Desire.
Yea, one Attains not unto God by wearing a mendicant's coat, if one is Instructed not in Truth,
And the Strayed one finds the Path, if such be one's Destiny Writ by God.
Yea, he alone fulfils his human birth who Sees the Guru as a Presence. *[13]*

Dakhnè M. 5

Be thou in Love with that which lasts with thee :
Yea, abandon thy False works and Cherish thy Eternal Spouse. *[1]*

M. 5

As is the moon reflected in all waters, so is God's Light :
But becomes Manifest He to him in whose Lot it is so Writ. *[2]*

M. 5

Utter the Lord's Name, yea, His Praise, ever, and lo, thy Countenance sparkles,
And thou art Accepted at the Lord's Court; and even the placeless finds a Place. *[3]*

Pauri

The outer coat lures not God : for, He is the Inner-knower of all hearts :
Yea, without wearing the One Lord, everyone wanders about naked[4].
One is attached deeply to one's household and is puffed up by Ego,
And one's Ego shows; but why should one be proud of one's riches?
For, these go not along with one in the Yond : and vanish instantaneously into nowhere.
And such is the Lord's Will that one knocks about aimlessly,
And, when one's Destiny is Awakened, one Meets with the Guru, and (through Him) the God.
Yea. whosoever Serves His Lord, the Lord Fulfils him. *[14]*

Dakhnè M. 5

Everyone prattles, but rare is the one who knows how to Die (to the self) :
Yea, they who have living Faith in God, unto them Nānak is a Sacrifice[5]. *[1]*

M. 5

Our Lord Abides within us, but rare is the one to whom He is Revealed :
Yea, from him God is veiled not, who lives in the Guru's Presence. *[2]*

---

1. ਠਗਾ (ठगा) : *lit*. deceivers.
2. ਗੰਧ੍ਰਬਾ ਨਗਰੀ (गंध्रबा नगरी:) a mirage ; (*See* Bilāwal, M. 5—IV, 2. 5)
3. ਚੰਦ੍ਰਾਇਣਾ (चंद्राइणा) (Sans. चान्द्रायणम्), a religious observance or expiatory **penance** regulated **by** the moon's age (the period of its waxing and waning) in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.
4. ਨਿਕਾਮੀ = ਨਿਕ੍ਰਮੀ (निकामी:) *lit*, good-for-nothing, worthless.
5. *Lit*. dust.

M. 5

I'll drink the Wash of his Feet who Instructs me in (the ways of) God;
For, my body is permeated through with the infinite craving to See my Lord. *[3]*

Pauri

One forsakes the Name of the Fear-free God and is attached to Māyā,
And comes and goes and wanders and dances he through a myriad births;
And he pledges his Word but keeps it not, and all he speaks is False :
Yea, False is he from within, with Illusion involved.
He is jealous of the one who is hate-free, lured by Greed :
Yea, him the True King Destroys; for, such is his Destiny Writ by God.
Him the couriers of the *Yama* bring Pain, and by Pain is he consumed.
O, such is the Justice of our Righteous God; for, His Court is eternally True. *[15]*

Dakhnè M. 5

Dwell thou on God's Name in the early morn, and Contemplate the Guru's Feet,
And thou art rid of the Pain[1] of birth-and-death, and thou Singest the True Lord's Praise. *[1]*

M. 5

Blind is the body and Vacant and Dark, without the Name of the Lord,
Nānak : They alone are Fulfilled in whose heart Lives my God. *[2]*

M. 5

My Eyes have Seen the Light (of God), and it has whetted my Thirst for Him :
(But) those Eyes are not *these* eyes with which is Seen my Love. *[3]* **P. 1100**

Pauri

He who Serves his God, by the Guru's Grace, he is Blest with Bliss.
He Emancipates himself, and all his Kindreds ; nay, the whole world.
He gathers the Lord's Name and quenches all his Thirst.
He minds not the call of Desire; and is intuned to God.
Yea, he is ever in Bliss, and God is ever his Friend.
He turns ever the enemies into Friends, and wishes well of everyone.
He is Whole and Perfect in the world and makes all to Contemplate the Wisdom of the Guru.
And the Writ of the Past is Fulfilled for him, and God is Pleased with him. *[16]*

Dakhnè M. 5

Truth has the repute of being Beautiful : Falsehood has an Ugly look,
But, rare, O Nānak, are the ones who Cherish the Truth. *[1]*

M. 5

Of incomparable Beauty is my Friend : I'd See Him eight watches of the day and night.
O, I am a Sacrifice unto the Dream in which I See my Spouse. *[2]*

M. 5

Know thy God to be Truth : O, vain is the utterance of Him with the tongue :
Yea, See Him within thee; for, thy Love, my God, is not far from thee. *[3]*

Pauri

The earth and the sky will pass away and also the underworld, the sun and the moon,
And the kings too and their couriers and the chiefs : all these will be demolished.
And the poor[2] and the rich[3] and the mendicants and the egotists all will pass away.
And the Qāzis and the Sheikhs too will all vacate their seats,
And the *Pirs* and the Prophets and the seers too,
And fasting and the calls to prayer, and the *Nimāz* and the Semitic texts : O, nothing, nothing of of these will remain.
And the eighty-four lakh species of the earth also come into being to enter into nothingness.
Eternal only is the One God or the man of God. *[17]*

---

1. ਖਾਕੁ (खाकु) : *lit.* soil.
2. ਰੰਗੁ (रंगु) : Sans. रंक, poor, beggarly.
3. ਤੁੰਗ (तुंग) : high, prominent ; hence, rich.

Dakhnè M. 5

I've searched all through : save for the One God, there is not another.
Come into me, O Friend, that I See Thee, and my body and mind are in cool Comfort. *[1]*

M. 5

A True Lover is he who hopes not; but my mind is filled with hope :
O God, truly Detached art Thou alone and I am a Sacrifice unto Thee. *[2]*

M. 5

Even if I hear of my Separation from Thee, I am Grieved: but if I See Thee not, I Die.
Without Thee, O Love, how can thy Lover live? *[3]*

Pauri

With (sacred) river-banks, the pilgrim-stations, the temples dedicated to the gods at Kedārā, Mathurā, and Kāshi,

And the thirty-three crores of angels, along with Indra, will pass away.
And the Smiritis too, and the Shāstras, and the four Vedas, and the six systems of philosophy will remain not ever.

And all the books and their teachers, and poets and their songs will be no more;
And the ascetics and men of charity, and recluses will all lie in death.
And men of silence, and the Yogis, and the nudes will all be driven along by the *Yama* :
Yea, all that seems will pass away : O, nothing that is, stays for long.
Only the Transcendent Lord, the God of gods, is Eternal, or the one who Serves Him. *[18]*

Shaloka : Dakhnè M. 5

Nakedness seems not naked, nor hunger gnaws at the hungry stomachs,
Nor the intensity of pain pains, if God Sees one with his Well-wishing Eyes. *[1]*

M. 5

Even if one be the master of the whole earth and enjoys all joys, **P. 1101**
All that would be a Disease ; yea, one is Dead without the Lord's Name. *[2]*

M. 5

Seek only thy One God and make Him alone thy Friend,
For, He alone Fulfils thy hopes; and if you lean on man, you are shamed. *[3]*

Pauri

Eternal is the One Lord, Unfathomable and Infinite :
And, inexhaustible is the Treasure of the Lord's Praise, Contemplating whom one Attains unto God.
Endless is the Lord's Praise which the God-conscious being Sings :
And, eternal are the Lord's Truth and the verities of Religion and Austerity : so I Contemplate Him ever.
And eternally availing are Compassion and Righteousness and Self-denial; but he, in whose Destiny it is Writ, he alone attains these.
Eternal is the Writ (of God) on the Forehead, and it can be erased not :
Ever-true is the Society of the Saints and the Word of the Guru-Saint.
(But) they, in whose Lot it was so Writ in the past, they Contemplate ever their God. *[19]*

Shaloka : Dakhne M. 5

They, who are themselves Drowned, whom else will they Ferry across?
But he, who is Imbued with the Love of God, is Saved, and Saves he others too. *[1]*

M. 5

Wherever one Utters or Hears the Name of Love,
Thither let me repair and Blossom forth, Seeing His Presence. *[2]*

M. 5

Why are you attached to your sons, wife and kinsmen, saying 'they're mine, mine,'
For, devoid of the Lord's Name, the structure of thy body is without foundation, and it falls. *[3]*

Pauri

I seek to See my Guru with the Eyes, and place my head upon His Feet,
And with my feet walk on his Path, and with the hands wave the fan to Him,
And in the heart Cherish the Timeless Being, and Contemplate Him night and day.
I've abandoned my selfhood leaning on the Guru's Power.
The Guru has Blest me with the Treasure of the Lord's Name; and I am rid of all Sorrows.
O brothers, Enjoy and Expend the Name of the Indescribable God,
And utter ever the Gospel of the Guru's, and accept the discipline of the Name, Compassion and (inner) Cleanliness.
And you are Blest with Poise and Attainest unto God, and are rid of the fear of the *Yama*. *[20]*

Shaloka: Dakhne M. 5

My Eyes look out for God, but when they See Him, they crave to See more of Him:
Yea, the Lord, my Spouse, is within all, and I See naught else but Him alone. *[1]*

M. 5

The life-stories of the Saints are the Paths of Peace,
But they alone tread this Path, in whose Lot it is so Writ. *[2]*

M. 5

Over the mountains, in the seas, across the deserts and plains, upon the earth as in forests, the fruits of the earth, the caves,
And in the underworld and over the skies, and in all hearts is He, the God.
I live if I see Him: yea, He on whose lone String the whole world is strung. *[3]*

Pauri

The Lord is my Mother and Father: He it is who Blesses me with our Sustenance.
And, the Lord takes Care of me, for, I am the child of God.
He Abandons me never and Feeds me steadily,
And Minds not my demerits, and Hugs me to His Bosom,
And He Blesses me with all I seek; yea, He the Bliss-giving Father.
And He has Blest me with the Wares of Wisdom, yea, the Riches of the Name, and made me worthy of Himself, **P. 1102**
And made me a partner (of His Grace) with the Guru, and now I possess all Joys.
May my God forsake me not: yea, He, who is my All-powerful Lord. *[21]*

Shaloka: Dakhnè M. 5

Nānak: snap thy Bonds with the False ones; and find out the Saints, thy fast Friends;
The ones forsake thee even while alive; the others leave thee not even in death. *[1]*

M. 5

Nānak: the Lightning flashes: the dark Clouds thunder,
And heavy is the Downpour; but Blessed are they who are United with their Spouse. *[2]*

M. 5

If the earth be covered with the blue sheet of water, and the winds be fresh and cool,
And my couch be of gold, studded with rubies and diamonds,
And I be decked in the bridal trousseau; without my Spouse, all this will bring me nothing but Pain. *[3]*

Pauri

That, what the Creator-Lord Does, that alone comes to pass,
And even if one tries a hundred tricks, one Attains only what is Writ by God.
Yea, without Destiny, one Attains nothing even if one roams the whole world.
So, Meeting with the Guru, one must rid oneself of all fears, save the Lord's.
For, through the Lord's Fear comes Detachedness, and one sets out in search of God.
And searching and searching, Poise wells up in one, and, then one comes nor goes,
And one Contemplates God in the heart and Practises the Name and attains the Refuge of the Saint
Nānak: the Guru is my Boat wherewith I Cross the Sea of Existence. *[22]*

Shaloka M. 5

Accept death first, and abandon the hope of life,
And be the Dust for all men to tread upon: then come thou unto me. *[1]*

M. 5

He, who is Dead (to his self), take him alone to be alive; and they, who are alive (in Ego), as Dead.
Yea, they, who love the One alone, they alone are the supreme beings. *[2]*

M. 5

He, in whose heart is the Transcendent Lord, him Pain touches not;
Yea, he is affected not by Hunger or Thirst, and Death comes not near unto him. *[3]*

Pauri

O God, the Moveless True King, I can evaluate Thee not.
No one can prize Thee, my Lord, whether he be an ascetic, a seeker or a man of wisdom.
Thou art Powerful enough to Make, Break, and to Destroy and to Resurrect:
Thou art the only Doer and the Cause, and Ringest in all hearts.
O, why should man waver in his Faith when Thou Sustainest all ?
Unfathomable and All-too-deep art Thou, and beyond value is Thy Virtuous Wisdom.
I but do what Thou, O God. Biddest me do.
O Lord, without Thee, there is naught: So Nānak utters Thy Praise *[23-1-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Kabirji

O Pandit, why are you attached to the bad ways?
O Unfortunate one, you will forsure be Drowned with all your kindreds, if you Dwell not on the Lord's Name. *[1-Pause]*
Of what avail is the reading of the Vedas and the Purānas? Yea, it is like the load of the sandal-wood upon a donkey's back. **P. 1103**
For, if you Know not the Mystery of the Lord's Name, how will you be Ferried Across? *[1]*
You kill life and call it religion: then, what indeed is irreligion, pray?
If you are the sage of sages, then who is the butcher? *[2]*
You are blinded in the mind: so whom are you going to make wise?
And, when, for the sake of money, you offer your knowledge for sale, your birth, forsure, loses its Merit. *[3]*

Vyāsa speaks the truths of Nārada: ask Shukdeva, if you may,
That you are Emancipated only by Uttering the Lord's Name, else you are Drowned forsooth. *[4-1]*
If one abides in the forest, shall one attain God, if one loses not the Evil of the mind ?
Yea, they alone are the Perfect beings in the world who look upon the home and the forest alike. *[1]*
One attains the God's Pure Peace,
If one Dwells on the All-pervading Lord with Love. *[1-Pause]*
Why, then, one wears the matted hair and besmears the body with the ashes and lives in a cave,
When it is through the Conquest of the mind that one Conquers the world; yea, thiswise it is that one is Detached from the Poison (of Māyā). *[2]*
Everyone applies collyrium (to his eyes), but there is a little distinction[1] between one and the other[2],
For, those Eyes alone are Approved which are cleansed with the Collyrium of Wisdom. *[3]*
Says Kabir : "Now, I Know; for, the Guru has Instructed me in his Wisdom,
And within me I've Met with my God; and now my mind Wanders not." *[4-2]*
He, in whose mind wells up a desire to practise miracles, what has one to do with him?
How can I value his talk, for it shames me even to talk with him. *[1]*
He, who has Attained unto the Lord,
He Wanders not again and over again. *[1-Pause]*
The False world Wanders immensely when the hope of life is for a day or two:
But, he, who in-drinks the Waters of God, he Thirsts no more. *[2]*

1. ਚਾਹਨ (चाहनः) glance, side-look.
2. ਵਿਡਾਨੁ (विडानुः) विडम्बना, imitation ; disguise ; deception ; ridiculous.

He, who Knows the Truth, by the Guru's Grace, he 'hopes' not; yea, he becomes 'hope-less.'
He Sees nothing but Truth when his Soul becomes Detached. *[3]*
He, who Tastes the Flavour of the Lord's Name, him the Lord Saves through the Name.
And he becomes pure like gold, and, rid of his Doubt, he is Ferried across the Sea (of Existence). *[4-3]*

Like water in the waters of the sea, like waves in the stream shall we Merge.
Yea, when the void (of the Soul) Merges in the Void (of God), like air, we'll look upon all alike. *[1]*
Then, why shall we come again (into the world)?
Yea, it is the Lord's Will that makes us come and go, and, Realising this Will, we'll Merge in the Will. *[1-Pause]*
When the (illusion of the) creation of five elements is over (for us), we'll be rid of all our Doubt,
And, then, casting off this cloak and that[1], we'll look upon all alike, and Dwell upon the One Name of God. *[2]*
As the Lord Wills so shall we Dedicate ourselves:
Yea, if the Lord, is Merciful to us, we'll Merge in the Guru's Word. *[3]* **P. 1104**
If one 'Dies in life', so Dying one lives (eternally), and is born not again.
Says Kabir: "They, who Merge in the Lord's Name, they're Attuned to the Void of God." *[4-4]*

O Lord, if Thou Keepest me away from Thee, what, indeed, is Emancipation then?
Now that I know that Thou, the One, art in everyone, then, how canst Thou Delude me any more? *[1]*
O God, where wouldst Thou Take me for being Delivered?
I ask Thee, pray, where and of what kind is to be my Deliverance when, by Thy Grace, I am already Delivered and Redeemed. *[1-Pause]*
So long as one knows not the Quintessence, one knows the distinction between the Saviour and the Saved;
Now that I've become Immaculate within my heart, my mind is wholly Pleased. *[2-5]*

They, who, like Rāvana built the fortresse of gold, they too abandoned them in the end. *[1]*
Then, why, O man, you do as your mind directs.
Yea, when the *Yama* seizes thee by the forelock, then, thy only Saviour would be the Lord's Name. *[1-Pause]*
This deathless Death, too, is the creation of God, to annihilate this world of form.
Says Kabir: "They, in the end, are Emancipated forsooth in whose heart is the Name, the Treasure of Bliss." *[2-6]*

In the village of the body, the Mind is the Farm-owner[2], tenanted to the five Farmers:
Yea, the eyes, the nose, the ears, the tasting tongue and the sex-organ which obey us not. *[1]*
O friend, I'll abide not in this village:
When my conscious-(Mind), the record-keeper[3], asks from me the Account of every moment. *[1-Pause]*
When the King of *Dharma* asks the Account, there is always a huge balance (of mis-deeds) against me :
And the five Farmers, then, are on the run, and the poor Soul is bound down by the Courtiers (of God).
Says Kabir: "Hear me ye, O Saints, and settle my Account on my very Farm,
And Bless me with Forgiveness in this very life, that I have to Cross not (again) the Sea (of Existence)". *[3-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Kabirji

Him, the Detached One, who has ever Seen Intuitively? Nay, no one has Seen.
It is when one becomes fear-free that Intuition awakens within one[4]. *[1]*
Yea, if one Sees the Presence of the Lord, one is Blest with His Fear;
And one Realises the (Lord's) Will, and one becomes fear-free. *[2]*

---

1. ਦਰਸਨੁ (दरसनु) : (Sans. दर्शनम्) : religious knowledge ; a system of philosophy, here, the distinctive coat of religion.
2. ਮਹਤਉ (महतउ) : (Sans. महत्तर), the principal, chief, or oldest person, the most respectable person ; the head or the oldest man of a village. The farmers denote the five passions.
3. ਕਾਇਥੁ (काइथु), (Sans. कायस्थ:), the writer-caste (proceeding from a *Kshatriya* father and a *Shudra* mother). a man of that caste; patwāri (the record keeper).
4. ਵਣਾਹਿੰਬੈ (बणाहंवै) = ਵ (or) ਣਾ (not) ਹੰਬੈ (is) : *lit.* is it not right ? (the Answer :) It is so.

O man, assume no pretences to See thy Detached God,
For, the whole world pretends (and yet Sees Him not). *[3]*
Craving leaves one not even when one (poses to be) detached,
And one's body is constantly burnt in the fire of Ego. *[4]*
If one burns off one's cares, one burns also the (sense of the) body,
If only one's mind (too) Dies to the self. *[5]*
Without the True Guru, one is Detached not,
Even if one wishes and craves for it. *[6]*
If the Lord's Mercy be upon one, one meets with the True Guru,
And one Attains unto the Lord all-too-spontaneously. *[7]*
Says Kabir: "I have this prayer to make to Thee, O my God;
Pray, Ferry me Thou across the Sea of Existence". *[8-1-8]*
(Says Krishna to Daryodhana): O king[1], how is one to go to Thy Home? **P. 1105**
When I've seen such immense Devotion of Vidura to me that he, the poor one, is pleasing to my mind. *[1-Pause]*
You have been lured away by the illusory possessions of elephants, and Know not God:
And so as against your milk, the water of Vidura seems like Nectar to me. *[1]*
Like milk tastes to me the fare of leaves, for, he passes his night' singing the Lord's praise.
O king, Wondrous and Mysterious is the Master of Kabir, and he is impressed not by (high) caste.

Shaloka of Kabirji

The battle-drum (of God) is beat in the (Mind's) sky, and lo, the target (of the heart) is pierced through.
The (God's) hero has descended upon[2] (the life's) battle-field; now is the time to strike. *[1]*
The (God's) hero is he who fights for the oppressed[3],
And though battered into bits, he abandons not the field of battle. *[2-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

The Hymn of Kabir, Rāg Māru: The Word of Nāmdevji

When I sought the Refuge of my God, my Spouse, I attained the four kinds of Emancipation[4],
And lo, being Emancipated, I am known through the four *Yugas*, and I am acclaimed; and a Canopy waves over my head. *[1]*
O, who is that was Saved not Contemplating his God, the King:
Instructed in the Guru's Wisdom and associating with the Saints, one is ever renowned as the Devotee of God. *[1-Pause]*
Seeing his Conch, the *Chakra*, the rosary, the saffron-mark, the *Yama* too is scared,
And he becomes fear-free, and the Power of God thunders within him, and he overcomes the affliction of birth-and-death. *[2]*
Abmrika was Blest with the State of Fearlessness and Bibhishana's glory became manifold,
And Sudāmā too, was Blest with the Nine Treasures, and Dhruva became eternal, and remains so even now. *[3]*
For the sake of His Devotee, the Lord Destroyed Harnākashyapa assuming the form of a Man-lion.
Says Nāmdeva, "The Lord of Beauteous Hair is under the sway of His Devotees, for, does He stand not still at Balrāja's door ?" *[4-1]*

Māru Kabirji

O crazy one,why have you forsaken your faith?
And have lost the Merit of human birth, (ever) filling thy belly like a quadruped. *[1-Pause]*
You have associated not with the Saints and involved your self in vain Strife:
Yea, you are like a cur, a swine, a crow; and caught up in your Wander-lust, you quit the world. *[1]*
You think yourself to be great and the others but tiny, little dots:
But they, who look upon others as small through word, thought or deed, are cast into Hell. *[2]*

1. Duryodhana is addressed by Krishna.
2. ਮਾਂਡਿਓ (मांडिषो) : Sans. (मंड्) to decorate ; to rejoice ; to clothe ; to distribute, divide.
3. ਦੀਨ (दीन) : also religion.
4. (*i*) To live in the Lord's Abode, (*ii*) To live near the Lord, (*iii*) To assume an appearance like the Lord. and (*iv*) To Merge in the Lord.

O you worthless man of lust, wrath, cleverness and showmanship,
You, wasted your life slandering others, and Cherished not the Lord's Name. *[3]*
O Wild, Ignorant Fool, you Remember not God :
And when you Know not the Lord's Name, then, how are you to be Ferried Across? *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru: The World of Jaidevji

The breath is turned-in-through the moon-channel[1] and retained in the the *Sushmanā*[2] and turned out through the sun-channel[3] uttering sixteen times[4] (the God's Name), **P. 1106**
And, lo, the (evil) potency of the mind is broken, and cease its outgoings; and its wildness is tamed; and one in-drinks (the God's) Nectar. *[1]*
O mind, when one Contemplates the Primal Lord, the Source of all Virtue,
One's sense of Duality is stilled[5]. *[1-Pause]*
When one Dwells on God worthy of being Dwelt upon, and puts Faith in the One worthy of Devotion, then one becomes one with God, as water mingles with water.
Says Jaideva : "When I Contemplate the God's Name, I Attain unto the All-pervading and Detached Lord". *[2-1]*

Rāg Māru : Kabir

O mind, Contemplate the Lord, else you will be in Sorrow :
O sinning mind, why are you that greedy?
Know you not that you will quit the world today, or the day after? *[1-Pause]*
Clinging to Avarice, you have wasted your human birth, deluded by Māyā.
Nay, pride not on your beauty or riches, for, you will wear out like paper. *[1]*
When the *Yama* seizes you by the locks, then nothing will be of avail to you that day :
Yea, if you have Contemplated not God, nor practised Compassion, you will be Struck in the Face. *[2]*
When the *Dharmarājā* asks of you the Account (of you deeds), then, how will you face him, pray?
Says Kabir : "Hear ye, O friends, one is Ferried Across only by associating with the Saints". *[3-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Māru : The Word of Ravidāsji

O Love, who is it that can do this but Thou?
Yea, the poor are Embellished only through Thee, O my Lord and Master, over whose Head waves the Canopy (of His Grace). *[1-Pause]*
He, whose touch 'defiles' others, on him too is Thy Mercy, O God :
Thou Makest the low high and mighty, and fearest naught. *[1]*
Through Thee were Nāmdeva, Kabir and Trilochana Saved, as were Sadnā and Sain Ferried Across.
Says Ravidās : "Hear ye, O Saints, the Lord can do all that He Willeth". *[2-1]*

Māru

He, who is the Ocean of Peace, the Tree which yields all Fruits, the Wish-fulfilling Jewel, the Master of the *Kāmdhenu*;
In whose hands are the four life-objects, the eighteen extra-psychic powers and the nine Treasures, *[1]*
That Lord one tolls not with the tongue,
And forsaking Him, one is involved with the (empty) words. *[1-Pause]*
All epics[6] and Purānas and Shāstras are but mere words :
Vyasa, the seer, said the last word[7], after a great thought, that nothing equals the Name of God. *[2]*
They who, by good Fortune, are Attuned to the Lord, are wrapt in the seedless Trance of Equipoise.
Says Ravidās, "Becoming the Lord's Slave, one becomes Detached and is rid of the fear of births and deaths". *[3-2-15]*

---

1. ਚੰਦਸਤ (चंदसत) = ਚੰਦ ਸੁਰ : breathing through left nostril. *Irā.*
2. ਨਾਦਸਤ ਪੂਰਿਆ (नादसत पूरिश्रा) : also, breath retained ਪੂਰਿਆ in the melody of Nāda.
3. ਸਰਸਤ (सूरसत) = ਸੂਰਜ ਸੁਰ : breathing through right nostril; *Pingalā.*
4. ਖੱੜਸ (खोडस : Sans. षोडश्न), sixteen.
5. ਸੰਮਾਨਿਆ (संमानिया) = ਸਮਾਇਆ :merged.
6. ਖਿਆਨ (खिश्रान) : (Sans. श्राख्यान) a tale ; story ; especially a legendary story.
7. ਪਰਮਾਰਥੁ (परमारथ) : (Sans. परमार्थम्), the highest or the most sublime truth.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant M. 1: Bārā Māhā

Hear Thou, O Lord, Thy Created beings enjoy Bliss or suffer Sorrow, **P. 1107**
As are their wrought deeds of the past, but all is well that cometh from Thee.
All creation is Thine : of what account am I? I live not without Thee, my Lord, even for a moment:
Yea, without my Spouse, I am in Pain, and there is no one to befriend me : it is through the Guru that I Drink the Lord's Nectar.

We are attached to the Lord's Creation; but if the Lord be in our mind that is the only good Deed.
Nānak : Thy Bride looks out to see if Thou Comest her way; hear Thou, O All-Prevading God! *[1]*
The *Chātrik* (of the Mind) cries out the Lord's Name and the tongue, *Koel*-like, sings His Word ;
The Bride Relishes[1] all His Joys and is Merged in the Being of her Lord :
Yea, she's Merged in the Lord's Being, if the Lord is Pleased with her : she, then, is the True Bride.
She establishes the Lofty Abode of Nine Doors for her Lord, and Enshrines the Lord in her inmost Self.

All belong to Thee, O Lord, and so Thou art mine and I Revel in Thy Love, night and day.
Nānak: The *Chatrik* (of the Mind) cries out[2] the Lord's Name, and the tongue, *Koel*-like, sings His Praise. *[2]*

Hear Thou, O my Loved, Bewitching Lord, of Thy Lover's state.
Uttering Thy Name, my body and Mind are Inebriated with Thee: yea, I can forsake Thee not even for a moment.

How can I forsake Thee even for a moment, when I live only if I Sing Thy Praise: yea, I'm a Sacrifice unto Thee.

No one belongs to me, nor I to any one but Thee, without whom I can Live not :
When I seek Thy Refuge and I abide at Thy Feet, my body becomes Pure,
And I gather Peace and a Deep Vision, and with the Guru's Word, my mind is held. *[3]*
The Lord's Nectar rains: Healthful are its Drops:
My Lord Meets me the natural way, and I Love my God.
Yea, the Lord Comes into (the body's) Temple when it Pleases Him, and the Bride is awake[3] to Embellishing herself with Merit.

When the Lord Enjoys the Brides in every home, why am I God-forsaken, pray?
The Sky (of the Mind) is overcast with the thick, low Clouds (of the Lord's Grace), now rain, (Thy Mercy) upon me that I Cherish Thy Love, body and soul:

Yea, when falls the rain of the Nectar-Word the Lord, in His Mercy, Comes into our Homes. *[4]*
Glorious is the month of *Chaitra*, when the black-bee hums with joy. **P. 1108**
The woods are in bloom and I long for my Love.
If the Lord Comes not into the Bride's Home, O, how will she find Peace? Separateness tugs at her heart and wears it off.

The beauteous *Koel* sings on the mango-tree: O, how long can my limbs suffer Pain?
The black-bee circles the blooming tree: Can I live in Death, O mother?
Nānak, in *Chaitrā* one finds the Peace of Poise, if the Bride finds the Spouse at her Home. *[5]*
Blessed is *Vaisākha* when the tree-boughs are clothed in fresh leaves.
The Bride see-eth and sayeth: "O Lord, have pity and come into my Home.
Come, O Loved One, into Thy Home and enable me to Cross the impassable (Sea of Existence);
Without Thee, I am not worth a copper.
But, if Thou art Pleased with me, I become priceless: Oh. let some one See that Lord of mine, and make me See Him.

I know Thou art not afar; I believe Thou art within (me), and I Know Thy Abode.
Nānak: he who Attains the Lord in *Vaisākha*, his Mind is Attuned to the Word and he Believes. *[6]*

---

1. ਚੋਲੈ (चोलै) : eats, enjoys.
2. ਚਵੈ (चवै) । (Sindhi), utters.
3. ਊਭੀ (ऊभी) : *lit.* standing, *i.e*, ever-alert.

Blessed is the month of *Jeyshtha* : why may I forget my Lord ?
The earth burns like[1] an oven[2] : the Bride prays to her Lord :
"O Master, I Recollect Thy Merits : be Pleased Thou with me".
Yea, the Detached Lord Lives in His True Abode : and if He so Wills, I go to See Him there.
The Bride is meek and powerless, how can she attain Bliss without her Lord ?
Nānak : By His Grace, she becomes like her Lord and attains Merit, in the month of *Jeyshtha*. *[7]*
Blessed is *Asārh* when the sun blazes in the sky,
And the earth is roasted and suffers sorrow :
Yea, her sap is sapped by the sun's fire and she is cheated of her Life, but she forgets not her task.
The chariot of the sun moves on and the Bride looks out for a shade : and in the woods, the cricket[3] wails[4].
She, who takes along the load of Evil, grieves in the Yond; but she, who gathers Truth, is Blest with Bliss.
Nānak, whosoever is Blest with such a mind, keeps to the Lord in life and death. *[8]*
Bloom, O mind, in *Shrāvana*: for, the low Clouds have burst into Showers.
I Cherish my Lord, body and soul, but the Lord has Gone out into the distant Lands.
The Lord Comes not into my Home and I am sighing to death and the Lightning flashes and terrifies me.
My Bed is lonely and I am in real Pain : O mother, death is here.
Without my Lord, where is sleep for me : I can suffer not even my clothes.
Nānak : Blessd is the Bride who Merges in the Being of her Lord. *[9]*
In the month of *Bhādon*, I am led astray by Illusion ; and, though full of Beauty, I Grieve.
The earth is covered with water, the seas are brimful : now is the time to Enjoy.
The whole black night it rains but where is Peace for the young Bride; the peacocks and the frogs shriek.
The *Chātrik* too cries out, "Love, O my love," and the snakes sneak out to bite;
The mosquitoes sting, the pools are overflowing; but, where is Peace for me without the Lord?
Nānak: Ask thou thy Guru and go wherever thy Lord is. *[10]*
Come, O Love, in the month of *Asuj*: Thy Bride is worrying herself to death:
But Thou art Met only if Thou art wont to meet; but I am beguiled[5] by the sense of the Other.
Yea I was wasted away by Falsehood, and so the Lord has Forsaken me, and the flowers (of my hair) have turned grey.[6]
Before me is the summer (of death), behind me the winter (of life) and seeing this Play, my mind wavers. **P. 1109**
All over the boughs are green: but that alone is ripe-sweet which ripens in its own time.
Meet Thou me, O Lord, in the month of *Asuj*: yea, the Perfect Guru is now my Intercessor. *[11]*
In the month of *Kārtik*, such were my Deeds as was the Lord's Will,
And the Lamp of Poise burns with its steady glow: and the (oil of the Lord's) Essence lights it:
Yea, in the Lamp, the Oil is of the Essence.
O Lord, let the Bride meet the Spouse, for, she is in Ecstasy and in Bloom.
She is Emancipated not if she dies of Vice: but if she Merges in Merit, she is Redeemed.
They, who are Blessed with the Worship of Thy Name, abide in themselves and lean only on Thee.
Sayeth Nānak: "O Lord, open Thy Door and Meet me Thou, yea, even for a moment, a wink". *[12]*
Blessed is the month *Maghar* when the Lord's Merits come into our beings!
The Bride of Merit Cherishes the Words of Merit, that the Moveless Lord be Pleased with her.
Yea, Moveless and Wise and the Builder of our Destiny is the Lord: but the world is a passing show[7].
And (the Lord's) Wisdom and Contemplation and Merit become a part of the Bride's being, and if the Lord so Wills, she loves Him.
And she hears the Lord's Song from the Poets and Singers; and hearing His Name, her Woes depart.
And, she becomes her Lord's Choice Bride, and her heart Worships her Lord in His Presence. *[13]*

---

1. ਸਰ (सर) : like.
2. ਭਾਰ (भार) =ਭਾੜ, ਭਠ : oven.
3. ਟੀਡੁ (टीडु) : cricket.
4. ਲਵੈ (लवै) : (From Sans. लप् to speak ; to chatter).
5. ਖੁਈ (खुई) =ਖੋਹੀ ਗਈ, : strayed.
6. ਕੁਕਹ ਕਾਹ ਸਿ ਫੁਲੇ (कुकह काह सि फुले) : the country-shrubs, bearing white flowers, are in bloom, *i.e.*, the hair has grown grey.
7. ਚੰਚਲੁ (चंचलु) : (Sans. चंचल), (*fig.*) inconstant, fickle, unsteady.

In *Poha*, the snows fall and even the sap of the the grass is sapped.
O Lord, why Thou Comest not even now, when Thou Abidest in my body and Mind and on my tongue.
Thou Permeatest my being, O Life of the universe: I revel in Thy Love through the Guru's Word.
Thy Light Pervades the egg-born, the foetus-born, the sweat-born and the earth-born[1]; and also all hearts.

O Thou Merciful Lord, Bless me with Thy Vision and grant me Wisdom that I be Emancipated.
Nānak: The Bride who Loves her Lord alone, Enjoys her Colourful Lord. *[14]*
In the month of *Māgha*, I am made Pure, for I know my Pilgrim-station is within me;
And I Meet with my Lord in Poise, and, Enshrining His Merits, Merge in His Being.
Yea, Thy Merits become the part of my being, O My Beauteous One; and if it Pleases Thee, I Bathe in (Thy) Pool..

This indeed is my Holy Bath in the Gangā, Jamunā, and their confluence with Saraswati and in the seven seas.
To know that the One Lord Abides throughout the ages, is for me all the Worship and all Charity.
Nānak: In the month of *Māgha*, to Taste the Great Essence of the Lord's Worship alone is to Bathe in the Holy waters. *[15]*

In the month of *Phalgun*, the mind is in Bloom and one loves to Love (God):
Yea, one is in Bliss, night and day, and loses one's self;
And eradicating one's Ego by the Lord's Will, one prays: "O Lord, be Merciful and Come into me.
Without Thee, I deck myself in a myriad ways, but I get no Refuge."
But when the Lord Sought me out, I was naturally decked with the Necklaces and the Garlands and the Silks.

Nānak: When the Guru-God United the Bride with Himself, she found her (True) Home. *[16]*
Blessed are the twelve months, the (six) seasons, the lunar and the solar days,
The hours, the minutes, the seconds, when the Lord Meets us in His Spontaneity.
Yea, the Lord Meets us and Fulfils us, for, He Knows all Ways.
And He, who Decked me, Loved me too, and Meeting Him I Enjoyed Him too.
And my Bed became Glorious when the Lord Enjoyed me, and my Destiny was Awakened through the Guru's Grace.
Nānak: I then Enjoy my Lord ever, night and day, for, the Lord, my Groom, Stayeth for ever. *[17-1]*

Tukhāri M. 1 **P. 1110**

O Bride of Beauteous eyes, dark is the first 'watch' of thy Night:
So, hold fast to thy (inner) Riches: for, thy turn (to quit) too will come.
And when comes thy turn, who will wake thee up from thy sleep: yea, lying asleep, thy sap will be sucked by the *Yama*.
The Night is dark, and you are shorn of Honour; and, to Rob thee, the Thieves have broken into thy Home.
But Infinite, Unfathomable, is thy Saviour: so hear you my prayer.
But you are Unwise, says Nānak, for you Contemplate not God, and know not what to do; and lo, the Night is dark. *[1]*

Awake, O Unconscious being, now that the second watch of the Night has dawned,
And hold fast to thy (inner) Riches: for, thy Farm is being Robbed.
And keep Awake, in the Love of the Guru-God and so Save thy Farm from destruction.
And then you tread not the *Yama's* Path, and suffer not Sorrow; and you shed the fear of death:
And then the sun (of Wisdom) and the moon (of cool Poise) rise upon you through the Guru's Word, and you Utter, and Dwell upon, the True Name.

But you Cherish not God: so, how will you attain unto Peace in the Love of the Other? *[2]*
In the third watch of the Night, Sleep overtakes thee,
And the illusions of thy sons and wife lure thee, and then you writhe in Pain.
The world is dear to you and you peck (like the greedy bird), at the bait, and are caught in the net.
If you Contemplate the (Lord's) Name, you are at Peace, (for), Dwelling on the Guru's Word, Death Devours thee not.

(But), without the Name, cease not thy comings and goings, and you are in Pain.
Says Nānak: "In the third watch of the Night, the Māyā of three Modes clings to thee." *[3]*

---

1. ਉਤਭੁਜ (उतभुज) : (Sans. उद्भिज), sprouting, germinating (as a plant).

In the fourth watch of the Night, the Day[1] (of death) breaks upon[2] thee.
And only they could save their Souls[3] who were ever Awake (to their God),
For, they Knew the Way, through the Guru, and so were Dedicated to the Name; and they passed their Night in Peace.
And they Practised the Guru's Word and were cast not into the womb again; and the Lord was their Eternal Friend.
(In age), the hands tremble, and the body and the feet shake, the eyes are blinded and the body is listless like the dust.
Nānak: If the mind Enshrines not the Lord's Name, one is ever in Pain, age after age. *[4]*

The Knot(of thy body) has been loosened, now you have to quit, for, the Call from the Yond has come.
And, Bound, you are marched off, leaving all thy tastes and pleasures behind:
Yea, you pass off, Bound, when such is the Lord's Will, and now you neither hear nor see.
Yea, each in his turn is to quit: for, when the crop is ripe, it is sheared.
You are to Account for every moment of your life, and your Soul has to Suffer for both your 'good' and 'evil'.
But, through the Word, the angelic beings are United with their God; for, lo, such is the Doing of our Lord. *[5-2]*

Tukhāri M. 1

A Meteor has arisen in the Sky (of the Mind); O, how is one to See its Splendour?
Lo, through the Word, the Guru shows the Way and Fulfils the Destiny of the seeker.
Yea, one Sees it through the Guru's Word, and one Cherishes the True One and Seeing it ever, on it one Reflects.
And the five outgoing faculties are held, and one knows the Self and slays one's Lust and Wrath.
And one's Within is Illumined through the Guru's Wisdom, and one Sees the Wondrous God.
Nānak: Slaying one's Ego, one stays Content; and lo, one's mind is Illumined with the Splendour of the Meteor. *[1]* **P. 1111**

The God-man is ever Awake (to God), for, he is rid of his self;
And he basks ever in the splendour of the Dawn, and Merges in the True One.
Yea, this Merger Pleases his Mind, and he becomes Whole, being ever Awake.
He is Blest with the Nectar-Name of Truth and is Attuned to the Guru's Feet.
Within him is the Illumination (of Wisdom); yea, through His Light is the Lord of Light Revealed but the self-minded one is deluded by Doubt.
But when the Dawn (of Wisdom) breaks upon him, his Mind is Content and he passes his Night, Awake. *[2]*

When one sheds one's Vice, Virtue comes to fill one's Self.
And then one Sees the One Pervading all, and not another, not another.
For, God alone Fills all, not another; and Belief comes to the mind from the Mind itself:
Yea, He, who has Established the three worlds and the earth and the waters, that God is Revealed through the Guru.
The Lord is All-powerful, the Cause of causes, Infinite, and He Destroys the Māyā of three Modes.
Nānak: The Vices of man then merge in his Virtues: for, such is the Wisdom one gathers from the Guru. *[3]*

Cease one's comings and goings and one's Doubt[4] is dispelled;
And smothering one's Ego, one wears the wears of Truth.
And dispelled are one's Woes and Sorrow; and one is rid of Ego, by the Guru's Grace.
And one's Soul Merges in the Oversoul, and one Knows the Self through the Self.
At the Parents' home, the Bride Merges in the Word; and at her In-law's, the Groom Loves her.
Nānak: Througn the Guru is her Union (with God): and no more does she lean[5] on the world. *[4-3]*

---

1. ਬਿਹਾਗੈ (बिहागै) : (Sans. विहग), the sun.
2. ਦਉਤੁ (दउतु) : (Sans. द्योत) light, lustre, brilliance, sunshine ; hence, rises(like hight)
3. *Lit.* home.
4. ਭੋਲਾ (भोला) = ਭੁਲੇਖਾ : doubt.
5. ਕਾਣਿ (काणि) : dependency.

Tukhāri M. 1

Deluded by Doubt, the Bride regretted in the end:
Yea, she Slept through, abandoning her Spouse and Knowing Him not.
She was beguiled by Vice; for, she passed her Night without her Lord.
And by Lust, Wrath and Ego she was destroyed and was in Pain, being intoxicated with selfhood.
When the Swan-soul flew out, in the Lord's Will, her dust mingled with the dust.
Nānak: Bereft of the True Name, the Bride was deluded by Doubt and regretted in the end. *[1]*

O my Loved Spouse, hearken to my prayer.
Thou Abidest in my 'Self', Thy Home, and yet I am being scattered like the lump of dust.
Without Thee, no one likes me: now, what am I to say or do?
O Bless me Thou with Thy Nectar-Name that I Drink it through the Guru's Word.
Without Thy Name, there is no one to befriend me, though myriads of beings come and go.
Says Nānak: "True is Thy Instruction, O Lord, Bless me that I carry the Profit (of Thy Name) back to my Home." *[2]*

O Loved One, when Thou art away, I send out to Thee Messages of Love:
I Cherish Thee ever and my Eyes are brimful with tears.
And I gather Merit, and seek to know how to Attain unto Thee.
For, Thy Path is hard to tread, and I know not how to reach Thee at the Yonder shore.
Yea, through the Guru's Word am I, the Separated Bride, United with Thee, when I Surrender my body and mind to Thee.
Nānak: Thy Nectar-Tree yields the Fruit of Thy Name, The Great Essence; and Uniting with Thee, I Taste Thy Essence. *[3]*

Tarry not, O Bride, when the Lord has Called you into His Presence. **P .1112**
You, who are ever Imbued with His Love, you will Meet with Him, all-too-spontaneously.
Yea, Meet Him you in the Peace of Poise: so be Comfortable, and slaying your Ego, Merge in His Being.
She, who is Imbued with the True One, Meets with Him, while the Egocentric but comes and goes.
When you are out to dance, why veil your face? yea, break the Pitcher (of Attachment) and be Detached;
And Know thy Self: and Reflect on the Quintessence, by the Guru's Grace. *[4-4]*

Tukhāri M. 1

O my Loved Sweetheart, I am Thy Slave.
Through the Guru I have Realised Thee, O Unknowable One, and now I seek not another.
Yea, through the Guru, Thy Mystery was Revealed to me, when Thou wert Merciful to me,
And I Met all-too-spontaneously with Thee, the Life of the world, the Compassionate *Purusha*, the Creator, whose Garland is the woods-in-flower.
When Thou art in Grace, I Swim across (the Sea of Existence): Bless me with Thy Truth, O Thou Compassionate to the poor!
Prays Nānak: "I am the Slave of Thy Slaves, O God, for, Thou Sustainest all life." *[1]*

My Loved God Fills the whole universe,
And Pervades He the Word, through the Guru, the embodiment of God:
Yea, Infinite is He, the Upholder of the three worlds, my Guru-God.
The Creator of all species of a myriad kinds, whose Bounties increase with each day.
Transcendent is He, the Creator and the Destroyer, and all that He Wills, comes to pass.
Nānak: The Diamond-(Mind) is pierced through by the Diamond-(Mind of the Guru), and one weaves oneself into the Garland of (the Lord's) Virtues. *[2]*

The Virtuous one Merges in the Virtuous God and one's Forehead is stamped with the Lord's Name:
Yea, the True one Merges in the True One, and thus cease one's comings and goings.
Through Truth is the True One Realised, and Imbued with His Truth, one Loves the True One.
There is no one above the True One; so the man of Truth Merges in the True God.
God, the Enticer of my heart, has Loosed my Bonds and Set me Free.
Nānak: One's Light then Merges in God's Light, when one Meets with the Loved God. *[3]*

The seeker finds the Home of Truth: yea the True Abode of the Guru's.
He is Attuned not by being self-minded: only those turned Godwards Attain God's Wisdom.
Yea, he, who is Blest with Truth, is Approved; the All-wise Lord is forever Compassionate.
He is Eternal, not cast into the womb. ever the same; His Home is ever True and Everlasting.
Now the Account of my deeds is written not each day[1]: for the Lord's Light has become Manifest in me
Nānak: The true one is Imbued with God's Truth: and through the Guru, does he Swim across.. *[4-5]*

Tukhāri M. 1

O my Ignorant, unconscious mind, Know thou the Truth:
O my mind, forsake thy Vice, and be Merged in God's Virtues.
You taste a myriad tastes, and practise as is the writ of habit; and Separated, you are United not (with God).
How will you Swim across the impassable Sea (of Existence), and by-pass the dreadful Path of the *Yama*
You Know not the Lord, now or ever[2]. now set on a treacherous path[3], what will you do?
Yea, bound by (Māyā's) Bonds, one is Released only if one Serves one's God, by the Guru's Grace. *[1]*

O my mind, abandon the involvements of the household:
O my mind, Serve you the Detached God, the *Purusha*, pray. **P. 1113**
Yea, Contemplate the One Supreme Being, who is Eternally True, who Created the whole universe,
And Kept within His bounds air, water and fire, and Staged His Play for the world to See.
You have Good Conduct and True Contemplation if you Dwell on the Lord's Name: this, indeed, is the true Self-discipline, Meditation and Austere living.
Yea, Meditate on the Name of thy Loved God, who is thy only Friend and Kinsman. *[2]*

O my mind, if you Assemble yourself, you will be Hurt not.
O my mind, if you Sing the Lord's Praise, you Merge in Equipoise.
Thiswise the sap of Life-divine[4] flows through you, and you apply the Collyrium of the Guru's Wisdom to your Eyes:
And lo, through the Light of the Word, the three worlds are Illuminated (for you) and you slay the five Demons (of Desire).
You are rid of all fears, and, becoming Fear-free, you Cross the impassable Sea: yea, meeting with Guru, you are Fulfilled,
And you find the Joy of Beauty and intimacy in God's Love; and the Lord is, of Himself, Merciful to you. *[3]*

O my mind, what did you bring into the world, and what will you take out of it?
O my mind, you are Delivered only if you are rid of your Doubt.
Yea, in-gather the Riches of the Lord, and know their worth[5] through the Guru's Word,
And you are cleansed from within through the Immaculate Word and Know your True Home.
Then, Blest with the Glory of the Name, you are back Home and Drink the Essence of Nectar with abandon[6].
Yea, if you Dwell on the Lord's Name, you are Blest with the Essence of the Word: but it is by great, good Fortune that one Contemplates the Lord's Praise. *[4]*

O my mind, how will you Mount to the Temple (of God) without the ladder (of the Word):
O my mind, without the (Guru's) Boat, you are Ferried not Across.
On the far shore is thy Loved, Infinite Friend: only the Consciousness, Imbued with the Word, goes Across;
And one Enjoys, joining the Society of the Saints, and regrets not thereafter.
O God, be Merciful, O Thou True, Compassionate God, Bless me with the companionship of Thy Name.
Prays Nānak: "O Loved One, make me Wise in Thy Wisdom, through the Guru's Word." *[5-6]*

---

1. ਦੋਤਿ ਉਚਾਪਤਿ (दोति उचापति) : each day, ਦੋਤਿ, is the account (ਉਚਾਪਤਿ) settled.
2. *Lit.* morning and evening.
3. ਅਵਘਟਿ (अवघटि) : uneven, rugged, inaccessible, steep, unfrequented.
4. ਰਾਮ ਰਸਾਇ (राम रसाइ) : be Imbued with the sap (ਰਸਾਇ) of God (ਰਾਮ)
5. ਭਾਉ (भाउ) : price,,value ; worth.
6. ਝੋਲਿ (झोलि) : *lit.* churning.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant : M. 4

Within me is the Love of my Spouse: how can I live without my Lord ?
So long as I see not His Vision, how am I to Drink the Nectar (of His Name) ?
How am I to be without my Lord and Drink His Nectar? I can be not without Him.
I cry ever for my Love, for, nothing else can quench my Thirst.
O Loved God, be Merciful to me; for, I ever Cherish Thy Name.
Lo, I've Met with my Love through the Guru's Word: O, I'm Sacrifice unto my True Guru. *[1]*

When I See my Loved God, I Utter His Praise with Joy. **P. 1114**
And my within is in Bloom: and I Utter "Love, O Love!"
Yea, Utter I His Praise, Emancipated through the Word, and I'm Comforted not without Seeing His Vision:
I, the Lord's Bride, am now Embellished ever with the Word, and I Contemplate only the Lord's Name.
O Guru, Bless me with Thy Mercy and lead me on to my Lord:
Yea, I Dwell on Thee ever, O Guru-God, and I am ever a Sacrifice unto Thee. *[2]*
I'm but a stone in Thy Boat, O Guru, now take me across the Sea of Poison.
Bless me Thou with Thy Word, in Thy love, and Emancipate me, the Ignorant Wretch.
I know not Thy Extent, O Unfathomable God on high.
So Bless me with Thy Union, in Thy Mercy, (I stand at Thy Door), meritless and powerless.
I've sought Thy Refuge, sinning through a myriad births.
O God, be Merciful and Save me, for, I've repaired to the True Guru's Feet. *[3]*
The Guru is the Philosopher's Stone, his Touch has transmuted my 'iron' into Gold,
Now my Light is Merged in God's Light, and the Fortress of the body looks Beauteous and Sweet.
Glorious is now my body, enticed by the Lord; now, how can I forsake Him even for a single breath?
Yea, I've seized the Unseeable, Unperceivable God, through the Guru's Word: O, I'm a Sacrifice unto the True Guru.
I'd Surrender my head to my Guru, if the True Guru so Wills.
O Compassionate God, be Merciful that Nānak Merges in Thy Being. *[4-1]*

Tukhāri M. 4

Thou, O God, art Unfathomable and Infinite.
O Lord of the universe, whosover Contemplates Thee, Crosses the tumultuous Sea of Existence.
Yea, they alone Crossed it with ease, who Dewlt on Thy Name;
And they, who followed the Guru's Word, them the Lord United with Himself.
O Thou Support of the earth, be Merciful that my Light Merges in Thine.
Thou, O God, art Unfathomable and Infinite. *[1]*

O Master, Unfathomable art Thou, and yet Thou Pervadest all:
Yea, Mysterious and Unknowable art Thou, yet Found through the Guru's Word.
Blessed are the Perfect Beings who, meeting with the Guru Saint, Utter Thy Praise,
And are Discriminating, and Reflect on Thee every moment, through the Guru's Word.
The God-man Utters Thy Name, upstanding and downsitting.
O Master, Unfathomable art Thou, and yet Thou Pervadest all. *[2]*

Approved is that Servant who Serves Thee through the Guru's Word,
Of him, Thou Castest off myriads of Sins in an instant:
Yea, of him all Woes, all Sins are dispelled, who Cherishes Thee, with a single mind. **P. 1115**
Blessed is his life made by God, who Utters the Truth, through the Guru's Word.
Blessed, Blessed are such great beings who Dwell on Thee, through the Guru's Word, and Cross the impassable Sea of Existence:
Yea, Approved are such Servants, who Serve Thee as the Guru Instructs. *[3]*

Thou art the Inner knower of my heart, O God, and I act as is Thy Will.
In my hands lies nothing, and when Thou Unitest me, I am United with Thee:
Yea, they, whom Thou Unitest with Thyself, their Account is finally settled;
Reckon not their deeds, O ye men, who have been United with Himself by God.
Nānak: The Lord is Merciful to them who accept the Guru's Will with grace.
O God, Thou art the Inner-knower of my heart, and I act as is Thy Will. *[4-2]*

Tukhāri M. 4

O Lord, Thou art the Life of life : the Creator-Master of all creation,
And, they alone Dwelt on Thee on whose forehead was so Writ by Thee.
Yea he, in whose Lot was Writ thus by Thee. Contemplated Thy Name ;
And all his Sins were eradicated in a moment, who Dwelt on Thee, through the Guru's Word.
Blessed are they who Contemplate Thy Name : seeing them, I too have become Thy Own[1].
O God, Thou art the Life, the Master of the universe, the Creator-Lord of the earth. *[1]*
O True Master, Thou Fillest all earth, all waters and the interspace, Thou art the Overlord of all.
Yea, myriads[2] of those, who Contemplate Thee with their whole, conscious minds are Emancipated.
Yea, Delivered are such beings : and their Countenances sparkle at the Lord's Gate.
They are Blessed both here and Hereafter, and them the Saviour Lord Himself Saves.
Hear ye, O Saints, the Service of God is utterly fruitful.
Yea, Thou Fillest the earth, the water and the interspace, O God, the Overlord of all, my True Master. *[2]*
Everywhere art Thou, O God, Thou, the One, Pervadest all :
Thy Name is Uttered by the humans : all the vegetable kingdom too proclaims thy Name.
O Creator Lord, everything Utters Thy Name : yea, myriads Contemplate and Dwell upon Thee.
Blessed, Blessed are the Saints with whom Thou art Pleased.
O God, Bless me with the fruitful Vision of the one who Utters ever Thy Name with his heart.
Thou, my Master, Pervadest all, all over, yea, Thou the One alone. *[3]*
Inexhaustible and Infinite is the Treasure of Thy Devotion, O God ; but, he alone is Blest with it whom Thou Blessest.
Yea, he whose Forehead the Hand of the Guru strokes, in his heart is Enshrined Thy Virtue.
The Lord's Virtues are Enshrined in his Mind in whose heart are the Lord's Love and Fear. **P. 1116**
Without the Lord's Fear, one is Blest not with His Love ; without Fearing the Lord, no one can Swim across.
O God, he alone is Blest with Thy Love and Fear, on whom is Thy Mercy.
Inexhaustible and Infinite is the Treasure of Thy Devotion, and he alone is Blest with it whom Thou Blessest. *[4-3]*

Tukhāri M. 4

Seeing the Sight of the True Guru, Amar Das, the Merit of bathing on the auspicious occasion of *Abhijita*[3] was attained (by the pilgrims)
And the Dirt of their Vice was washed off, and dispelled was their Darkness of Ignorance
Yea, Seeing the Guru's Sight, their Ignorance was eradicated and their Within was Illumined,
And the Pain of 'births and deaths' was stilled instantaneously, and they Attained to the Eternal Lord.
The occasion was provided by the Guru himself, for, he went to bathe at Kurukshetra :
Yea, Seeing the Sight of the True Guru, the merit of bathing on the auspicions occasion of *Abhijita* was attained. by all *[1]*
On the way, many of his followers joined him,
And at every step, each moment, they Worshipped (their God).
Lo, Worshipped they their only God and the world swarmed to See them :
And whosoever came to See the Guru, him the Guru United with the Lord.
The Guru went on a pilgrimage of the holy places to Save the whole world,
And on the way, he was joined by many of his followers. *[2]*
First, they went to Kurukshetra, and this visit was celebrated by many,
Of it the world came to know : nay, the three worlds came to See.
Came the angelic beings, the seers and all, from all the three worlds :
And they, who Saw the Guru, got rid of their Sins instantaneously.
Came the Yogis, the sky-clad (nudes), the Sanayasins, the six types of seers[4] who conversed with and paid obeisance[5] to Him.
Yea, the Guru first went to Kurukshetra, and this occasion was celebrated by many. *[3]*

---

1. ਸਨਾਥੁ (सनाथु) : having (or accompanied by) a master, protector, or husband.
2. ਘਣੀ (घणी) : *lit.* many, much.
3. ਅਭੀਚੁ (अभीचु) : Sans. (अभिजित्), of an additional *Nakshatra* between the 21st and 22nd ; of the 8th Mahurat ; Name of Vishnu.
4. ਖਟੁ ਦਰਸਨ (खटु दरसन) the six types of Yogis—Yogi, Sanyasin, Buddhist, Jaina and Vairāgi.
5. ਢੋਆ (ढोआ) *lit.* visit.

Then, the Guru went to the Yamunā and Contemplated his God.
Even the tax-gatherers made offerings to him and excused all who followed him.
Yea, everyone who, following the Guru, Dwelt on God, was excused.
For lo, he who follows the Way of the Guru's Word, him *Yama*, the Tax-gatherer, (too) touches not.
Everyone uttered 'Guru—Guru' and uttering his Name thus, they were all Emancipated.
Thiswise, the Guru went to the Yamunā and Contemplated his God. *[4]*

Then, they came to the banks of the Gangā, and lo, the Wonder of wonders,
That everyone who saw the Guru was bewitched, and no one gathered any tax from him.
Not a penny[1] was he charged for the Treasury[2], for, the ax-gatherers became mute and wonder-struck.
And they said, "Whom shall we tax when everyone here follows the Guru."
So, they, in their wisdom, gave thought to it and broke their boxes, and hastened back to their homes.

P. 1117

Thiswise, the Guru went to the Ganga: and men saw a wondrous sight. *[5]*

The eldermen of the city got together and sought the Guru's Refuge,
And they asked the Guru, yea, my Guru-God, who, quoting the Smiritis and the Shāstras,
Proved that Shri Rama, Shukdeva and Prehlada too Dwelt on the Guru-God.
And so were dispelled out of the City of the body the five Thieves, nay the Robbers.
(Before the Guru), men discoursed on the Purānas, and practised Virtue, and sang (to their gods), but now, through Guru Nānak's Word, they were Devoted only to God.
And, thiswise, the eldermen of the city sought the Guru's Refuge.[3] *[6-4-10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Tukhāri Chhant : M. 5

O Love, I am a Sacrifice unto Thee: through the Guru, I have Dedicated my mind to Thee.
Yea, Hearing Thy Word, my Mind is Inebriated with it.
Imbued is my Mind with Thy Word as fish is with the waters; for I am in Love with Thee, O God.
Yea, I can Evaluate Thee not, O Master, for, Thy Station is Infinitely Exalted.
Thou Blessest us with Virtue; so hear Thou the prayer of Nānak, Thy meek Servant,
And Bless him with Thy Vision, for, he is ever a Sacrifice unto Thee. *[1]*

This body and mind belong to Thee, O God; all Virtues are contained in Thee.
O, I am each bit a Sacrifice unto Thy Vision, O Lord.
Hear Thou, O my God, I live only if Thou Blessest me with Thy Vision even for a moment.
I hear Thy Name is Nectar-like, but I Drink it only if Thou art Merciful to me.
I thirst for Thee, O Love, as is the *Chātrik* bird for the *Svānti* drop.
Prays Nānak: "O God, Bless me with Thy Vision, for, I am a Sacrifice unto Thee." *[2]*

Thou art my True God, Infinite and Boundless:
Yea, Thou art my Loved (Master), whom I Cherish with my vital breath and whole mind.
Thou Givest Peace to my life; revealed through the Guru, Thy Love is for everyone:
And man does only as is Thy Mercy, he Conquers his mind, associating with the Saints.
O God, I Surrender my body and mind to Thee: yea, my life is a Sacrifice unto Thee. *[3]*

I, the Meritless one, God has Saved for the sake of His Saints;
Lo, the True Guru has covered up the Shame of me, the Sinner;
Yea, my God has Covered up my Shame: and, He Blesses our vital breath and Soul with Bliss.
Eternal and Undying Master is He, the Creator and Perfect Being.
O God, I can say not Thy whole Praise, nor whence art Thou.
Nanak, Thy Servant, is a Sacrifice unto him through whom he is Blest with Thy Name even for a while.[4] *[4-1-11]*

---

1. ਆਢੁ (आढु) : (Sans. अर्ध half) *lit.* half of the quarter-pice.
2. ਬੋਲਕ (बोलक) = ਗੋਲਕ : treasury.
3. This reveals that the third Guru, Amar Dās, visited the (Hindu) Pilgrim-Stations to rid the devotees of their superstitions and to yoke them to the worship of the one God. The Pilgrim-tax charged from the Hindus was excused in his case by Akbar and so many others also who followed his disciples were also excused.
4. ਨਿਮਕਾ (निमका) = ਨਿਮਿਖ ਮਾਤ੍ਰ : even for the twinkling of the eye.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 4

Sing thou the Lord's Name, O my mind, **P. 1118**
And though the Lord is Unfathomable, Unperceivable, yet Meeting with the Perfect Guru, He is Revealed unto thee. *[Pause]*
He, on whom is God's Grace, him He Attunes to Himself.
Everyone is Devoted to God, but Approved is that Devotion alone which the Lord Loves. *[1]*
The Lord's Priceless Name is with the Lord : and we Contemplate it only if the Lord Blesses us with it.
Yea, he whom the Lord Blesses with His Name, all his Sins[1] are eradicated. *[2]*
Blessed are they, who Dwell upon the Lord's Name : on their Foreheads God Writes the Writ of great Destiny.
Seeing them, my mind flowers, as of the mother when she takes her son in her loving embrace. *[3]*
We are Thy children, O Father : So make us Wise that we Attain unto Thee :
As the cow, seeing her calf, is pleased, so own me Thou as Thy very Own. *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 4

Utter the Praises of thy God, O my mind :
Yea, Wash and Worship thy Guru's Feet, and so Attain thou to thy God. *[Pause]*
Shed thou thy Lust, Wrath, Greed, Ego and the vicious taste of Evil,
And repairing to the Saints, discourse on God, and be Blest with the Cure-all of the Lord's Name : yea, Utter it ever thou. *[1]* **P. 1119**
And assembling thyself, rid thyself of thy inner Ego and power-consciousness.
O Master, be Merciful to Nānak, Thy Servant, and make him the Dust to be treaded over by Thy Saints. *[2-1-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O mother, in the Society of the Saints, (the Seeker-Soul) is Awakened,
And seeing the Wonders of God, she Dwells on the Name, the Treasure (of Bliss). *[Pause]*
She thirsts for the Master's Vision, and Attunes her (mind's) Eyes to her God.
Yea, she thirsts for naught else. *[1]*
Now she Attains unto the Blissful and Poise-giving Guru : and Seeing His Vision clings to Him in the mind :
Seeing her Lord, Joy wells up in her mind, through the Nectar-Word of her Loved Lord. *[2-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O Compassionate God, hear Thou the Prayer of Thy meek creature :
The five Desires[2] and the three Modes[3] torture my one mind, O Support of the supportless !
Save me, O Save me, in Thy Mercy ! *[Pause]*
I make many efforts and go (on pilgrimages).
And do six kinds of works and contemplate the 'right' way,
But nothing avails me : the wild Desires are stayed not. *[1]*
So, O God of Mercy, I've repaired to Thee and greet Thee :
For, Thou alone canst make me Cross over to Thee.
Thou alone art Compassionate to the meek :
Yea, Thy Feet alone are my Boat[4]
Wherewith I Cross the Sea of Desire and Doubt,
Clinging to the Feet, and holding the skirt of Thy Saints. *[2-1-2]*

---

1. ਲੇਖਾ (लेखा:) *lit.* account.
2. ਦਾਸ (दास) Sans. दस्यु; name of a class of evil beings or demons, enemies of God and men and slain by Indra, (mostly Vedic in sense) ; hence, five desires, enemies of the mind.
3. i.e. three Gunās—Rajas (Passion, over-activity) Tamas (inertia or Darkness) and Satvik (Renunciation or Detachedness).
4. *Lit.* support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

O Master, O Treasure (of Bliss), I seek Thy Refuge :
In my Mind is Thy Love Enshrined, and I pray Thee to Bless me with Thyself. *[1-Pause]*
Thou art Bliss-giving, Perfect, God of gods : now Save my Honour in Thy Mercy,
And Bless me with the Love of Thy Saints that I utter ever Thy Praises with my tongue. *[1]*
Immaculate is Thy Gospel, Thy Wisdom, O Compassionate *Gopal*, *Govind*, *Damodar*, O God.
So let Nānak be Imbued with Thy Love, and be Attuned ever to Thy Lotus-Feet. *[2-1-3]*

Kedārā M. 5

My Mind craves for Vision of my God : **P. 1120**
O God, be Merciful and Lead me on to Thy Saints and Bless me with Thy Name. *[Pause]*
Let me Serve Thee, O True *Purusha*, O Love; and as I hear of Thee, let my mind be in Bloom.
O God, I am a Sacrifice unto Thee : for, of Incomparable Beauty is Thy Abode. *[1]*
Thou Sustainest and Supportest all : yea, Thy Shade is over all.
Says Nānak "Thou art my Creator-Lord, the God, and I See[1] Thee in every heart". *[2-2-4]*

Kedārā M. 5

Loving and Blissful is the Love of my Lord :
My Mind is Wrapt in His Thoughts and Hope, and my eyes are Attuned to Him. *[1-Pause]*
O God, how auspicious is that day, that hour, that moment,
When the (hard) Door is opened, and the Desires are quenched instantaneously[2], and I live only in Thy Blissful Presence. *[1]*
What effort will lead me on to Thee? What kind of Service will I attend to ?
Shed thy Desire and thy Ego, O Nānak, and thou with be Saved, associating with the Saints. *[2-3-5]*

Kedārā M. 5

Sing ye the Praises of the Lord!
O God, be Merciful, and Bless us with the Contemplation of Thy Name. *[Pause]*
Pull me out of the Well of Vice and Attune my mind to Thy Saints,
And rid me of Doubt, Fear and Desire, through the Guru's Word, and usher me into Thy Holy Presence. *[1]*
Let my mind be like the Dust treaded over by all, and let me shed the consciousness of Ego.
O Compassionate Lord, Bless me with Thy Devotion that by great, good Fortune, I Attain unto Thee. *[2-4-6]*

Kedārā M. 5

Without the Lord, life is utterly wasted away :
Yea, vain are our eats and wears if we abandon God and are involved with the Love of the Other. *[Pause]*
One gathers riches and looks beauteous and revels, but not a bit of these goes along with one :
Yea, one is in love with the mirage, with the passing shade of the tree. *[1]*
One is intoxicated with the wine of Ego and Desire, and falls into the ditch[3] of Lust and Wrath.
O God, be my Support and Hold me by the Hand. *[2-5-7]*

Kedārā M. 5

Nothing goes along with thee save for thy God :
Yea, thy God is the Support of the Supportless, the Lord of Mercy, the only Refuge of the poor. *[Pause]*
Our riches, our sons, the 'joys' of Vice, yea, none of these is of any avail on the *Yama's* Path :
So Praise ye your God, and Dwell on the (Lord's) Name, the Treasure (of Bliss) that ye are Ferried across the Sea (of Existence)[4]. *[1]*
The Unfathomable, Unperceivable Lord is worthy of giving Refuge : yea, Contemplating Him, one is rid of one's Woes.
Says Nānak : "O God, I, Thy meek Servant, seek but the Dust treaded over by Thy Saints : but I'll be Blest with it if such be Thy Writ on my Forehead". *[2-6-8]*

---

1. ਦਿਖਾਉ (दिखाउ) = ਦੇਖਾਂ : see.
2. ਧਪਟ (धपट) : all at once, instantaneously.
3. ਖਾਤ (खात) : ditch.
4. ਸਾਗਰ ਕੇ ਖਾਤ (सागर के खात) : *lit*. the dyke of the sea.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā M. 5

Now I forsake not my God from the Mind: **P. 1121**
Yea, His Love is so strong that it has overwhelmed all my Vices. *[Pause]*
How can *Chātrik* be without the *Svānti*-drop? How can the fish be without water?
So my tongue utters ever the Lord's Praise: this has become a part of its nature. *[1]*
The deer is pierced through with the sharp arrows, enticed by musical notes:
So am I by the Lotus-Feet of the Lord, and I Cherish them ever[2]. *[2-1-9]*

Kedārā M. 5

O Love, my heart is filled with Void,
So Shatter Thou the Wall of Doubt between Thee and me; and, holding me by the Hand, turn me Thywards. *[1-Pause]*
Fathomless is the deep of the Life's Sea: pray, Ferry me Across[3] in Thy Mercy.
Let Thy Feet be my Boat, and the Saint my Boatman: So Save me Thou, O God ! *[1]*
He who Protected me in the fire of the womb, also Saves in the Sea of Desire:
Yea, our God is worthy of giving Refuge: there is naught else on whom one may lean. *[2-2-10]*

Kedārā M. 5

O my tongue, utter ever the Lord's Name:
Yea, utter ever the Praises of Thy God that thou art rid of thy Sins. *[1-Pause]*
Know thou, O man, that death hangs ever over our head, that we abandon here all our riches,
And false are our attachments, and our hopes end in Vice; so take them to be utterly illusory, forsure. *[1]*
Attune thyself to the Eternal Being, the True *Purusha*,
And be Blest with the Treasure of the Name, for, this is the only thing thy God loves. *[2-3-11]*

Kedārā M. 5

I lean only on the Lord's Name:
And no more do Pain or Sorrow afflict me and I deal only with the Saints. *[Pause]*
The Lord, in His Mercy, Himself Saves; and Sin rises not in me.
He, who Attains unto Him, Contemplates Him, and, him the world can smite[4] not. *[1]*
Know thou that the Lord's Feet are Nectar-sweet; yea, thy Lord Blesses thee with Peace, Gladness and Bliss.
Nānak, O God, seeks Thy Refuge and becomes the Dust treaded over by Thy Saints. *[2-4-12]*

Kedārā M. 5

Accursed is all that one hears without the Lord's Name.
Of what avail is the life that forsakes the Life of all life? *[Pause]*
One eats all kinds of eats like an ass, the beast of burden,
And strives hard, night and day, like the bullock yoked to the oil- press. *[1]*
He, who abandons God, being attached to the Other, Wails immensely in the end.
With joined palms, prays Nānak, "O God, Take me in Thy Loving Embrace." *[2-5-13]*

Kedārā M. 5

I've applied the Dust of the Saints' Feet to my Face,
And, Blest by the Eternally Virtuous and Ever-perfect Lord, Pain afflicts me not (even) in the Kali Age. *[Pause]*
I am wholly fulfilled through the Guru's Word, and my mind wavers not: **P. 1122**
Yea, he, who Sees the One Perfect, All-filling God in all, Burns not in the Fire of Sin. *[1]*
His Servant the Lord Holds by the Hand, and Merges his Light in His Own.
O God, I, the hapless one, have sought the Refuge of Thy Feet, and walk ever with Thee in Thy Will. *[2-6-14]*

---

1. ਟੇਵ (टेव) (Sindhi), nature.
2. ਗਾਂਠਿ ਬਾਂਧਿ ਧਰੀ (गाठि बाधि धरी) *lit.* fastened a knot of myself (and Him).
3. ਧੋਰ (धोर) (Bāngar dialect), shore.
4. ਦਹਤ (दहत) (Sans. दह्, to burn) ; *lit.* burns.

Kedārā M. 5

If the Mind craves for the Lord's Name,
One is Blest with immense Peace and Perfect Bliss: and one's inner Fire is quenched. *[Pause]*
Yea, walking in the Saints' Way, myriads of Sinners are Saved:
And he, who applies the Dust of the Saints' Feet to his Forehead, attains the merit of bathing at a myriad pilgrim-stations. *[1]*
If one is Attuned to their Lotus-Feet, one Sees the Lord in all hearts.
Nānak has sought the Refuge of his Infinite God, and for him the *Yama's* terror is no more. *[2-7-15]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā Chhant M. 5

Meet with me, O my Loved God! *[Pause]*
Yea, Thou Fillest all, all over: Thou art my only Creator-Lord.
Thou Thyself Markest out Thy Path, (but) it is Known only through the Saints.
And Known thiswise, Thou, my Creator-Lord, art Seen in every heart.
He, who repairs to Thy Feet, attains Gladness; for, even an iota of our Devotion is rewarded by Thee.
Yea, he, who Sings Thy Praise, O Treasure of Virtue, all-too-spontaneously, is Imbued with the Great Essence of Thy Love.
Nānak seeks but Thy Refuge, for, Thou art the only Creator-Lord, the Perfect Being. *[1]*
He, who is Pierced through with God's Loving Adoration, he goes not to another;
As dies the fish separated from water, so does Thy Devotee without Thee.
How is one to be without Thee, O God; how can the *Chātrik* live without the *Svānti drop* from on high.
The *Chakvi* longs that the night passes and she sees the splendour of her beloved sun.
So does my mind long for Thy Vision, and fortunate for me is the Day when I hymn Thy Praise.
Prays Nānak: "O God, my vital breath, how can I be without Thee?" *[2]*
As the body, without breath, is of no avail,
So does the Saint get no Peace if he Sees not the Vision (of God).
Being without the Lord is to suffer the Pangs of Hell; so, my Mind is Pierced through by His Lotus Feet:
Aesthetic, and yet Detached, is our God, to whom one is Attuned through the Name: yea, no one can ever deny my God.
Meeting with God, and abiding in the Society of the Saints, brings Peace that one can contain oneself not with its Joy.
Be Thou Merciful to me, O Mater of Nānak, that I Merge in the Love of Thy Lours-Feet. *[3]*
Searching and Searching, one Meets with one's God: yea, He is Compassionate to the Seeker.
I am Merit-less, Low-born and Supportless, but God Minds not my shortcomings:
Yea, Minds not He my shortfalls, and Blesses me with Perfect Bliss: all proclaim that His innate Nature is to do pure Good;
And I hear too that He is the Lover of His Devotees: so I hold on to His Skirt and See Him Filling all hearts. **P. 1123**
So I Attain unto Him, the Ocean of Bliss, all-too-spontaneously, overcoming the Pain of girdling the cycle of births and deaths.
He has made Nānak His Slave, Holding him by the Hand; and he has woven, like a garland, the Lord in his heart. *[1-4]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Kedārā: The Word of Bhakta Kabirji

He, who minds not either praise or dispraise, and sheds his Ego and 'I-amness':
And looks upon gold and iron alike: he, indeed, is the Embodiment of God. *[1]*
O God, rare is the one who belongs to Thee.
He leaves off his Lust, Wrath, Greed and Attachment; and Knows he the State of Godhead. *[1-Pause]*
O God, the three Modes of *Rājas, Tāmas* and *Sātvik* are but the creation of Thy Power[2],
But he alone Mounts to the Supreme State (of Bliss) who Knows the Fourth State[3] of Attunement (to Thee.). *[2]*

---

1. *Sattva,* rhythm, harmony or purity, resulting in detachment or renunciati on; Rjas is over-activity or passion; and *Tāmas* inertia, darkness or stupidity.
2. ਮਾਇਆ (माइआ :) Sans. माया, magical power.
3. ਪਰਮ ਪਦੁ (परम पदु :) Sans. परम पद : final beatitude,

Pilgrimages, fasting, piety, self-control and religious routine : one may hope not for the fruit thereof,
But should dispel the illusions of Desire and Doubt, and Cherish only the All-pervading God. *[3]*
In whichever Temple the Light (of God) is lit, the Darkness (of Ignorance) is dispelled therefrom,
And one is rid of one's Doubt, and is filled with the Fearless God; and one becomes the Servant of the Lord. *[4-1]*

Some trade in bronze, others in copper, others in cloves or betel-nuts,
But the Saints Deal only in the Lord's Name : such, too, is my Capital-stock. *[1]*
I have become a Dealer in the Lord's Name :
Yea, coming by this Priceless Diamond, I have abandoned all my worldliness. *[1-Pause]*
I Deal in Truth, for, the True Lord has Blest me so :
Yea, I have loaded myself with the True Thing which (alone) is accepted in the Treasury of God. *[2]*
The Lord Himself is the Pearl, the Ruby, the Jewel : He Himself Spread out His Wares (for all to See).
Yea, Eternal and Moveless is that Lord who Pervades every direction and Moves everything. *[3]*
My mind is the bullock that journeys through (higher) consciousness, carrying the sack[1] of Wisdom.
Says Kabir : "Hear ye, O Saints, this is the load that reaches its destined end". *[4-2]*

O Ignorant, Uncultured mind, O Bar-maid, turn the tide (of thy Desire),
And intoxicate thyself with the Lord's Nectar that drips from the Furnace of the Tenth Door[2]. *[1]*
O Brother-Saints, call only at your Lord :
Yea, drink only this priceless Wine[3] that quenches your Thirst all-too-spontaneously. *[1-Pause]*
Rare is the one who Realises God's Love in His Fear, he alone Drinks the Lord's Nectar.
Yea, the Lord's Nectar is in every heart, but only he in-drinks it on whom is God's Grace. *[2]*
The nine doors of the city (of the body) if one closes, yea, if one stills one's outgoing mind,
Then the knot of the three Modes is loosed, and the Tenth Door opens unto one; and the Mind is then in Ecstasy[4] *[3]*
Says Kabir : "One Mounts to the State of Fearlessness and is rid of the three Maladies ;
But one Attains to this Wine if one turns the back[5] of one's mind (on Māyā), and is Inebriated (with God)[6]. *[4-3]*

I am seized by Desire, Lust and Wrath and know not the state of At-one-ment with the Lord :

P. 1124

Yea, Blinded in the eye I see naught, and I am Drowned without cause[7]. *[1]*
O mind, why walkest thou the zig-zag way ?
After all, one's body is but a bundle of bones wrapped in skin, girt by dirt. *[1-Pause]*
Why are you deluded by Doubt, O man, and Contemplate not God when death is never far from you.
You protect your body with a great effort, but when your days are over, it must fall. *[2]*
Of oneself, one can do not a thing :
It is only when God Wills that one Meets with the True Guru and Utters the Name of one's only Lord *[3]*
Abiding in the house of sand, being Ignorant, one is yet proud of one's body.
Says Kabir : "Whosoever Cherishes not God is Drowned, however wise he be". *[4-4]*

One walks the Wrong way on the tortuous, zig-zag path ; and chews in ease the betel-leaf :
But one is concerned not with the Loving Adoration of God, and ministers the affairs of others. *[1]*
In Ego, one forsakes one's God.
And knowing gold and his beauteous women to be eternally True, he looks at them with a loving gaze. *[2-Pause]*
His life passes in Vice, Falsehood and Greed, intoxicated with spirituous drinks.
Says Kabir : "In the end, one is seized by Death (and knows not what to do ?). *[2-5]*

---

1. ਗੋਨਿ (गोनि) : (Sans. गोणी), a sack.
2. ਮੇਰ ਸਰ (मेर सर) = ਮੇਰ ਵਾਂਗ = ਮੇਰ (the seat of highest consciousness *i.e.* the Tenth Door).
3. ਮਤਿ (मति) : (Sans. मद्य), wine.
4. ਖੀਵਾ (खीवा) : (Sans. क्षीव), excited, drunk, intoxicated.
5. ਉਬਟ (उबट) : inverted, turned back, reverse, contrary, opposite.
6. ਖੋਂਦ ਖੁਮਾਰੀ (खोंद खुमारी) : *lit.* the intoxication left by a well-fed, workless animal.
7. *Lit.* water.

For a few days one beats one's drums,
But in the end, he carries not along his buried treasures, nor gathered loads. *[1-Pause]*
Near the (dead) body, the wife cries : upto the door goes the mother,
And the kindreds go upto the crematorium, but the Swan-soul goes alone. *[1]*

Those sons, those riches, those cities and towns one comes not back to see again.
Then why doesn't man Contemplate God and wastes his life in vain ? *[2-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kedārā : The Word of Ravidāsji

If one does the six kinds of deeds and is born in a good family, but is Devoted not to God,
And loves not the Gospel of the Lotus-Feet, he is a *Chandāla, the eater of carcass.* *[1]*
O my Ignorant, unconscious mind,
Why you follow not Vālmika, who, though of low birth, became eternal : such is the Glory of Devotion to God. *[1-Pause]*
Vālmika, the killer of dogs, was an outcaste, and yet Krishna offered his Love to him.
And he is now beyond the praise of men : yea, his Glory rings through all the three worlds. *[2]*
Ajāmala, (who mated with a prostitute), Pingalā (the street girl), Lodhia (the hunter), (the seer turned an) Elephant : all were Received by God.
If such evil-doers were Emancipated, O Ravidāsa, why wouldn't you be ? *[3-1]*

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Bhairo, M. 1 : Chaupadās

Without Thee, no one can do a thing, O God, P. 1125
Yea, Thou Doest and See-st and Knowest (the inmost state of) all. *[1]*
What shall I say, O Lord, for, what can I say ?
For, all that is, is in accordance with Thy Will. *[1-Pause]*
Yea, whatever is to be done, lies in Thy Hands.
So who else is one to pray to, O my God ? *[2]*
Whatever I have to utter or hear is Thy Speech,
O Thou Ever-Wondrous Lord, Thou alone Knowest the Mystery of (Thy Wonders). *[3]*
Thou Doest and Causest and Knowest all.
Saith Nānak, "O Lord, Thou alone Establishest and Disestablishest all". *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 1

The Guru's Word Emancipated a myriad men of silence, and Indra and Brahmā and their like :
Yea, by the Guru's Grace, a myriad ascetics, and Sanaka and Sanandana attained Deliverance. *[1]*
How is one to be Ferried across the Sea of Existence without the Guru's Word ?
For, without the (Lord's) Name, the world is afflicted by the Malady of Duality, and this sinks the fortunes of all men. *[1-Pause]*
The Guru is God, Unfathomable and Mysterious : yea, through the Guru's Service, one Knows the mysteries of the three worlds :
Yea, the beneficent Guru himself Blesses and one Attains to the Unfathomable and Mysterious God. *[2]*
The Mind is the King; the mind is satisfied through the Mind itself, and one's Craving is stilled[1].
Yea, the mind is United (with God) and, Separated, it is wasted away; and, Knowing, one Sings (the Lord's) Praise. *[3]*
O rare is the one whose mind is stilled through the Guru and Dwells on the Word.
Nānak : The Lord is All-pervasive, and through the True Word is one Emancipated. *[4-1-2]*

Bhairo M. 1

The eyes see not, the body has withered : yea, age has overpowered man and lo, he waits for death.
But knows he not that neither beauty, nor love nor taste last, then how is one to be Released from the *Yama's* Noose? P. 1126
O man, Contemplate thy God, for, thy life passes.
And, one is Released not without the True Word, and one's life goes waste. *[1-Pause]*
Afflicted by Lust, Wrath, Ego and Selfhood, one is ever in Pain ;
So one must utter the Lord's Name with the tongue, by the Guru's Grace, and so be Ferried Across. *[2]*
One's ears hear not, his mind is devoid of Wisdom, but one knows not the Word, nor Poise,
And loses thus, being self-willed and Blind, the merit of the human birth ; for one Knows naught without the Guru. *[3]*
If you remain Detached, devoid of Hope, abiding in the midst of hope, you attain the State of Dispassion, Attuned (to God) in Equipoise.
Says Nānak : "Thus Released, through the Guru, you are Attuned to the Lord's Name". *[4-2-3]*

Bhairo M. 1

Thy step falters, thy hands and feet are feeble, and the skin of thy body has withered :
Thy eyes are bedimmed, thy ears hard of hearing, but yet, O man of Ego, you Know not the Lord's Name. *[1]*

1. ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ (मनसा मनहि समाई) : *lit.* desire was re-absorbed in the mind; *i. e.* ended.

What did you attain, O Blind one, coming into the world ?
For, you Cherish not your God, nor Serve the Guru; and quit the world, wasting even your Capital-stock. *[1-Pause]*
Your tongue is Imbued not with God, and whatever it utters is meaningless and insipid ;
And, you slander the Saints, and like a quadruped, you know not Wisdom. *[2]*
Rare's the one who sucks in the Lord's Nectar : yea, he alone receives it who's United with the Guru;
And so long as one enters not into the Mystery of the Word, one escapes not the limitations of Time. *[3]*
There's only but one True Door : so call not at another ;
For, thiswise, says poor Nanak, one Attains the Supreme State (of Bliss), *[4-3-4]*

Bhairo M. 1

The whole night passes, bound to sleep ; and the day passes involved in Strife,
But, you know not God even for a moment, who Created this world. *[1]*
O mind, how will you be Released out of thy shell of pain ?
Pray, Contemplate thy Meritorious God, for you bring in nor take out of the world, aught (but the good or bad that you do). *[1-Pause]*
Bound to Ego, your mind is shallow, your lotus overturned : yea, your mind is Blind, and so, you are involved in Strife,
And (the cycle of) death and birth hangs over your head, aud you're caught in the Noose, bereft of the (Lord's) Name. *[2]*
You See not, and your (mind's) Feet stagger, for, you are conscious not of the Word ;
And involved in the Vedas and Shāstras, which keep you bound to the Māyā of three Modes, you are attached to blind Strife. *[3]*
You've wasted away your Capital-stock : how will you earn Profit, O you bereft of Wisdom !
So, be you pleased with God's Truth, and Reflecting on the Word, suck-in the Lord's Essence. *[4-4-5]*

Bhairo M. 1

He, who's Imbubed with God's Love and Tastes His Taste, and abides ever in His Presence,
And Knows not aught but the Word, to his Within is God Revealed. *[1]*
Such a one is pleasing to my mind
Who Slays his self and is Imbued with the Transcendent God, and goes the Guru's Way. *[1-Pause]*
Within and without is the Immaculate He ; O Greetings be to that Primal Being. **P. 1127**
Yea, He Abides in all hearts ; He Pervades as Truth. *[2]*
He, who's Imbued with Truth, whose tongue is replete with the Nectar of Truth, and who is Soiled not,
And Tastes the Nectar of the Immaculate Name, Imbued with the Word, he gathers Glory. *[3]*
Yea, the man of Virtue, Meeting with the God of Virtue is Blest with the Glory of the Name ;
And, Serving the Guru, he is rid of all his Sorrows, and the (Lord's) Name is ever his Friend. *[4-5-6]*

Bhairo M. 1

The (Lord's) Name, the all- containing Treasure, one Attains by the Guru's Grace,
And, one is Blest with God's Eternal Bounty, and is Attuned to God in the State of Equipoise. *[1]*
O my mind, be intuned to the Devotion of thy God,
O man, Cherish the Lord's Name in thy heart, by the Guru's Grace, that you go back to your Home, Blest with the Peace of Poise. *[1-Pause]*
You are rid not of your Doubt nor Illusion, and know not the meaning of 'coming-and-going' :
Yea, without the Lord's Name, you are Emancipated not and through Ignorance waste yourself away. *[2]*
Involved in vain pursuits, one loses Honour and is rid not of one's Doubt, being Ignorant :
Yea, without the Guru's Word, one is Redeemed not ; and one is caught in the web of Strife. *[3]*
Pleased with the Casteless, Immaculate God, one stills one's mind through the Mind ;
And one Knows the One alone within and without : for, says Nānak, there is naught else but God. *[4-6-7]*

Bhairo M. 1

The *Yagnas*, the sacrificial fire, pious conduct, austere living, and the routine worship, subject one's body ever to Pain ;
For, one is Emancipated not without God's Name, and the Redeeming Name one gathers through the Guru. *[1]*

1. ਡੁਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ (डूबि मुए बिनु पानी) : *lit.* were drowned without water.

Vain is one's birth without Contemplation of the Lord's Name,
Yea, without the Name one eats Poison, utters poisonous speech, and one dies to Wander all the more. *[1-Pause]*
One may read scriptures and their grammar and say prayers three times a day[1];
But where is Emancipation without the Guru's Word: for, without the Lord's Name, one is involved to death. *[2]*
The (Yogi's) staff, (the Kapri's) bowl, the tuft, the sacred thread, the loin cloth, pilgrimages and all,
Bring not Peace as does the Lord's Name: yea, he alone is Emancipated who Contemplates the Name. *[3]*
Neither matted hair, nor the body besmeared with ashes, nor nudity,
Bring one Peace, for, all the robes one wears, led by the writ of habit. *[4]*
O God, as much is life in land, waters, or the interspace, in as much art Thou, here as well as There.
So keep me Thou, Thy Servant, O Lord, through the Guru's Grace, that I Churn and Suck-in Thy Essence. *[5-7-8]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 3 : Chaupadās

Be not proud of thy caste:
For, he alone is a *Brahmin* who Knows *Brāhma*, the only God. **P. 1128**
O unwise one, be not proud of thy caste,
For, a myriad errors flow out of this pride. *[1-Pause]*
Everyone says, "There are but four castes",
But it is from God's Sperm[2] that everyone is Born. *[2]*
The same is the clay which fashions the whole world:
Yea, the same clay the GreatPotter moulds into Vessels of all kinds. *[3]*
The five elements make up the body's form:
And who can say who has less of these, or more? *[4]*
Says Nānak: "This soul is bound by (the mind's) deeds.
And without Meeting with the True Guru, not one is Emancipated." *[5-1]*

Bhairo M. 3

The Yogi, the householder, the Pandit, and those garbed as mendicants,
All these are Asleep due to their Ego. *[1]*
Yea, they are Asleep intoxicated by Māyā,
But, if they were Awake, they would be Robbed not. *[1-Pause]*
He alone keeps Awake who is Met with by the True Guru:
Yea, he alone overpowers the five desires. *[2]*
He alone keeps Awake who Reflects on God's Quintessence,
And Dies to his self and Slays not others. *[3]*
He alone is Awake who Knows the One alone,
And leaves the service of the Other, and Knows the Quintessence. *[4]*
Yea, whosoever is Awake in any of the four castes,
Is Released out of the *Yama*' grip. *[5]*
Says Nānak: "He alone is Awake
Who applies to his Eyes the collyrium of Wisdom." *[6-2]*

Bhairo M. 3

He whom God Keeps in His Refuge,
He is indeed Dedicated to the True One and Receives the Fruit of Truth. *[1]*
O men, whom are we to cry unto,
When all that happens, happens in God's Will. *[1-Pause]*
O God, this world of form is Upheld by Thee:
Yea, Thou Createst and, then, Destroyest it in an instant. *[2]*
By Thy Grace, I've Seen the Play of Thy Wonder,
And, by the Guru's Grace, I've Attained to the Supreme State (of Bliss). *[3]*

1. As the Hindus do.
2. ਬਿੰਦ (बिंद) : (Sans. बिंदु), *lit.* a drop.

Says Nānak: "God alone Destroys and Creates all:
So know ye this, O men, and be not deflected by Doubt." [4-3]

Bhairo M. 3

I am the Lord's Bride: my Spouse is God:
Yea, howsoever He Likes, so do I Embellish myself. [1,
Whenever He so Likes, He Mates with me,
And I am United, body and soul, with the Lord of Truth. [1-Pause]
How is one to praise, or dispraise (another),
When He, the God alone, Works in all. [2]
By the Guru's Grace, I am enticed[1] by my God's Love,
And I'll Meet my God, the Melody of Five sounds Ringing within me. [3]
Says Nānak: "What can one do, O ye men,
For, he alone Meets with God whom God (of Himself) Meets." [4-4]

Bhairo M. 3

He alone is a man of silence[2] who silences the Duality of his mind;
And stilling thiswise the mind, Reflects on God. [1]
O friends, Search ye this mind, **P. 1129**
And ye come upon the Name, the Treasure (of Bliss)[3]. [1-Pause]
God Created the creation the basis of Desire,
And the sense of minencess created Doubt in its mind, and strayed it from the Path. [2]
Form thissmind is the body and the vital-breath.[4]
So one should know the Lord's Will through the Mind and Merge in it. [3]
When God is Merciful, the Guru is in Grace,
And the mind is Awakened, and stilled is the Duality of the mind. [4]
The Mind's innate nature is to keep Detached.
For, within all (Minds) Abides the Detached God of Dispassion. [5]
Says Nānak: "He, who Knows the Mystery (of the Mind)
He is the Primal Being, the Immaculate God." [6-5]

Bhairo M. 3

Emancipation of the world is through the Lord's Name:
Yea, it Ferries us across the Sea of Existence. [1]
So Cherish you the Name by the Guru's Grace,
Which lasts with you ever and forever more. [1-Pause]
If you Dwell not on the Name, O Unwise, self-minded man,
How, then, will you Cross to the Yonder Shore? [2]
The Beneficent God of Himself Gives (what we need):
O Hail to such a God, all-Hail! [3]
He, in His Mercy, Leads us on to the Guru,
And we Cherish the Lord's Name in our heart. [4-6]

Bhairo M. 3

All creatures find Release onlv through the Lord's Name :
Yea, they, who Attain to it, do so by the Guru's Crace. [1]
The God, of Himself, Blesses us with with His Mercy :
Yea, He alone Blesses us with the Glory of the Name. [1-Pause]
They, who are attached to the Loved Name of God,
They are themselves Saved, nay, they Save their whole generation. [2]
Without the Name, the Egocentrics land into the *Yama's* Abode,
And are Struck in the Face and earn Sorrow and Pain. [3]
But when the God, of Himself, Blesses one,
Then, O Nānak, to the Name one Attains. [4-7]

---

1. ਕਸਾਈ (कसाई)=ਕਸ਼ਿਸ਼, ਖਿੱਚ : attraction.
2. ਮੁਨਿ (मुनि)=ਮੋਨੀ : the man of silence.
3. *lit*. the nine treasures.
4. *i.e.* the transmigration is through the desires of the mind.

Bhairo M. 3

The Love of God Emancipated Brahmā's sons:
When they Dwelt on the Name of God. *[1]*
O God, be Merciful to me,
That I am Devoted to Thy Name, by the Guru's Grace. *[1-Pause]*
If one has within oneself the Loving Adoration of God,
He, through the Perfect Guru, Unites with his Lord. *[2]*
Then one Abides all-too-spontaneously, in the Abode of the Self,
And Enshrines the Name (in the Mind) by the Guru's Grace. *[3]*
The Seeing Lord, of Himself, Sees all (and Blesses),
So Cherish Thou only His Name in the heart. *[4-8]*

Bhairo M. 3

The Lord's Name alone Emancipates in the Kali age:
Yea, without the Name, one nothing but blows ashes. *[1]*
Priceless, O friend, is the Lord's Name,
Which one Cherishes in the Mind, by the Guru's Grace. *[1-Pause]*
Yea, he alone seeks the Lord's Name,
Who seeks it from the Perfect Guru. *[2]*
He, who walks in God's Will, is Approved (by God),
And is Anointed with the Name through the Guru's Word. *[3]*
Yea, Cherish thou Him who Upholds (the universe),
And so love thou the Name, by the Guru's Grace. *[4-9]*

Bhairo M. 3

P. 1130

One may perform a myriad rituals[1], in the Kali age:
But they Fruition not, for, the Season is not propitious. *[1]*
In this age, the only thing efficacious is the Lord's Name:
If, by the Guru's Grace, one is Attuned to the (Lord's) Truth. *[1-Pause]*
If one Searches one's body and mind, one Attains to the God within one's Self[2],
And he, by the Guru's Grace, is Attuned to the Lord's Name. *[2]*
One is Blest with the collyrium of Wisdom by the Guru,
And one Sees the Name Pervading all the three worlds. *[3]*
Yea, the Season of the Kali age grows nothing but the Lord's Name.
So grow thou the Lord's Name in thy heart, by the Guru's Grace. *[4-10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 3

The Egocentric is Afflicted by the Malady of Duality and Burnt by the intensity of Desire:
Yea, he comes and goes but finds not Peace, and wastes away his human birth in vain. *[1]*
O my Love, Make us Wise by Thy Grace:
For, the world is rid not of the affliction of Ego save through the Word. *[1-Pause]*
A myriad men of silence study the *Smiritis* and the *Shāstras*, but know not without the Word,
For, they are involved in the three Modes, and their selfhood has made them lose their consciousness (of God). *[2]*
Some Thou Savest, of Thyself, and Yokest them to the Service of the Guru,
And they are Blest with the Treasure of the Name, and Peace abides in their minds. *[3]*
The God-conscious being abides in the fourth State (of Bliss): yea, lives he in his Self.
For, the Perfect Guru is Merciful to him, and he is rid of his Ego. *[4]*
He Serves only the One who Created Brahmā, Vishnu and Shiva.
Nānak: Eternal is the True God who dies not nor goes. *[5-1-11]*

Bhairo M. 3

The Egocentric is ever afflicted by Daulity: this Malady, indeed, afflicts the whole world,
But the God-conscious being Knows, and is rid of this Malady, for, he Reflects on the Guru's Word. *[1]*

---

1. *Lit.* deeds, works.
2. *Lit.* home.

O God, Lead me on to the Society of the Saints,
For, Thou Blessest him with Glory who is Attuned to Thy Name. *[1-Pause]*
Everyone is afflicted by selfhood and Death, for, one serves the ends of Death (not God).
But the *Yama* nears not the God-conscious being, who keeps the Lord in his heart. *[2]*
He who Knows not the Lord's Name, through the Guru, why did he come into this world?
Yea, he, who Served not ever the Guru, O, why did he waste his life away ? *[3]*
Nānak: He alone is Fortunate who is yoked to the Service of the Guru's,
And whatever he seeks, he attains; for, one gathers Bliss through the Guru's Word. *[4-2-12]*

Bhairo M. 3

One is born in Pain, one dies too in Pain, and does deeds in Pain, **P. 1131**
And so one is Released not out of the cycle of transmigration, and abides he ever in the Dirt (of Illusion). *[1]*
O, cursed be the Egocentric who loses the Merit of the human birth,
And loves not the Lord's Name, nor Serves the Perfect Guru. *[1-Pause]*
He, whom God Yokes to the Guru's Word, is rid of all Maladies,
And through the Name, he is Blest with the Bounty of the Name: yea, he who Enshrines it in the Mind. *[2]*
He, who Meets with the Guru, gathers the Fruit (of Truth); for, in the Truthful Conduct is contained the Essence of Bliss.
Yea, he alone is Immaculate who is Dedicated to God, and Loves His Name. *[3]*
I'll anoint my Forehead with the Dust of his Feet who Dwells on the Perfect Guru.
Yea, by good Fortune is one so Blest: for, Blessed is the Dust of his Feet who is Attuned to the (Lord's) Name. *[4-3-13]*

Bhairo M. 3

He alone is True who Reflects on the Word and who Enshrines the True Lord in the heart,
And is ever Devoted to Him: him, then, Sorrow afflicts not. *[1]*
Everyone seeks to be the Devotee of God,
But without Serving the Guru, one attains not Devotion, and it is through Perfect Destiny that one Attains God. *[1-Pause]*
The Egocentric asks for Profit, having lost the Capital: O, how can he gather Profit, pray?
Over his head ever hangs the fear of Death, and he loses Honour, afflicted by Duality. *[2]*
One assumes many garbs and wanders about, day and night, but is rid not of his Ego,
And the more one reads, the more is one involved in discursive throughts, and, attached to Māyā, one loses the consciousness (of God). *[3]*
He, who Serves the True Guru, Attains to the Supreme State (of Bliss), and is Blest with the Glory of the Name:
Yea, he who Cherishes the Lord's Name in his mind, gathers Glory at the Lord's Gate. *[4-4-14]*

Bhairo M. 3

The Egocentric is rid not of hope, and is doomed by Duality:
His stomach, like a river[1], craves ever for more, and he is consumed by the Fire of Desire. *[1]*
One is ever in Bliss, Imbued with the Essence of God:
Yea, Cherishing the Name, one's Mind is rid of Duality, and one is Satiated with the Lord's Nectar. *[1-Pause]*
The Transcendent Lord also Created the Creation and Yoked each one to his task:
Yea, He Himself brought the Māyā into play and attached all also to the Other. *[2]*
O God, who else is one to go to when there is no one else but Thee; and all Merge in Thee.
He, who Reflects on the Quintessence of Thy Wisdom, his Soul Thou Mergest in the Oversoul. *[3]*
True, ever True, art Thou, O God (and having emanated from Thee) all forms are True.
Nānak: When the True Guru made me Wise thiswise, I was Emancipated through the True Name. *[4-5-15]*

Bhairo M. 3

In the *Satya Yuga*, men were *Parmahansas*, for, they Reflected (on Truth): in the Kaliage, they are but goblins who Know not their God.
In the *Duāpar* and the *Tretā Yugas*, men were but men, but rare was the one who was rid of Ego. *[1]*

1. ਨੈ ਸਾਣੁ (ਨੈ ਸਾਣੁ) : like (ਸਾਨੁ, ਸਮਾਨ) the stream ਨੈ (ਨਦੀ).

In the *Kali* age, one attains Glory (only) through the Lord's Name. **P. 1132**
And, by the Guru's Grace, one Knows the One God, age after age, and Knows too that one is Emancipated not save through the Name. *[1-Pause]*
To the Lord's true Servant is Revealed the Name, and, by the Guru's Grace, Cherishes he the Name;
And Emancipating himself, he Emancipates all his Kinsmen, yea, he, who is Attuned to the Lord's Name. *[2]*
My God is the Dispenser of Merit, and, through the Word, burns away our Demerits :
Yea, Blessed are they who Enshrine the Lord in their Mind and heart. *[3]*
The True Guru Leads them to their True Abode, and they Enjoy the Love of their Spouse,
And they utter only the (Lord's) Name and accept whatever comes from God. *[4-6-16]*

Bhairo M. 3

Reflecting on the Guru's Word, the mind's Desire is merged within the Mind :
Yea, when one Knows (God) through the Perfect Guru, one dies not again. *[1]*
O my mind, lean only on the Lord's Name,
And, by the Guru's Grace, attain thou to the Supreme State (of Bliss), and then thou art wholly Fulfilled. *[1-Pause]*
The One God Pervades all : but, without the Guru, one Knows not :
Yea, by the Guru's Grace, the God becomes Manifest to the Mind, and one Sings ever the Lord's Praise. *[2]*
The Bliss-giving God is One alone : O, no where else is Peace :
And they, who Serve not the True Guru, depart, Grieving in the end. *[3]*
Serving the Guru, one is ever in Bliss, and never again accosts Sorrow,
And one is Blest with Devotion to God and one's Soul Merges in the Oversoul. *[4-7-17]*

Bhairo M. 3

Without the Guru, the world behaves like mad, and in Ignorance gathers Sorrow,
And suffers, being born to die again, and over again,and comes not to the Lord's Door. *[1]*
O my mind, seek ever the Refuge of the True Guru ;
And, then the Lord's Name seems sweet to thee and, through the Guru's Word, thou Swimmest across the Sea of Existence. *[1-Pause]*
One changes one's garbs a myriad times ; his mind wobbles, for within him are Lust, Wrath and Ego,
And his Desire ever barks out at the door of now this court, now that[1]. *[2]*
If one Dies in the Guru's Word, he is reborn (in God) and is Emancipated.
Within him is Peace and Bliss ever and he keeps God in his heart. *[3]*
Yea, the Lord Drives us as He Wills ; and, of oneself, one can do not a thing.
Nānak : If, by the Guru's Grace, one Cherishes the Word, one is then Blest with the Glory of the Lord's Name. *[4-8-18]*

Bhairo M. 3

One is deluded by Ego and Desire and so one earns and eats Pain ;
And Greed makes one crazy and brings immense Sorrow ; and, without Wisdom, one strays from the Path. *[1]*
O cursed be the life of the Egocentric in the world,
For, he Cherishes not ever the Lord's Name, even in a dream, and loves not his God. *[1-Pause]*
This quadruped does, but Knows not : and as he practises what is False, he becomes False. **P. 1133**
But, when he Meets with the True Guru, the tide of his mind turns : find, for yourselves, O men, if ye may. *[2]*
The Lord's Name if one Enshrines in the mind, one comes by God, the Treasure of Virtue :
Yea, by the Guru's Grace, one Attains to the Perfect God : and one is rid of the mind's Ego. *[3]*
The Lord, of Himself, Does and Causes all : of Himself,, He Leads us on to the Path.
Of Himself He Blesses with Glory through the Guru, and one Merges in the (Lord's)Name. *[4-9-19]*

Bhairo M. 3

(Sayeth Prehlāda) :
Write on my tablet only the Name of God,
For, involved with the Other, I'll be caught in the noose of Death.
If the True Guru Sustains and Supports me,
Then I Abide ever in the Presence of the Bliss- giving Lord. *[1]*

1. ਦਰਬਾਰੁ (दरबारु) = ਦਰ-ਬ-ਦਰ : from door to door.

Lo, as was the Instruction of his Guru, Prehlāda uttered the Name of God,
And was terrified not by what the teacher said unto him. *[1-Pause]*
Said the mother unto him :
"Dear, O my dear son, abandon the Name of God and save thy life".
(But) said Prehlāda : "Hark, O dear mother,
I' ll abandon not the Name of God : for, such is the Instruction of my Guru". *[2]*
Shandā and Amarkā, his teachers, then wailed before his father, Harnakashyapa, the king :
"Thy son has gone astary and strays also his fellow scholars".
So they all resolved on a vile design :
And God alone was now the Protection of Prehlāda. *[3]*
Sword in hand, swollen with Ego, his father pounced upon him,
Saying, "O where is thy God, that He may save thee from my wrath".
And lo, God Appeared in a Wild form, cleaving the iron pillar into two,
And tore Harnakashyapa with his Nails and Saved Prehlāda, His Loved Devotee. *[4]*
Thus does God accomplish the tasks of His Devotees,
For, did He not Save all the kinsmen[1] of Prehlāda for his sake ?
The Guru's Word is the only antidote to the Poison of Ego.
Nānak : Through the Lord's Name, the Saint is ever Emancipated. *[5-10-20]*

Bhairo M. 3.

O Lord, Thou Thyself makest the Demons pursue Thy Devotees : Thyself, Thou Savest them, too.
O God, they, who seek Thy Refuge, their minds are afflicted not by Sorrow. *[1]*
Thou hast Saved Thy Devotees age after age,
For, lo, Prehlāda knew not the *Mantram* of Gayātri, nor offered water to the dead, but still he was United with God through the Word. *[1 Pause]*
He was utterly Devoted to God and was rid of his Duality, Dwelling on the Word :
Yea, he who is Imbued with the True Lord, becomes Immaculate : (for) he lives ever in God. *[2]*
The unwise (teachers of Prehlāda) had read what led to Duality, and Knowing not their Source, wasted away their human birth ;
For, they slandered the Saint and provoked the devil of his father. *[3]*
Prehlāda fell not a prey to Duality, and abandoned not God, being afraid of naught.
And lo, the God Saved His Devotee and brought the death of the Demon all too-near. *[4]*
God himself Saves His Honour and Blesses His Devotees with Glory.
Nānak : Harnakashyapa was torn by God with His Nails, for the Blind one knew not the Refuge (of God). *[5-11-21-8-21-29]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 4 : Chaupadās

If the Saint be in Grace, one repairs to his Feet : **P. 1134**
Yea, one Contemplates God, through the Guru's Word by Enshrining Him in one's consciousness. *[1]*
O my mind, Dwell thou on thy God,
And then thy Bliss-giving Lord is Merciful to thee, and through the Lord's Name, thou art Ferried Across, by the Guru's Grace. *[1-Pause]*
O God, Lead us on to Thy Saints that we sing of Thee
Through the Guru's Word ; yea, of Thee, the Quintessence of all that is. *[2]*
If one Bathes in the Pool of the Guru's Nectar of Wisdom,
One is purged of all one's Sins, yea, all one's Impurities. *[3]*
Thou, O God, art the only Creator Lord who Upholds His Creation.
O Lord, Lead on to Thy Saints me, the Slave of Thy slaves. *[4-1]*

Bhairo M. 4

Blessed is the time when one Utters the Lord's Name :
Yea, through the Guru's Instruction, one is rid of all one's Sorrows. *[1]*
O my mind, Dwell thou on the Name of the Man-Lion, thy only God.
O Lord, Lead me on to the Perfect Guru that, Associating with Him, I Cross the Sea of Existence. *[1-Pause]*

---

1. ਇਕੀਹ ਕੁਲ (इकीह कुल) : hit twentyone kinds of his relations. i. e. seven on mother's side, seven on father's side, and seven on in-laws' side.
2. Lit. Doo·

O, my mind Contemplate the God, the Life of all life :
For, thiswise, thou art purged of myriads of thy Sins. *[2]*
When thou art Anointed with the Dust of the Saint's Feet.
Thou Bathest, as if, at all the pilgrim-stations, sacred like the Gangā. *[3]*
O God, Thou hast been Merciful even to the Unwise ones like me ;
And lo, Thou hast Emancipated me, O Thou Emancipator of all ! *[4-2]*

Bhairo M. 4

The Right Deeds are the only efficacious rosary :
So, tell its beads with thy heart, for, lo, it keeps ever the company of thy Soul. *[1]*
O ye men, Contemplate the Name of the Flower-girt God :
O God, Lead me on to Thy Saints in Thy Mercy that the trap of Māyā, which holds me, is broken. *[1-Pause]*
Yea, he, who Serves (his Lord), by the Guru's Grace,
His Conduct is fashioned in the True Mint (of God). *[2]*
And then, through the Unfathomable Guru, he Sees his Unfathomable, Unperceivable God.
And within the Township of the body Finds he (the Unsearchable) Lord. *[3]*
We are Thy children, O Lord ; Father-like, Thou Bringest us our Sustenance.
O God, Emancipate Nānak, Casting upon him Thy Eye of Grace. *[4-3]*

Bhairo M. 4

O God, all hearts are Thine, for, Thou Abidest in all :
Yea, there's naught that contains Thee not. *[1]*
O my mind, Contemplate thy Bliss-giving Lord.
And Praise Him for, He is thy only Father, thy Master, thy God. *[1-Pause]*
Wheresoever I See, I See no one but Thee,
And everyone is Swayed by Thee, for, save for Thee, there is not another that I See. *[2]*
O God, whomsoever Thou Wantest to Save
Is Saved : and no harm comes to him. *[3]*
Thou art over the waters and land and in the inter-space, Filling all,
So Contemplate thou Him, O Nānak, who is thy only God, the Living Presence. *[4]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 4

The Lord's Saint is the embodimedt of God, yea, he who Enshrines the Lord's Name in the heart.
P. 1135
Yea, he, in whose Lot it is so Writ, he Cherishes in his heart the Lord's Name. *[1]*
O man, Contemplate thy God, Cherishing him in thy heart ;
And the Township of thy body is rid of the five Thieves, and the outgoing mind is held through the Guru's Word. *[1-Pause]*
He whose mind is Pleased with God, he is Fulfilled by God :
He no longer leans on the world, and him the Creator-Lord Owns. *[2]*
We should make resolves only if without God we could do a thing :
So let us deem good all that He Does, and Dwell ever on the Name of God. *[3]*
Whatever the God Does, He Does on His Own : yea, He asks not the advice of another.
Nānak : Let us Contemplate ever our God, who, in His Mercy, Unites us with the Guru. *[4-1-5]*

Bhairo M. 4

O God, Lead me on to that Saint Chrishing whom I am Emancipated,
And seeing whom my Mind is in bloom : I'd ever be a Sacrifice each moment unto him. *[1]*
O man, Contemplate thy God with all thy heart.
O Father, O Master of the world, be Merciful, and make me the Slave of Thy Slaves. *[1-Pause]*
Pure is their mind, Immaculate their Glory, who Enshrine the Lord in their hearts.
O God, Yoke me to their Service that, so Dedicated, I am Emancipated. *[2]*
He, who is Blest not with such a Guru-Saint, him the Lord Drives out of His Court :
Yea, they, the slanderers of God, gather no Glory ; them the Creator-Lord Dishonours. *[3]*

The Lord Himself Speaks and Makes us speak ; yea, Our Immaculate God, the **Absolute Lord**, who is Self-sustained.
O God, he alone Meets with Thee whom Thou Meetest ; O, what is a mere man before Thee ? *[4-2-6]*

Bhairo M. 4

That alone is the Society of the Saints wherein one Hears the Lord's Praise :
Yea, they, who Hear the Lord's Name, their Minds are Imbued with His Truth, and I stand ever at their Feet.
O man, Dwell thou on the Life of all life, that you are Emancipated.
O God, myriads upon myriads are Thy Names, and my tongue cannot tell them all. *[1-Pause]*
O disciples of the Guru, Dwell on your Lord, through the Guru's Word ; yea, Utter ever His Name :
For, whosoever Hears the instruction of the Guru, he attains utter Peace and Poise. *[2]*
Blessed, Blessed is his family, his father, his mother, who gives birth to such a Saint :
Yea, they, who Contemplate their God, they look Glorious at the Lord's Court. *[3]* **P. 1136**
O God, Unfathomable are Thy Names trasured by Thy Saint.
Nānak has Attained to the Society of the Saints, through the Guru's Word ; and Contemplating God, has Crossed over to the Yonder Shore. *[4-3-7-8-21-7-36]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 5

You have kept aside all other lunar days,
And believe that 'God'[1] was born on the eighth day of the moon. *[1]*
O Ignorant one, false, false is thy belief,
For, God is above birth and death. *[1-Pause]*
Stealthily, you offer sweets[2] to thy stone-god,
O you quadruped, O you worshipper of Māyā : God is neither born, nor dies He. *[2]*
You sing a lullaby (to put thy god to sleep), and thus commit a grave error ;
O burnt be the tongue which says 'God is cast into the womb'. *[3]*
Nay, He is born not, nor does He die,
For lo, the God of Nānak ever Pervades all, all over. *[4-1]*

Bhairo M. 5

He, who Knows (the God) Pervading all[3], is afflicted not by Fear,
And is ever in Bliss, in whichever state he be. *[1]*
For our only Refuge ever is our One Lord :
Yea, He, who is the Inner-knower of all hearts. *[1-Pause]*
So sleep thou care-free, O man, and awake in Freedom :
For, thy All-powerful God Pervades, and Sustains all. *[2]*
Such is the *Mantram* ministered to me by the Guru,
That now there's nothing but Peace for me, both within and without. *[3-2]*

Bhairo M. 5

Neither I keep the fast (like a Hindu), nor observe the month of Ramdān[4] (like a Muslim),
For, I Serve only Him, who Emancipates all, in the end. *[1]*
The same is my *Gosāien*, the some my *Allāh*,
For, I have found release from the Hindus as from the Muslims. *[1-Pause]*
Neither I visit the pilgrim-stations of the Hindus, nor go I to the Kaaba to perform the *Hajj* :
Yea, I Serve only the One God : Nay, I serve not another. *[2]*
I worship not the Hindu Way, nor say prayers like the Muslim,
For, I Greet only the One Absolute God within my heart. *[3]*
I am neither a Hindu, nor a Muslim,
For, my body and the vital breath belong to the God of both. *[4]*
Says Kabir[5] : "So utter I the Truth,
That Meeting with my Guru who's also my *Peer*[6], I have Realised my God". God". *[5]*

---

1. *i.e.* Krishna.
2. ਪੰਜੀਰੁ (पंजीरु) : a kind of sweet composed of sugar, ghee, flour, etc., given to puerperal women or distributed on the occasions of recital of some religious narrative.
3. *Lit.* thiswise.
4. ਮਹ ਰਮਦਾਨਾ (मह रमदाना) = ਮਾਹਿ ਰਮਜ਼ਾਨ : the month of *Ramdān* during which Mohammedans keep the fast.
5. This seems to be a quotation from Kabir, though the hymn is by the fifth Guru.
6. The Hindu Guru and the Muslim Guide, all in one.

Bhairo M. 5

I've bound down the ten sense-organs[1],
And the five Passions[2] too, have been Pierced through with the never-failing arrow-heads of the Guru's Word.[3] *[1]*
I go out hunting with the God's Saints,
And catch the Deer of the senses, without the horses or the arms. *[1-Pause]*
My mind ever went out hunting[4] before,
But now the Catch[5] I find in the Abode of the Self[6]. *[2]*
I've caught the Deer and brought them back[7] to their Home,
And lo, I have shared every bit[8] of them (with my friends, the Saints). *[3]*
This, yea, is my share in the Hunt,
That within me Rings only the Name (of God). *[4-4]*

Bhairo M. 5

I've fed the worshipper of Māyā (upon my Find) with a great zeal,
But lo, even then he remembers not God. *[1]*
O man, be thou Instructed in the Wisdom of the Saints, **P. 1137**
For, one attains the Sublime State (of Bliss) by associating with them alone. *[1-Pause]*
The stone if one soaks over and over again in water,
Its heart is wetted not, and it remains dry as ever. *[2]*
The fool even if he hears the six Shāstras
Remains immune to them, like the wind that comes from all directions, and there it goes. *[3]*
What is one to thresh without the grains?
O, what is one to receive[9] from the worshipper of Māyā ? *[4]*
O God, everyone is engaged to what Thou Engagest him.
Says Nānak: "O Lord, all creation is Created and Upheld by Thee." *[5-5]*

Bhairo M. 5

He who Created our body, life and the vital--breath,
He takes Care of our pain and sorrow. *[1]*
The Guru-God is ever of avail to our Soul:
Yea, both here and Hereafter, it is His Shade that gives us Shade. *[1-Pause]*
Purifying is the Contemplation of our Lord, the God:
Yea, associating with the Saints, one is rid of the love of the Other. *[2]*
One can lean not on friends, lovers and riches.
O, Blessed is our God, our Eternal Friend and Mate. *[3]*
Nānak makes known the abiding Truth
That one must Know not any but one's only God. *[4-6]*

Bhairo M. 5

Before me is God, behind me is God:
In the middle too is God, the Treasure of Love. *[1]*
My God is my Shāstra, my auspicious Omen, [10]
And, abiding in His Presence, my Self is Blest with Bliss and the Peace of Equipoise. *[1-Pause]*
The tongue uttering, the ears hearing, become animated with Life:
Yea, Contemplating the God, one Lives eternally (in God). *[2]*
The God Rids us of our Woes of a myriad births,
And we Hear the Unstruck Melody of the Word, living in His Presence. *[3]*

---

1. *Lit.* she-deer *i. e.* ten organs of action and of perception. The Hindus reckon the *organs of action* to be the hand, the foot, the voice, the organs of generation and of excretion; those *of perception*, the nose, the eye, the ear, the tongue, and the skin.
2. *Lit.* he-deer *i. e.* lust, wrath, greed infatuation and ego,
3. ਸਿਵ ਕੀ ਬਾਨੀ (सिव की बानी) : *Lit.* Shiva's Word.
4. ਆਖੇਰ (आखेर) : (Sans. आखेट), the chase, hunting.
5. ਅਹੇਰਾ (अहेरा) : a sportman, hunter, fowler.
6. *Lit.* in the village.
7. ਹਾਟਿ (हाटि)=ਹਟ ਕੇ, ਮੁੜ ਕੇ : again.
8. ਚੁਖ-ਚੁਖ (चुख-चुख)=ਜ਼ਰਾ : a little.
9. ਬਰਾਸਾਇਆ [बरासाइया]=ਵਰ ਸਹਿਤ ਹੋਇਆ : to reap the reward.
10. ਸਉਣ [सउण)=ਸ਼ਗੁਨ : (Sans. शकुनम्) : an auspicious omen.

The Lord, in His Mercy, Unites us with Himself.
So Nānak seeks the Sanctuary of God's Refuge. *[4-7]*

Bhairo M. 5

A myriad tasks are fulfilled (through the Lord's Name),
And one finds an Abiding Friend on the *Yama's* Path. *[1]*
The Name of the Guru-God is like the water of Gangā,
And whosoever Contemplates it, is Emancipated, and is cast not into the womb again. *[1-Pause]*
This indeed is my Utterance, my Austerity and Ritual,
That I Contemplate the Name and have become desireless thereby. *[2]*
The Name is for me the Dominions, the Treasures and the Mansions[1],
For, Contemplating the Name, my conduct has become perfect. *[3]*
Nānak has come to this conclusion after a great thought,
That without the Lord's Name, all else is but ashes and dust. *[4-8]*

Bhairo M. 5

No harm came (to my son),
And the Brahmin (who sought to poison him) died of pain.[2] *[1]*
The Lord's Saint was Saved by the Lord Himself,
And the Sinner died through the Power of the Guru. *[1-Pause]*
The Saint Dwells on his Lord, the God,
And the Ignorant Sinner the Lord Himself Destroys. *[2]*
The Lord is the Father and the Mother, and the Protector of His Servants,
And the Countenance[3] of their slanderers is Blackened both here and Hereafter. *[3]*
The Lord Heard the prayer of His Slave,
And the Sinner, who wished ill of me, was wasted away, and he grieved. *[4-9]*

Bhairo M. 5

P. 1138

Wondrous, Wondrous, Wondrous is Thy Name, O God,
False, false, false is the pride of the world. *[1-Pause]*
Beauteous[4] is Thy Presence, Beauteous[5] the Countenances of Thy Devotee:
Yea, bereft of Thy Name, the whole world is but dust and ashes. *[1]*
Wondrous is Thy Power: Praise-worthy are Thy Steps:
Yea, priceless[6] is Thy Praise, O my True King of kings! *[2]*
Thou art the only Support of Thy supportless creatures,
Yea, the only Pride of the poor: (so,) I Contemplate Thee ever. *[3]*
The Lord, the God, is Himself Merciful to me.
O God, Forsake me not, for, Thou art my heart, my vital breath and my Soul. *[4-10]*

Bhairo M. 5

One Attains to the True Life-object by the Guru's Grace,
If one accepts Truly the Will of God. *[1]*
Yea, one Abides eternally and forever more,
If one sucks-in ever the Elixir of God.
So utter thou ever thy God's Name with thy tongue. *[1-Pause]*
For, the Lord's Name is one's only support in the *Kali*-age.
Hark, for, this is God's Wisdom that Nānak proclaims. *[4-11]*

Bhairo M. 5

One is wholly Fulfilled Serving the True Guru.
And one is rid of one's Soil, accumulated birth after birth. *[1]*
O God, Thy Name Purifies the Sinners,
And so I sing Thy Praise, as is the Writ of my Past. *[1-Pause]*
One is Emancipated, associating with the Saints,
And then one is Blest with Glory at the Lord's Door. *[2]*
One is wholly Blest with Bliss, Serving at the Lord's Feet:
And seek the Dust of his Feet even the angelic beings and gods. *[3]*

---

1. ਸਾਦਨ (सादन) : (Sans. सदनम्), a house, place, mansion.
2. The reference here is the poisoning of the Guru's son, Hargobind by his Brahmin male-nurse who could not suc ed in his foul design and died of stomach pain soon thereafter
3. *Lit.* forehead.
4. *Lit.* infinite.
5. ਨਗਜ (नगज) : (Persian ਨਗਜ, नगज), beautiful.
6. ਗਨੀਵ (गनीव) : (Arabic ਗਨੀਮਤ), priceless.

Nānak is Blest with the Treasure of the Lord's Name :
Yea, the whole world has been Emancipated, Contemplating my God. *[4-12]*

Bhairo M. 5

Lo, the Lord Hugs His Servant to His Bosom.
And his slanderer He Burns in the Fire of Hell. *[1]*
The Lord Saves His Servants from the Sinning creatures :
Yea, the Sinner is Saved by no one, and his own Sins recoil upon him. *[1-Pause]*
The Lord and His Servants are in Love with each other,
While the Lord's slanderer loves not God. but the Other. *[2]*
The Transcendent Lord makes Manifest His Innate Nature,
And the Evil-doer is punished for what he himself does. *[3]*
The Lord Comes not, nor Goes, but He Pervades all.
So Nānak, the Lord's Slave, seeks only the Lord's Refuge. *[4-13]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 5 : Chaupadās

Our Bewitching God, the Blissful Creator of all creation, who is also the Absolute Lord,
Why forsakest Him thou and Servest the Other ? O, why art thou involved in Vice ? *[1]*
O my mind, Contemplate thy God.
For, I've tried all other ways : whatever one proposes on one's own, that our God disposes. *[1-Pause]*
Thou forsakest thy Master and Cherishes Māyā, His maid : how Ignorant art thou, O Unwise, self-minded fool !
Thou slanderest the Devotees of God, O thou Guru-less quadruped ! *[2]* **P. 1139**
Thy body, life and riches belong to God : but thou sayest, O Shākata, "they're mine."
Through Ego and thy Vicious, Evil nature, thou comest and goest, again and over again, without the Guru. *[3]*
Through *Yagna*, the sacrificial fire, mechanical utterances and maceration, self-control and pilgrimages to the river-banks, thou Attainest not God.
But when thou Overcomest thy self and seekest thy God's Refuge, then, by the Guru's Grace, thou art Ferried Across. *[4-1-14]*

Bhairo M. 5

I've seen my God in the woods, in all the vegetation, in the household as in renunciation ;
As a staff-bearing Yogi, as a *Sanyasin* with matted hair, in fasting, at pilgrim-stations and in religious routine. *[1]*
I Saw Him with the Saint as within my Mind.
Over the skies as under the earth : All-filling I found Him ; and so Sang I His Praise with Love and Joy. *[1-Pause]*
Yea, I found Him in the Yogi as in the Sanyasin, in the celibates as in the *Jangams* and the *Kāpris*.
His Presence animates the austere men and men of silence : in dance, drama and also the dancer. *[2]*
I found Him in the four (Vedas), the six (Shāstras), the eighteen (Purānas), and Smiritis.
Yea, there is the One alone, they all say ; and He is hid from no one. *[3]*
Infinite and Unfathomable is He : He is Priceless : yea, Invaluable is He.
Nānak is a Sacrifice unto him in whose heart God becomes Manifest. *[4-2-15]*

Bhairo M. 5

He who Sees God so near, how can he do Evil ?
But he who sows Poison, is afraid, ever afraid.
Near, too near, is my God, and yet I can know not His Mystery :
For, without the Guru, everyone is enticed away by Māyā. *[1]*
Everyone says, "He is near, so near,"
But rare is the one who Knows His Mystery. by the Guru's Grace. *[1-Pause]*
One goes to another's home, and Sees not the nearness of God,
And robs he others and lives on Falsehood.
Made Unconscious by Māyā, he sees not the God's Presence :
Yea, without the Guru, he is Strayed by Doubt. *[2]*

He Sees not the nearness of God and utters what is False,
For, the Unwise one, is beguiled by the Love of Māyā.
And though the Thing he seeks is within him, he goes in its search out and afar :
Yea, without Guru, one is forsure Deluded by Doubt. *[3]*
But, he in whose Lot it is so Writ,
He Serves the True Guru and the Doors (of his Mind) are wide-opened.
Then he Sees the God all-too-near, within and without,
And then he comes not, nor goes (ever again). *[4-3-6]*

Bhairo M. 5

He whom Thou Savest, O God, him no one can harm :
Yea, within Thee, O Lord, is contained the whole universe.
The man thinks of a myriad means,
But happens only that what the God Wills. *[1]*
Save me, O God, take me in Thy Refuge .
For, I seek the Sanctuary of Thy Court alone. *[1-Pause]*
Whosoever Serves the Fear-free, Bliss-giving God,
He is rid of all his Fears, and he Knows the One alone.
Whatever Thou Doest, O God, that alone happens,
For, there is not another who Saves or Destroys. *[2]*
What can one think with the nature of a mere man,
For, know we not that our God is All-wise, yea, the Inner-knower of all hearts ? **P. 1140**
So let us lean on His only Support,
For, our God Knows all that He ought to know. *[3]*
He on whom is the Grace of the Creator-Lord,
His tasks He Fulfils Himself.
Yea, the One God is his Refuge,
And upto him, O Nānak, no one can reach. *[4-4-17]*

Bhairo M. 5

We should sorrow if the Lord be outside of us :
Yea, we should sorrow if He were to Forsake us ever.
We should sorrow if we were to be handed over to the Other,
But why should we sorrow when the Lord Pervades all. *[1]*
One is consumed by the love of Māyā :
Yea, without the Name, one is wasted away by Doubt. *[1-Pause]*
We should sorrow if there be another Creator :
We should sorrow if injustice were to prevail[1] (in the Lord's Court) :
We should sorrow if the Lord Knew not (our inner Selves) :
O, why should we sorrow when the Lord Fills all. *[2]*
We should sorrow if God were to tyrannise over us,
We'd sorrow if He would Pain one unknowingly.
Wisely says the Guru that all that comes, comes from God,
So I sorrow not and Sleep, care-free, in Peace. *[3]*
O God, Thou art our only Master : everyone belongs to Thee,
So settle Thou with me as Thou Willest.
I've shed the sense of Duality, for, Thou, the One, Pervadest all.
Prays Nānak, "O God, Save my Honour, for, I seek Thy Refuge". *[4-5-18]*

Bhairo M. 5

How is one to dance without music ?
How is one to sing without voice ?
How is the rebeck to be played without the strings[2] ?
How is one to be Fulfilled without the Lord's Name ? *[1]*
Who, O, who has been ever Emancipated save through the Lord's Name ?
And, without the True Guru, who ever has been Ferried Across ? *[1-Pause]*

---

1. *Lit.* if one were to be killed unjustly.
2. ਜੀਲ (जील) : (Persian ਜੀਰ, जीर) string.

Who can ever utter without the tongue ?
Who can ever hear without the ears ?
Who can ever see without the eyes ?
So, also without the Name, one is of no account whatever. *[2]*

Who can ever become Wise without Wisdom ?
Who can ever rule if his writ runs nowhere ?
Who can ever still one's mind without Knowing ?
So, without the Name, the world behaves like mad. *[3]*

How is one to be Detached without Detachment ?
How is one to renounce without abandoning the self ?
How is one to Overcome the mind without overcoming the five Desires ?
So, without the Name, one ever comes to Grief. *[4]*

How is one to acquire Wisdom without being Instructed ?
Yea, if one Sees naught, what is one to Concentrate upon ?
Without the (Lord's) Fear, all utterance is False :
This, says Nānak, is the Lord's True Wisdom. *[4-6-19]*

Bhairo M. 5

Man is afflicted by the Malady of Ego,
The elephant is overwhelmed by the disease of lust,
The moth is wasted away by the curse of seeing,
And the deer is trapped, lured by sounds. *[1]*

Everyone that I see is afflicted by one or another Malady.
Save for the True Guru, the Perfect, Yogi. *[1-Pause]*

The fish is netted through its weakness for the taste.
The black-bee is caught in the folds of fragrance,
The whole world is wasted away by the Disease of Attachment :
Yea, the Maladies born of the three Modes lead to Error aud Sin. *[2]* **P. 1141**

One is born Diseased and dies, infested by Disease :
Yea, the Maladies leave him not, and he is thus cast into the womb again and over again.
He, who is Disease-bound, gets not the Peace of mind.
And, without the Guru, the Disease (of Desire) leaves one not. *[3]*

He, on whom is the Grace of the Transcendent Lord,
Him the Lord Holds by the Hand and he is rid of his Maladies.
He Attains to the Society of the Saints and his Bonds are loosed,
And thus, says Nānak, he is rid of all his Afflictions. *[4-7-20]*

Bhairo M. 5

When I Cherish my God, I am in utter Bliss :
When I Cherish my God, all my Pain goes.
When I Cherish my God, my faith is Fulfilled :
Yea, when I Cherish my God, I come not to Grief ever. *[1]*

When within me, my God, the King, becomes Manifest,
I become Attached to Him, by the Grace of the Perfect Guru. *[1-Pause]*

When I Cherish my God, I become the monarch of all that I see.
Lo, when I Cherish my God, all my Tasks are accomplished.
When I Cherish my God, my Colour is flaming-red like the *Lāllā* flower's.
Yea, when I Cherish my God, I am for ever Fulfilled. *[2]*

When I Cherish my God I am Blest forever with the Riches (of God) :
When I Cherish my Lord, I become Doubt-free.
When I Cherish my God, I Revel in utter Joy :
Yea, when I Cherish my God, I lean not on another. *[3]*

When I Cherish my God, I Attain to the Abode of Poise.
When I Cherish my God, I Merge in the Void of the Absolute.
When I Cherish my God, I Sing ever His Praise,
And my Mind is then Pleased with my Lord, the God. *[4-8-21]*

Bhairo M. 5

Ever, ever Alive is my God, my Father :
Yea, my Brothers, my Mates, have also become Eternal.
Ever-abiding are my Friends, the Saints.
And my Family lives within the abode of the Self. *[1]*

When I am at Peace, everyone attains Peace (through me),
And the Perfect Guru Unites me with my God. our Fathe *[1-Pause]*
My Mansion is highest of the high,
And my Country, the Abode of the Infinite, beyond the sway of Death.
Eternal is now my Dominion,
And my Possessions are inexhaustible and everlasting. *[2]*

My Glory resounds through the ages :
Yea, all places are replete with my Repute.
With my Praise ring all homes, all helmets,
Yea, all peoples all over are now Devoted to me. *[3]*
Within me my God, the Father, has become Manifest :
Lo, the father and the Son have Met together to become one.
Says Nānak : "When God, my Father, is Pleased with me.
Then the Father and the Son are Imbued with the same Love". *[4-9-22]*

Bhairo M. 5

Beneficent and free of Envy art Thou, my True Guru, the Purusha :
I am a Sinner, O Guru, and Thou alone canst forgive me.
The Sinner, whom no one offers Refuge,
Even he, if he seeks Thy Door, becomes Pure. *[1]*

I've attained Bliss, for, my Guru is Pleased with me,
Yea. I have been Fulfilled, Contemplating the Guru. *[1-Pause]*
My Greetings be to Thee, O Guru, my Transcendent God,
For, my body and mind belong to Thee : yea, the whole universe is Thine.
When the Veil (of Doubt) is torn, one Sees Thy Presence :
O Thou art the Master of all, the King of all Thy creation. *[2]*

If such be Thy Will, the Dry Wood Blossoms forth
If it be Thy Will, Waters may surge upon the Dry Land,
If it is Thy Will, one is wholly Fulfilled, **P. 1142**
And one is rid of one's Care, repairing to the Guru's Feet. *[3]*

The God was Merciful to me, the Meritless Usurper,
And my body and mind were Comforted, and upon my Mind Rained the Nectar (of God's).
Yea, when the Transcendent God, the Guru, was Merciful to me,
Then, Seeing Him, I was Awakened and Blest. *[4-10-23]*

Bhairo M. 5

My True Guru is dependent upon no one :
Yea, my True Guru is Eternally Established.
My Guru is Beneficent to all.
O, my Guru is the *Purusha*, the Creator-Lord. *[1]*

There is no God equal to my Guru, my God,
Yea, he who has a good Fortune, he alone Serves the Guru, *[1-Pause]*

My True Guru Sustains all :
Yea, my True Guru Slays (my self) and I am reborn.
O Glory be to my True Guru :
His Repute has become manifest all over. *[2]*

My True Guru is the Support of the supportless ;
My Guru is my only Home, my only Court.
I'm ever a Sacrifice unto my True Guru,
Who has made me Wise in His Path. *[3]*

He who Serves the Guru, him Fear afflicts not:
He who Serves the Guru, to him comes not Pain nor Sorrow.
Nānak has reflected on the Vedas and the Smiritis,
And Knows he now the Truth that the Guru and the God are one. *[4-11-24]*

Bhairo M. 5

My Mind is Awakened, Uttering the Lord's Name:
Yea, Uttering the Name, one is rid of one's Sins.
Uttering the Name, one observes (as if) all the auspicious days.
Uttering the Name, one (gathers the Merit of) bathing at all the Pilgrim-stations.
My place of pilgrimage is the Lord's Name,
For, this is the Quintessence of Wisdom I've received from the Guru. *[1-Pause]*

Uttering the Name, my Sorrows are far removed from me:
Uttering the Name, even the Unwise become Wise.
Uttering the Name, one's name spreads like the dawn:
Uttering the Name, one is rid of one's Involvements. *[2]*

Uttering the Name, the Y*ama* comes not near one.
Uttering the Name, one attains Peace at the Lord's Court.
Uttering the Name, the Lord Pleases us.
Yea, the Lord's Name is out only True Capital-stock. *[3]*

This is the Essence of the Guru's Wisdom:
That, it is only the Lord's Praise that one can lean up on.
Nānak: The Name Redeems: this is the only act of expiation.
And, all else we do is but to please the crowd. *[4-12-25]*

Bhairo M. 5

My Greetings be a million times to my God !
O, my Mind is forever Dedicated to my Lord.
Contemplating Him, all our Sorrows are dispelled.
And, one is ever in Bliss, and one is afflicted not by Pain. *[1]*

Yea, such is the Immaculate Name, the Jewel, (my God)
Contemplating whom I am wholly Fulfilled. *[1-Pause]*

Seeing whom the Abode of Pain (within) is demolished,
And one's Mind seizes upon the comfort-giving Nectar-Name.
To whom are Devoted myriads upon myriads of Devotees,
He is the Fulfiller of us all, our only God. *[2]*

In an instant, He Fills to the brim the empty Vessels,
Yea, in an instant He makes the Dry Wood Blossom forth.
In an instant, he offers Place to the placeless: **P. 1143**
Yea, in an instant, He gives Honour to the dishonoured. *[3]*

The One Lord Fills all,
But only he Knows it whose Guru is Perfect.
The Lord's Praise is then his only Support:
Yea, his, on whom is the Grace of God. *[4-13-26]*

Bhairo M. 5

Me, the Separated one, the Lord Himself has Embellished,
And, Blessing me with His Name, enhanced my Beauty.
Now I am rid of all my Pain and Sorrow,
For, the Guru now has become my Father and Mother. *[1]*

O mates, in my Household now is immense Bliss,
For, the Lord, in His Mercy, has Met with me and Owned me. *[1-Pause]*

My (inner) Fire is quenched: I am wholly Fulfilled,
And the Darkness is dispelled, and my Within is Illumined.
I am wonderstuck by His Wonder: within me Rings the Unstruck Melody (of the Word),
For, Perfect is my Guru and Perfect is His Grace. *[2]*

He, to whom my Lord, the God, becomes Manifest,
Seeing him, one is Blest for ever.
He is Blest with every Merit: he is the Treasure (of Virtue):
Yea, he, who is Blest with the Lord's Name by the Guru. *[3]*
He, who is Met by his Lord, the God.
He Contemplates his God; his body and Mind are Cooled.
Says Nānak: "He who is Pleasing to his God,
Unto the Dust of his Feet, rare is the one who Attains." *[4-14-27]*

Bhairo M. 5

One tarries not in thinking of Sin,
And is ashamed not running to a harlot.
He toils the whole day for his bread,
But when it comes to Contemplation (of God), he shies away. *[1]*
Attached to Māyā, the whole world has strayed from the Path:
(But) it is God who has Strayed him thus, that he so utterly clings to the Vanity Fair. *[1-Pause]*
Seeing the sport of Māyā, he passes his life:
Lo, he loves the trite, utterly confused in the mind.
His mind Wanders, bound to blind Desires,
And Cherishes not he the Creator-Lord. *[2]*
Going this way, he suffers immense Pain,
For, the tasks, born of Illusion, are never completed.
His mind is filled ever with Lust and Wrath,
And writhes he with Pain, as does the fish without water. *[3]*
He whose Refuge is Lord, the God,
He Contemplates ever the Lord's Name.
He Sings the Lord's Praise associating with the Saints,
And so, Nānak, one is Blest with the Perfect Guru. *[4-15-28]*

Bhairo M. 5

He on whom is God's Grace, attains unto the Lord's Name,
And Enshrines it in his Mind.
When one Cherishes the True Word in the heart,
Myriads of one's Sins are washed off. *[1]*
The Lord's Name is the Mainstay of our Soul.
O men, Contemplate ye it, by the Guru's Grace, that ye are Ferried Across. *[1-Pause]*
They, in whose Lot is Writ this Blissful Treasure of the Name,
They attain Honour at the Lord's Court.
So, Utter the Lord's Praise seated in Peace, Poise and Bliss,
That ye, even if placeless, attain a Place Hereafter. *[2]*
This, indeed, is the Quintessence (of Wisdom) through the ages, **P. 1144**
That the Contemplation of God is the only True Deed.
He alone is Dedicated to God, whom the God Blesses,
And he then Awakens (to his True Destiny) after the Slumber of a myriad births. *[3]*
Thy Devotees belong to Thee, O God, and Thou belongest to Thy Devotees,
And Thou makest them Sing Thy Praise and Contemplate Thee.
All creatures are under Thy Sway, O God,
And, lo, Thou, ever art the constant Companion of Nānak too. *[4-16-29]*

Bhairo M. 5

The 'Name'[1] is the Inner-knower of all hearts,
The Name avails us all over, in every task:
Yea, I am permeated through and through by the Lord's 'Name.
Such is the Blessing of my True Guru *[1]*
The Name, the Treasure of Jewels, is treasured within me:
Unfathomable is this Treasure and Infinite and Priceless too. *[1-Pause]*

1. *i.e.* God.

The Name is my Moveless, Eternal Master :
Yea, everything vibrates with the Glory of the Name.
The Name is the Perfect Merchant-Prince :
The Name is for me the Self-dependent (Being). [2]
The Name is my loved Feed:
Yea, the Name is the life object of my Mind.
Let me not forsake the Name, by the Grace of the Guru-Saint,
For, Uttering the Name, the Unstruck Melody Rings within me. [3]
By God's Grace, the Name Blesses one with the Nine Treasures (of God) :
Yea, by the Guru's Grace, I'm Attuned to the Name.
They alone are Rich, they alone are Supreme,
Within whom is Enshrined the Treasure of the Name. [4-17-30]

Bhairo M. 5

Thou art my Father: Thou art my Mother :
Thou art the Blesser of my vital breath and of my Soul.
Thou art my Master : I am Thy Servant, O God :
Yea, without Thee, there is not another for me. [1]
O God, Bless me with this Boon,
That I hymn Thy Praises ever and forever more. [1-Pause]
We are Thy instruments, O God, Thou art the Player.
We are beggars at Thy Door : Thou art the only Giver.
By Thy Grace, O God, I enjoy all joys (of the world),
For, Thou it is who Fillest all hearts, all over. [2]
It is by Thy Grace that I Contemplate Thy Name,
And Associating with the Saints, I Sing Thy Praise.
It is in Thy Mercy that I am rid of all Sorrow.
It is in Thy Mercy that the 'Lotus' (of my heart) flowers. [3]
O, I am a Sacrifice unto the Guru,
Whose Vision Fulfils us: whose Service Purifies all.
Prays Nānak : "Be Merciful to me O my God, my Master,
That I Sing Thy Praise ever and forever more. [4-18-31]

Bhairo M. 5

He whose Court is the Most Sublime,
Him I Greet ever and forever more.
He whose Abode is highest of the high,
Through His Name, we are rid of myriads of our Sins. [1]
Seeking His Refuge, one is ever at Peace,
And one Meets with Him, the God, by His Grace. [1-Pause]
He, the Mystery of whose Miracles one cannot discern :
Yea, He on whom all hearts lean,
He becomes Manifest through the Saint :
For, His Saints Contemplate Him ever, Imbued with His Love. [2]
His Giving knows no bounds:
Yea, He Establishes and Disestablishes in a moment.
He whose Will no one can challenge,
He alone is the True King, yea, the King of kings. [3]
On Him alone I lean: my Hope rests only upon Him : P. 1145
And I place my Joys and Sorrows before Him alone.
And the God alone Covers up my Shame :
And I Praise Him ever and forever more. [4-19-32]

Bhairo M. 5

It has become usual for man to cry :
Yea, his dealings with the world make him do so.
He who Knowingly becomes Detached,
He comes not again, nor goes he, nor is he subject to Pain. [1]

The whole Strife is due to being involved with Māyā :
For, rare is the one who leans on the Lord's Name. *[1-Pause]*

The Māyā of three Modes infects all:
Yea, whosoever is involved with her, comes to Grief.
O, there is no Peace without Contemplating the Lord's Name,
But it is by good Fortune that one is Blest with the Treasure of the Name. *[2]*

He, who falls in love with a showman on the stage,
Regrets when the show is over.
As the shade of the cloud passes,
So does the world of Sin and Attachment. *[3]*
He, who is Blest with the One Thing, yea, the Lord's Name,
He is wholly Fulfilled.
He, who, by the Guru's Grace, is Blest with the Name,
His coming (into the world of form) is Approved (by God). *[4-20-33]*

Bhairo M. 5

Slandering the Saint, one is cast into endless wombs.
Slandering the Saint, one is afflicted by Disease.
Slandering the Saint, one suffers Sorrow.
Yea, the slanderer (of the Saint) is Punished by the *Yama*. *[1]*

He, who indulges in strife with the Saint,
He, the slanderer, gathers no Joy. *[1-Pause]*
Slandering the Saint, one's body[1] withers away.
Slandering the Saint, one suffers in Hell.
Slandering the Saint, one rots in the womb.
Slandering the Saint, one loses one's Glory[2]. *[2]*

The slanderer is Saved by no one, nay, none:
But he Reaps only what he has Sown.
The slanderer is worse than a thief, an illicit lover, a gambler,
For, he carries the unbearable burden of Slander over his head. *[3]*

The Devotees of the Transcendent Lord are free of Envy,
And whosoever Worships at their Feet is Emancipated.
The Primal Lord Himself Strays the slanderer from the Path:
For, no one can erase the Writ of one's (past) deeds. *[4-21-34]*

Bhairo M. 5

The Lord's Name for me is the *Veda* and the *Nāda*[3]:
For, through the Lord's Name I am wholly Fulfilled.
The Name for me is the worship of gods:
Yea, the (Contemplation of the) Name for me is the Service of the Guru. *[1]*

The Perfect Guru has Enshrined the Name within me:
Yea, the sublimest thing in the life is to Contemplate the Lord's Name. *[1-Pause]*

The Name for me is the only ablution:
Yea, the Name for me is the the only thing to give in charity:
For, uttering the Name every one is Purified.
He, who Contemplates the Name is my Brother, my Friend. *[2]*

The Name for me is the auspicious moment, the sacred day,
Yea, it is the Name alone that wholly Satiates me.
The Name for me is the only Culture I need to imbibe :
Yea, the Name for me is the only Immaculate Trade. *[3]*

He, in whose Mind is Enshrined the One Lord, the God,
He leans on Him alone: for, He alone is the Support of the Saints.
Sing the Praises of God, O Nānak, through thy body and soul,
If thou art so Blest by the Saints of God. *[4-22-35]*

P. 1146

1. *Lit.* the wall.
2. *Lit.* dominion.
3. The subtle, unstruck melody which the yogic discipline is believed to produce within one's Mind.

Bhairo M. 5

O God, Thou Blessest the Poor with the Riches,
And Purifiest the minds and riddest everyone of his manifold Sins.
Yea, through Thee, everyone is Fulfilled :
So Bless Thou me, Thy Devotee, with Thy Name. *[1]*
Blessed and Fruitful is the Service of my God, the King :
Yea, He is the Doer and the Cause, and from His Door no one comes back empty-handed. *[1-Pause]*
O God, through Thee, one is rid of all one's Maladies,
And the one in Sorrow becomes Joyful and Whole.
Yea, the Placeless Attains a Place through Thee.
So Yoke me, Thy Devotee, to Thy Devotion, O God. *[2]*
O Lord, Thou givest Honour to the one dishonoured (by the world);
And the Unwise one becomes Wise in Thy Wisdom,
And one is rid of all hallucinations, all fears,
When, Thou, O God, comest to Abide in the heart of Thy Slave. *[3]*
The Transcendent Lord, our God, is the Treasure of Bliss,
And His Quintessence one finds in His Nectar-Name.
When He, in His Mercy, Yokes one to the Service of the Saint,
One Merges, O Nānak, in the Being of the Saint. *[4-23-36]*

Bhairo M. 5

Repairing to the Saints, one Enshrines the One God in the Mind :
Yea, in the Society of the Saints, one is rid of all one's Sins.
In the Society of the Saints, one becomes Immaculate and Pure :
Yea, Associating with the Saints, one Loves one's only Lord. *[1]*
That alone is the Abode of the Saints,
Where they Sing only the Praise of the Transcendent God. *[1-Pause]*
Abiding with the Saints, one overcomes birth and death.
Abiding with the Saints, the *Yama* touches one not.
Abiding with the Saints, one's speech becomes Pure.
Yea, Abiding with the Saints, one Utters only the Lord's Name. *[2]*
Unchanging is the station[1] of the Saints :
Yea, in their Society one is rid of all one's Sins.
In the Society of the Saints is recited the Pure White Gospel of God :
In the Society of the Saints, one is rid of the Malady of Ego. *[3]*
Yea, the Society of the Saints is destroyed not :
In the Society of the Saints Abides God, the Treasure of Virtue.
Yea, with the Saints Lives our Lord, the God.
Nānak : With the Saints, the God is woven, warp and woof. *[4-24-37]*

Bhairo M. 5

When He, the Lord, is the Protector , then where is Disease ?
Yea, he whom the God Saves, him Sorrow afflicts not.
He on whom is the Grace of God,
Over him, then, Death hovers not. *[1]*
Ever, ever, does the Lord's Name keep our company :
Yea, whosoever Cherishes it, he is ever in Bliss : and him the *Yama* touches not. *[1-Pause]*
When there was no life, who brought the man into being ?
For, behold his seed, and see what becomes he.
The Lord Himself Slays : Himself He Gives life;
And His Devotee the God Himself ever Protects. *[2]*
Know ye, that everything is under the Sway of God;
For, my All-powerful Master is the Support of the supportless.
"The Destroyer of Sorrow"—that, indeed, is His Name,
And one attains Bliss, Singing His Praise. *[3]*
O Master, hear Thou the prayer of Thy Servant :
O Lord, my life and the vital breath, I Keep myself ever in Thy Custody.
The whole world is Thine and Contemplates but Thee. **P. 1147**
And by Thy Grace, Nānak Abides ever in Bliss. *[4-25-38]*

1. *Lit.* posture.

Bhairo M. 5

In this Dark Age, I lean only on Thee, O God:
Yea, Thou art my only Support: I sing only Thy Praise.
Leaning on Thee, Death afflicts one not :
Yea, when Thou art my Support, my Involvements are past. *[1]*
O God, here and Hereafter[1], I lean only on Thee,
For, Thou it is who Pervadest all, all over. *[1-Pause]*
Leaning on Thee, I am ever in Bliss.
Leaning on Thee, I Contemplate the *Mantram* of the Guru.
Leaning on Thee, I am Ferried Across;
For, Thou art our only Protector and the Ocean of Peace. *[2]*
Leaning on Thee, I am rid of all fears,
And Thou alone art True, the Inner-knower (of all hearts).
I lean only on Thee: my Mind is filled with Thy Power:
Yea, here and Hereafter, Thou alone art my Court of appeal. *[3]*
Thou alone art my Support: I rest my hope only on Thee,
(For), everyone Contemplates Thee, the Treasure of Virtue.
Contemplating Thee, Thy Servant is ever in Bliss.
So Nānak Dwells only on Thee, the Treasure of Merit. *[4-26-39]*

Bhairo M. 5

Firstly, I gave up the slander of others,
And then all the cares of my mind were dispelled.
The Lord rid me of Greed and Attachment,
And I See His Presence ever, and have thiswise become a great *Vaishnava.* *[1]*
O, rare is such a Detached one:
But, such a one alone Contemplates the Lord. *[1-Pause]*
I have abandoned the companionship of Ego,
And am rid of the loves of Lust and Wrath.
I Dwell ever on the Name of my Lord, the God,
And am Emancipated, Associating with the Saints. *[2]*
Now, the friend and the foe are alike to me,
For, the Perfect God Pervades all, all over.
Submitting to God's Will, I have attained Bliss,
Yea, through the Perfect Guru, the Lord's Name is Enshrined in my mind. *[3]*
He, whom the Lord Saves, in His Mercy,
He, the Devotee of God, alone Contemplates the Name.
Through the Guru's Wisdom, his Mind is Illumined,
"And thus", says Nānak, "he is wholly Fulfilled." *[4-27-40]*

Bhairo M. 5

There is no Peace in amassing riches and more riches,
Nor in seeing the world dance on the stage.
There is no Peace in possessing many lands and continents,
Yea, the Whole Peace one attains by Singing the Lord's Praise. *[1]*
O ye men, attain unto Peace and Poise and Bliss,
So Utter ye the Lord's Name, by the Guru's Grace, Associating with the Saints, by good Fortune. *[1-Pause]*
Mother, father, sons, and wife, do but Bind us to the world:
Yea, all action, all righteousness, one practises led by Ego, Binds one (to Desire).
If one Enshrines the Name of God, who Snaps our Bonds,
One attains Bliss and Abides in one's Self. *[2]*
Everyone is a seeker: it is God alone who Gives:
Yea, the God is the Treasure of Virtues, Infinite and Boundless.
He on whom is God's Grace,
He alone Contemplates the Lord's Name. *[3]*
I pray now to my Guru, my God,
"Be Thou Merciful to me, O *Purusha*, the Treasure of Merit.
I have sought but Thy Refuge:
So keep me Thou, O Master of the earth, as is Thy Will." *[4-28-41]*

P. 1148

1. ਦੀਨ ਦੁਨੀਆ (दीन, दुनीया) : *lit.* in the secular world as in religious sphere

Bhairo M. 5

Meeting with the Guru, I've abandoned the sense of the Other:
Yea, it is through the Guru that I Contemplate my God's Name.
My care is past; I am in Love with my Lord:
Lo, I am Awakened after the Slumber of ages. *[1]*

The God, in His Mercy, **has Yoked** me to His Service,
And through the Guru's Word, associating with the Saints, I have been Blest with all kinds of Joys. *[1-Pause]*

I am rid of all Maladies and all Sins, through the Wisdom of the Guru,
Yea, with the Cure-all of the Name, I've treated the inner core of my Mind.
Meeting with the Guru, my Mind is in Bliss :
Yea, the Name of my God is the Treasure of all Good. *[2]*

Dispelled is the fear of recurring births and deaths and also the dread of the *Yama* :
And, lo, my inverted Lotus has upturned, associating with the Saints.
Singing the Lord's Praise, I've found abiding Peace,
And, I am wholly Fulfilled. *[3]*

My precious body is now Approved by God:
Yea, it is wholly Fulfilled, Contemplating the Lord's Name.
Says Nānak: "The Lord is Merciful to me,
And I Utter ever the God's Name, each moment, and with every breath." *[4-29-42]*

Bhairo M. 5

He, whose Name is most Sublime,
Sing thou ever the Praise of that Lord, thy God,
Contemplating whom thou art rid of all Sorrow,
And thy mind is utterly in Peace. *[1]*

O my mind, Contemplate thou thy True God,
That here and Hereafter, thou art Saved and Emancipated. *[1-Pause]*

Thy Immaculate God is the Creator-Lord, the *Purusha*, the Being,
Who Sustains all creatures, all life.
Myriads of thy Sins He Forgives in a moment:
Yea, if thou art Devoted to Him, He Delivers thee forsooth. *[2]*

True are the Lord's Riches: True His Glory;
Yea, through the Guru one attains the sense of abiding Values.
He, whom the Lord Saves in His Mercy,
His inner Darkness is wholly dispelled. *[3]*

He who is Attuned to the Transcendent Lord,
Sees the God Filling all, and yet Detached.
If one is rid of one's Doubt and Fear, one Meets with God,
And the Guru is Merciful to him. *[4-30-43]*

Bhairo M. 5

Contemplating God, one's mind is Illumined,
And one is rid of Sorrow and abides in Bliss and Poise.

He alone Attains unto God whom God Blesses :
He alone is Blest with the Service of the Guru. *[1]*

O God, Thy Name is the Harbinger of all Joys:
O my mind, Sing ever the Praise of thy God. *[1-Pause]*

Whatever one wishes for, one attains.
If one Enshrines the Lord's Name in the mind.
Contemplating Him, cease one's 'comings and goings',
And, through Loving Adoration, one is Attuned to Him. *[2]*

One is rid of one's Lust, Wrath and Ego,
And snapped are one's Bonds of Māyā, and Attachment with the world of form.
He, on whom is the Grace of God,
He Leans on God, night and day. *[3]*

Our Master is the Doer and the Cause:
Yea, He is the Inner-knower of all hearts.
O God, be Merciful and yoke me to Thy Service,
For, I seek no other Refuge but Thine. *[4-31-44]*

Bhairo M. 5

P. 1149

He who Utters not the Lord's Name dies of Shame.
O, how can one Sleep in Peace without the (Lord's) Name ?
Abandoning Contemplation of God, one attains not the Sublime State (of Bliss),
As without the roots, the tree grows not, nor has branches. *[1]*
O my mind, Dwell thou on thy Guru-God,
That thy Sins, accumulated birth after birth, are washed off, thy Bonds are loosed and thou Meetest with thy God. *[1-Pause]*
A stone is not purified by washing it at a pilgrim-station :
The mind too, when soiled with the soil of Ego
Is purged not (merely) through actions, which Bind us more and more (to Māyā).
Yea, without Contemplation of God, one gathers the load[1] (of Sin). *[2]*
Without eating, one is satiated not:
Yea, when the affliction is over, only then goes one's pain.
One is afflicted by Lust, Wrath, Greed and Attachment,
But one Realises not the All-powerful God who Creates all. *[3]*
Blessed is the Saint: Blessed, Blessed is the Lord's Name,
Blessed the one who Sings ever the Lord's Praise;
Blessed is the Lord's Devotee, Blessed the Creator-Lord;
So Nānak seeks the Refuge of the Infinite *Purusha*, the God. *[4-32-45]*

Bhairo M. 5

The Guru is Pleased with me and I am rid of my fears,
And I Enshrine the Lord's Immaculate Name in the Mind.
Lo, my God is ever Beneficent: He is Merciful to the meek,
And all my involvements are past. *[1]*
I am in utter Peace and Poise and Bliss:
Yea, I am rid of all fears and Doubts, associating with the Saints, and utter the Lord's Nectar-Name with the tongue. *1-Pause*
I am deeply attached to the Lotus-Feet of the Lord,
And instaneously I am rid of the great Demon (of Ego).
I Contemplate the Lord's Name eight watches (of night and day),
And, lo, the Guru-God Saves me, and I am Emancipated. *[2]*
The Lord Sustains His Servant ever:
Yea, He Keeps every breath of His Devotee in His Eye.
O, what can a mere man do,
For, it is God who lends His Hand and Saves (the Devotee) from the clutches of Death. *[3]*
Immaculate is one's Glory, Immaculate is the Way,
If one Enshrines God in one's Mind.
Says Nānak, "When, in His Mercy, the Guru Blesses one,
Then one is Blest with the Treasure of God's Name". *[4-33-46]*

Bhairo M. 5

My Guru is All-powerful, the Creator and the Cause,
My vital breath, the Bliss-giving God, the Presence,
The King, the Destroyer of all fears,
Seeing whose Vision, one is rid of all one's Sorrows. *[1]*
O God, wherever I am, I look upto Thy Refuge:
O Guru, I am a Sacrifice unto Thy Feet. *[1-Pause]*
Meeting with the Guru-God, I am wholly Fulfilled,
For, our God Blesses one with a myriad Boons and His Service makes one Immaculate.
And Holding one by the Hand, He Owns one as His very Own:
And one Enshrines the Lord's Name in the heart. *[2]*

---

1. ਪੁਲੁ (पूलु) : (Sans. पूल, पूलक:), a bundle, pack.

(Then), one is ever in Bliss, and one Sorrows never,
And one is afflicted not by Pain or Woe.
O God, everything belongs to Thee, for, Thou art the Creator, the God,
The Transcendent Lord, the Guru, Unfathomable and Infinite. *[3]*
(Then), Immaculate is one's Glory: wondrous is one's Word,
Which the Perfect Transcendent Lord, our God, Approves.
The One God Pervades the water, the land, and the interspace,
And everything that comes, comes from God. *[4-34-47]*

P. 1150

Bhairo M. 5

My body and Mind are Imbued with the Love of God:
Yea, He Fulfils all our Desires, all needs of the Mind.
I Sing ever the Praises of my Lord:
For, the True Guru has Blest me with the Perfect *Mantram* (of the Word). *[1]*
He alone is Fortunate who loves the (Lord's) Name:
Associating with him, the whole world is Ferried Arcoss. *[1-Pause]*
He alone is Wise who Contemplates the One Lord alone.
He alone is Rich whose mind is Awakened.
He alone is the man of Caste who Dwells on God, the Master.
He alone is a man of Honour who Realises his Self. *[2]*
By the Guru's Grace, one Attains the Supreme State (of Bliss),
And one Sings, night and day, the Praises of God, the Support of the earth.
One's Bonds are loosed, one's Hopes ere Fulfilled;
And one Enshrines the Lord's Feet in the heart. *[3]*
Says Nānak: "He whose Destiny is Perfect,
He alone repairs to God's Refuge.
He himself becomes Pure and others too he Sanctifies,
And Realises he God, uttering the Name of the Cure-all with the tongue." *[4-35-48]*

Bhairo M. 5

Uttering the Lord's Name, one is Afflicted not:
Yea, Hearing the Name, the *Yama* hastens away, from afar ;
Uttering the Name, one is rid of one's Sorrows:
Yea, Contemplating the Name, one's Mind Abides in the Lord's Feet. *[1]*
Contemplate thou the Lord's Name incessantly, uninterruptedly,
And Sing His Praises with Love and Devotion. *[1-Pause]*
Contemplating the Lord, the evil eye sees[1] thee not:
Yea, Dwelling on God, no demon, no ghost, dogs thy feet.
Contemplating the Lord neither Attachment nor Ego binds :
Yea, Contemplating the Lord, one falls not (again) into[2] the womb. *[2]*
Every time is auspicious for the Contemplation of God:
Yea, he who Contemplates God, becomes 'alone' in the midst of many.
Caste cr no caste, whosoever Contemplates God,
Is Emancipated, yea, whosoever Dwells on Him. *[3]*
One must Contemplate God's Name, associating with the Saints,
(For, thiswise) abiding is the Colour one is Dyed in.
O God, Bless Thou Nānak, in Thy Mercy,
That he Contemplates Thee with his every breath. *[4-36-49]*

Bhairo M. 5

The Lord Himself is the Veda, the Shāstra;
Yea, of Himself, He Knows the inmost state of every being.
He is the Embodiment of Light and all things belong to Him;
And Perfect is He, and All-powerful, the Doer and the Cause. *[1]*
O my Mind, enter thou the Refuge of thy God:
Yea, by the Guru's Grace, Dwell on thy God's Feet and no adversary, nor Pain, comes near thee. *[1-Pause]*

---

1. ਚਾਖੁ (चाखु) : (Sans. चाक्षुष, belonging to the eye, visual, optical), evil eye.
2. ਰੁਧੈ (रुधै) : (Sans. रुध्), to bind, confine.

God is the Essence of all that is in the three worlds.
He it is on whose Thread the world of form is strung.
Himself He Brings the animate and the inanimate together,
Yea, He Himself is Detached, Himself is He the Reveller. *[2]*

Wheresoever one Sees, one Sees Him alone,
For, without our God there is not another.
We Swim across the Sea (of Existence), loving the Lord's Name,
And when we Sing the (Lord's) Praise, associating with the Saints. *[3]*

Deliverance, Bliss, the Unitive Experience—all these are through God,
And no one, who is Devoted to Him, comes away empty from His Door.
He on whom is the Grace of God,
Blessed, Blessed is he, the Lord's Slave. *[4-37-50]* **P. 1151**

Bhairo M. 5

In the Mind of God's Devotees is God's Bliss:
Yea, they are rid of all their Cares and they gather Peace.
In an instant, one is rid of one's Illusions and Fears,
And the Lord, our God, comes to Abide in one's mind. *[1]*

The God ever Protects His Saints :
Yea, the Lord is ever with us, within and without, for, He Pervades all, all over. *[1-Pause]*

The God is my Riches, my Possessions, my Beauty, my Way:
Yea, He it is who informs my Soul, my life-breath, and Blesses and Sustains me ever.
His Servant the Lord Protects with His Hands:
Yea, He Leaves us never: He is forever with us. *[2]*

Like our God, their is no other Beloved;
Yea, He, the True One, who ever takes Care of us.
He is our Mother, Father, Son, Kinsman, our God.
And so His Devotees have Sung ever His Praise through the ages. *[3]*

He alone is my Support: His Power alone informs my Mind.
Nay there is not another but our Great God.
Nānak's mind leans but on this hope,
That the All-powerful Lord will Fulfil his life. *[4-38-51]*

Bhairo M. 5

Fear itself is afraid if one Contemplates the Lord's Name;
And one is rid of the Afflictions of the three Modes, and is wholly Fulfilled. *[1-Pause]*

The Lord's Servants ever Sing His Praises, for, they Attain unto the Perfect Abode (of God).
Even the *Yama*, and, the *Dharamrājā*, seek to have their Vision: such is their Glory. *[1]*

In the Society of the Saints, one is rid of Lust, Wrath, Greed, Slander and Ego.
It is by good Fortune that one Meets with such Saints: O, Nānak is a Sacrifice unto them. *[2-39-52]*

Bhairo M. 5

He, who holds on to the five (desires), becomes the embodiment of these.
Yea, he, who utters Falsehood with the tongue,
And practises Guile anointing his forehead with distinctive marks,
Is wasted away, like the widow is by the sadness of her heart. *[1]*

All is False save for the Lord's Name.
Without the Perfect Guru, one Attains not Deliverance yea, the worshipper of Māyā is Punished at the Lord's Court. *[1-Pause]*

He alone is Soiled who knows not the Lord's Power:
And by plastering one's kitchen square, one becomes not pure.
If one is unclean from within and washes oneself from without,
One loses Honour at the True Court (of God). *[2]*

One strives incessantly to gather Māyā,
And takes every step that is Wicked and False,
And Cherishes not God who Created him,
And utters ever whatever is False. *[3]*

He on whom is the Grace of the Creator-Lord,
He begins to Deal only the with the Lord's Saints.
He is in Love with, and wholly Devoted to the Lord's Name,
And he, Nānak, suffers not Sorrow again. *[4-40-53]*

Bhairo M. 5

The (Saint's) slanderer is cursed by the whole world :
Yea, the slanderer deals ever in Falsehood.
The slanderer only soils his own Repute,
But the Servant of the Lord is Saved by God. *[1]*
Lo, the slanderer is hoisted by his own slander,
But the God's Servant his Lord Saves, while over the head of the slanderer bursts Death. *[1-Pause]*

P. 1152

No one believes in what a slanderer says :
Yea, the slanderer regrets for his vanities.
He writhes his hands and strikes his head against the ground,
For, the slanderer is Forgiven not by God. *[2]*

The Lord's Servant means ill to no one :
But the slanderer is wounded by the spear (of Evil intent).
The Crane spreads out its wings (to appear like the Swan
But when it utters a word. it is exposed and driven out. *[3]*
The Creator-Lord, our Inner-knower, is the One alone.
And he whom the Lord Makes His Servant, becomes eternal too.
The Lord's Servant is Proclaimed True at the Lord's Court.
Says Nānak : This is the Quintessence (of God's Wisdom)". *[4-41-54]*

Bhairo M. 5

O God, I pray to Thee with joined palms :
For, my Soul, body and riches belong to Thee.
Thou alone art my Master, my Creator-Lord,
And, I am a Sacrifice unto Thee a myriad times *[1]*
O God, the Dust of Thy Saints' Feet has Purified me,
And I am rid of the Soil of the mind and the Sins of a myriad births, Contemplating Thy Name. *[1-Pause]*

Thou it is in whose Abode are all the Treasures that one may seek,
And through whose Service we are Blest with eternal Glory.
Thou it is who Fulfillest all our Desires :
Yea, Thou art the Mainstay of my life, my Soul. *[2]*

In all hearts is the Illumination of Thy Light,
So Thy Devotees live by Contemplating Thee, the Treasure of Virtue.
Yea, Thou it is whose Service is ever Fruitful,
So, I've weaved Thee alone into my body and soul. *[3]*

Through the Guru's Instruction, one gathers Compassion and Contentment,
And the Treasure of the Name, the Immaculate Thing.
And when, O God, Thou art in Mercy, Thou Yokest me to Thyself,
And I Dwell on Thy Lotus Feet. *[4-42-55]*

Bhairo M. 5

Lo, the True Guru Hears my prayer,
And I'm wholly Fulfilled.
And I Enshrine my God in my body and Mind,
And through the Perfect Guru, I am rid of all my fears. *[1]*

The Guru-God is the most powerful of all :
Yea, one gathers all Joys, Dedicated to His Service. *[Pause]*
He who can do each and everything,
His Writ, O, who can challenge ?
Of incomparable Beauty is our Transcendent Lord, The God of gods,
The Guru is His Embodiment, whose very Sight is Fruit-bearing. *[2]*

He, within whom is Enshrined the Lord's Name,
Sees nothing but God's Wisdom wherever he Sees.
He, whose heart is wholly Illumined,
With him Abides his Lord, the God. *[3]*
I greet my Guru ever and forever more,
O, I am a Sacrifice unto the Guru a myriad times.
I'd drink the Wash of my Guru's Feet,
And Dwelling on Him, I'd enter into the Eternal Life. *[4-43-56]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo M. 5 Partāla

O God of Grace, who Sustains me, which of Thy Merits shall I recount ? **P 1153**
Thou art the Master of a myriad Plays, of a myriad Joy-waves, the Master of all. *[1-Pause]*
All systems of knowledge, all methods of Contemplation, all kinds of Austerities,
All Musical Notes, all sweet Melodies, all men of Silence, are Dedicated to Thee. *[1]*
Through a myriad subtle notes, and a myriad instruments, men sing of Thee and enjoy Thy myriad Tastes:
Yea, one is rid of a myriad Sorrows and Afflictions, Hearing Thy Praise.
Yea, Serving Thee, The Infinite God, is Attained the Merit of pilgrimages, fasting, six kinds of works, worship; and living at the river-banks and all. *[2-1-57-8-21-7-57-93]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo Ashtapadi : M. 1

God Abides in the Soul, the Soul in God : this is what one learns from the Guru's Wisdom.
Through the (Guru's) Word is the Nectar-Name Realised, and one is rid of one's Ego and all one's Sorrows. *[1]*
Says Nānak : "Cursed are the Maladies born of 'I-amness'.
Wherever I see, I see man afflicted by the same Disease ; yea, it is God who, of Himself, Blesses one with the (Guru's) Word". *[1-Pause]*
When the God Tests and Approves, thereafter one is Adjudged not,
Yea, on whomsoever is God's Grace, Meets with the Guru, for, such is God's Will, and what He Wills, is eternally True. *[2]*
The air is Afflicted, as are water and fire : yea, the whole world is Afflicted through Indulgence ;
And Afflicted are the father and the mother, and the body and Māyā, and all our kinsmen whom Destiny binds to us. *[3]*
Afflicted are Brahmā, Vishnu and Shiva ; yea, Afflicted is the whole world ;
But they, who Reflect on the Guru's Word and the Supreme State, attain Deliverance. *[4]*
Afflicted are the seven seas, the rivers, the worlds, the underworlds,
But, the Lord's Servants abide in Truth and Bliss, for, God is Merciful to them wheresoever they are. *[5]*
Afflicted are the followers of the six Shāstras, and they who wear all kinds of garbs and force their will,
O, how can the Vedas or the Semitic texts be of avail to them when they Know not the One God. *[6]*
Neither by taking sweets alone, nor by living on roots does one gather Peace,
For, whosoever takes not to the Path of the Lord's Name, comes to Grief in the end. *[7]*
One is rid not of one's Afflictions by becoming a pilgrim ; and, the reading of the sacred Texts leads one to discursiveness.
For, whosoever is Afflicted by the Malady of Duality, he becomes a Slave unto Māyā. *[8]*
He, who Praises the True Word, by the Guru's Grace, his mind becomes Immaculate, being rid of the Malady (of Ego).
Nānak : The God's Servant is forever Pure, for, he is stamped with the Lord's Grace. *[9-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 3

Lo, the Creator-Lord has Manifested His Wonder ! **P. 1154**
And I Hear the Unstruck Melody of the Word.
The self-minded are strayed from the Path : to the God-minded is (the Mystery) Revealed,
Yea, the Creator Produces the Cause that causes this all. *[1]*

I Contemplate, within me, the Guru's Word,
And forsake never I the Lord's Name. *[1-Pause]*
Prehlāda's father sent him to the school to read,
And he brought the tablet to his teacher, saying :
"I'd cultivate no other culture but God's,
So write thou on my tablet the Name of my Lord". *[2]*
Then, Prehlāda's mother said unto her son :
"O my child, read not thou anything that is out of the Way."
Said Prehlāda ; ,'The Fearless Lord, the Beneficent God, Abides ever with my Soul:
O mother, if I forsake God, my family will be cursed." *[3]*
Thus did Prehlāda 'corrupt' every fellow-student of his,
And he listened not to his parents and went he his own way.
He made all the townfolk the Devotees of God,
And the Court of the Devil[1] became helpless before him. *[4]*
Shanda and Amraka, Prehlāda's teachers, wailed before the King.
And all the Demons (let loose by the King) did their worst,
But Prehlāda. the God's Devotee, was Protected by God :
O, how could His creatures challenge His Will ? *[5]*
The Demon-King had sway over men for a time, for, such was the Writ of his *Karma.*
But he Knew not God : for, God had Himself Strayed him from the Path.
And so he struggled with his son,
But knew not the Blind one that his death was near at hand. *[6]*
They locked up Prehlāda in a cell,
But the fearless child was afraid not, saying, "Within me is the Guru-God".
If the creature (of God) tries to equal God, and passes for a great one,
And quarrels with the Devotees of God, he receives what is Writ for him by God. *[7]*
The father strove to strike Prehlāda with a bludgeon,
Saying, "Come, let me see where thy God, the Master of the universe, is ?"
Said Prehlāda. "The Life of the world, my God, Saves me in the end,
And He Pervades all that I See, all over." *[8]*
And lo, a pillar (of the Court) split and God Appeared (as Man-Lion),
And the egotistical demon was destroyed and utterly wasted away.
In the mind of the Devotees was Joy and Bliss :
Thus, O men, our God Blesses His Servants with Glory. *[9]*
He, the God, of Himself Creates birth and death and all our attachments,
And it is through His Writ that one comes and goes.
For the sake of Prehlāda, God made Himself Manifest :
Lo, this is how the Word of the Devotee is Fulfilled. *[10]*
All Angels shouted victory of Lakshmi and prayed to her :
"O mother, let this terrible Man-Lion disappear from our view".
But, Lakshmi was herself afraid and could not approach (the Man-Lion),
But lo, when Prehlāda fell at His Feet, (He Disappeared). *[11]*
The True Guru has Enshrined the Lord's Name in my Mind : **P. 1155**
For, all dominions and worldly possessions are but an Illusion,
The Greedy ones are attached to the Illusion.
And being devoid of the **the Lord's Name, are Punished at the (Lord's)** Court. *[12*
Says Nānak : "It is God who Causes all men to do what they do,
And they alone are Approved who Cherish their God.
He, the Lord, Owns His Devotees, age after age,
And thus does He Manifest His Benign Form". *[13-1-2]*

Bhairo M. 3

Through the Guru's Service, I was Blest with the Nectar-sweet Fruit (of the Lord's Name), and my Craving and Ego are dispelled;
Yea,the Lord's Name was Enshrined in my Mind, and my Desire was stilled.[2] *[1]*
O God, be Merciful to me;
Thy meek Servant but asks ever for Thy Praise; for, it is through the Guru's Word that one is Emancipated. *[1-Pause]*

1. *i.e.* his father's.
2. *Lit.* was re-absorbed in the mind.

The *Yama* can touch not the Saints, and Sorrow comes not to them.
O God, Emancipated is he, as is his whole generation, who repairs to Thy Refuge. *[2]*
O Loved One, Thou Savest the Honour of Thy Devotees : this is Thy Glory,
And Thou Riddest men of the Sins of all their past births, and they are afflicted not by the sense of Duality. *[3]*

We are Ignorant and Wild, O God, make us Wise of Thyself :
For, whatever Thou Willest, happens; and no one else can do a thing. *[4]*
Thou Created the world and Yoked each to his task, but men went the wrong way,
And the priceless human birth they gambled away, and became not Wise in Thy Word. *[5]*

The Egocentrics Know naught and die enveloped by Vice and the Dark shell of Ignorance,
And so they go not across the Sea of Existence and are Drowned, headlong, without the Guru. *[6]*
The True ones, who're Imbued with the True Word, them the Lord Himself Meets;
And, through the Word, they Know the Guru's Will[1] and are Attuned to (God's) Truth. *[7]*
Immaculate art Thou, O God, Immaculate are Thy Servants : through the Guru's Word art Thou Dwelt upon.
Nānak is ever a Sacrifice unto them, who Cherish the Lord's Name in their Mind. *[8-2-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo M. 5 Ashtapadis

He alone is the King of kings whose heart Enshrines the Lord's Name :
Yea, he alone is Fulfilled who Cherishes the Name in the heart.
He, who keeps the Name, in the heart, attains a myriad kinds of Riches :
Without the Name, the human birth is wholly wasted away. *[1]*
I'll Praise him alone who gathers the Lord's Riches :
Yea, he alone is Fortunate on whose Forehead is the Guru's Hand. *[1 Pause]*
He in whose heart Abides the Lord's Name, he is the master of Hosts and Fortresses;
Yea, he, whose heart clings to the Name, reclines in the Peace of Poise.
He, whose heart hugs the Name, is Cool-comforted.
O, cursed is the life without the (Lord's) Name ; it is no better than death. *[2]*
He who Enshrines the (Lord's) Name in the heart, is Emancipated in life : **P. 1156**
He who Enshrines the Name in the heart, Knows all the Ways.
He who Enshrines the Name in the heart, is Blest with the Nine Treasures (of Bliss) :
Yea, without the Name, one's mind Wanders, afflicted by Doubt, and so one comes and goes. *[3]*

He in whose heart Abides the (Lord's) Name, is Care-free.
He in whose heart Abides the Name, reaps the (Lord's) Profit ever.
He in whose heart Abides the Name, has a large Family (of God's Devotees) :
Yea, without the Name, one is Unwise and afflicted by Ego. *[4]*

He whose heart Cherishes the (Lord's) Name, has a moveless station.
He whose heart Cherishes the Name, is seated on the (God's) Throne.
He whose heart Cherishes the Name, is the only True Merchant,
For, without the Name, one is Honoured not, nor Trusted (by God). *[5]*

He in whose heart Abides the (Lord's) Name, is known all over.
He in whose heart Abides the Name is the Embodiment of the Creator-Lord.
He in whose heart Abides the Name, is the Highest of the high :
Yea, without the Name, one wanders through a myriad wombs. *[6]*

He whose heart Clings to the (Lord's) Name, Sees the Lord, Manifested in his Creation[2].
He whose heart Clings to the Name, his Darkness is dispelled.
He whose heart Clings to the Name, is Approved by God :
Yea, without the Name, one only comes and goes. *[7]*

He alone is Blest with the (Lord's) Name on whom is God's Grace.
To him the Lord is Revealed through his Association with the Saints
He comes not, nor goes. and he attains Bliss :
And lo, O Nānak; his Soul Merges in the Oversoul. *[8-1-4]*

1. *Lit.* speech.
2. ਪਹਾਰਾ (पहारा)=ਪਸਾਰਾ (Sans. प्रसारम्), spreading, ex-ending ; extension, expansion.

Bhairo M. 5

He who Created a myriad Vishnus,
And a myriad universes to practise Virtue,
And Created a myriad Shivas and then Merged them in Himself,
And has Employed a myriad Brahmās to 'create' the world. *[1]*
Such a Lord is my God, O men,
And I can say not all His Merits: so countless and abundant are these. *[1-Pause]*
He in whose Service are myriads of Māyās,
He on whose Couch recline a myriad creatures,
He who has as His Limbs a myriad universes[1],
And with whom abide a myriad Devotees, (He alone is my God). *[2]*
Yea, He whom a myriad canopied kings greet and pay obeisance,
And at whose Door stand a myriad Indras,
And who Keeps Watch over His myriad universes,
And who is Priceless and beyond value and has a myriad Names, (He alone is my God). *[3]*
He to whom Sing a myriad subtle Sounds
And who has a myriad Play-houses in which He Enacts His Wonders,
And to whose Service are yoked a myriad Shivas and Shaktis,
And who Sustains a myriad lives, (He alone is my God). *[4]*
He in whose Feet are a myriad pilgrim-stations,
And whose Wholesome Name Purifies a myriad souls,
Whom worship a myriad worshippers utterly Devoted to Him,
Whose Expanse is limitless, and without whom there is not another, (He alone is my God). *[5]*
He whose Praises are Sung by a myriad Swan-souls,
He whose Praises are Sung even by the sons of Brahmā[2],
And who Destroys and Resurrects in a moment,
O, He is my God, whose myriad Praises one cannot recount. *[6]*
He whose Wisdom is dwelt upon by a myriad men of Wisdom,
He who is Contemplated by a myriad men of Contemplation,
He for whom a myriad men of austerity macerate their bodies,
And for whom a myriad seers keep the silence, (He alone is my God). *[7]*
He is my Eternal Lord, the Spouse, the Unperceivable Master,
Yea, He who Pervades all, the Inner-knower of all hearts.
Wherever I See, I See Him alone. **P. 1157**
This is how the Guru has Illumined my mind. *[8-2-5]*

Bhairo M. 5

Lo, the True Guru has Blest me with His Boon :
Yea, He has Blest me with the Bounty of the Lord's Name.
Infinite are the joys of Equipoise that it brings,
And spontaneously[3] has God Met with me. *[1]*
Says Nānak: "True, True is the Praise of God,
Only if one were to be Attuned to it ever and forever more." *[1-Pause]*
All-too-spontaneously, I feed on God's Love,
Yea, spontaneously does the Name well up in my heart.
Spontaneously does the Word Emancipate one:
Spontaneously is my (Mind's) Treasure filled (with God). *[2]*
Spontaneously are all my Tasks Fulfilled.
Spontaneously am I rid of all my Sorrows.
Spontaneously have my enemies turned friends:
Yea, spontaneously have I Conquered my mind. *[3]*
Spontaneously has the Lord Caressed my Soul,
Spontaneously am I Fulfilled, O men.
Spontaneously am I versed in the Quintessence (of God).
Spontaneously am I Blest with the *Mantram* of the Guru. *[4]*

---

1. ਉਪਾਰਜਨਾ (उपारजना) : (Sans. उपार्जित), created; creation; creatures.
2. ਬ੍ਰਹਮੰਸ (ब्रहमंस) (Sans. ब्रहमंश), Sanaka, Sanandana, etc., the sons of Brahmā.
3. ਅਚਿੰਤਾ (अचिता) : (Sans. अचिंतित), unexpected, sudden,

Spontaneously am I rid of all Envy, all Jealousy.
Spontaneously is the Darkness (of Ignorance) dispelled (from within me).
Spontaneously the Lord's Praise seems Sweet to me.
O, Spontaneously have I Seen the Lord in every heart. *[5]*

Spontaneously am I rid of all Illusions.
Spontaneously, my Mind now abides in Bliss:
Spontaneously, the Unstruck Melody Rings within me,
O, spontaneously has God Burst upon me. *[6]*

Spontaneously is my Mind Pleased (with God);
And I Realise the Care-free Lord, the Eternal Master.
Spontaneously has Wisdom welled up in me,
Spontaneously am I Blest[1] with the Support of God. *[7]*

Spontaneously did the God Write my Writ;
O, spontaneously have I Met with my Lord;
Spontaneously am I rid of all care, O men,
And Nānak has Merged in his Lord, the God. *[8-3-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo : The Word of Bhaktas
Kabirji

Lo, I have ingathered the Riches of the Lord:
Yea, I neither conserve them for myself, nor throw them away. *[1-Pause]*
The Lord's Name alone is my Farm;
O God, I am Devoted but to Thee: yea, I seek only Thy Refuge. *[1]*

Thy Name is my Capital-stock and all my Riches:
O God, I forsake Thee not, nor go I to another. *[2]*
Thy Name is my Kinsman, my Brother;
Yea, Thy Name alone keeps company with me in the end. *[3]*
He, whom Thou Keepest Detached in the midst of Māyā, O God,
Of him Kabir is but a Slave. *[4-1]*

Man comes naked (into the world), and naked he goes.
Nay, no one remains in the end, neither kings, nor kings of kings. *[1]*
O God, Thou alone art my Nine Treasures:
And all the riches I have, and all the attachments and my loved wife, all belong to Thee. *[1-Pause]*

Neither any one comes with us, nor goes with us along. **P. 1158**
And, pray, where are they who kept elephants tied to their door? *[2]*
Rāvana had the fortress of *Lankā* built of gold,
But in the end what did the fool take along with him ? *[3]*
Reflect on God's Virtues, O Kabir, for a while,
For, in the end, the Gambler shakes every thing off his hands. *[4-2]*
Soiled is Brahmā, Soiled is Indra.
And neither the sun is without Soil nor the moon. *[1]*

Yea, Soiled and Unclean is the whole world;
The one Immaculate Thing is the Infinite Name (of God). *[1-Pause]*
Soiled are the kings of the world,
Soiled are the day and night, and the 'thirty' days of the month.
Soiled is the pearl, Soiled is the diamond,
O, Soiled are the air, water and fire. *[3]*

Soiled is Shiva, Shankara and Mahesha,
O, Soiled are the Siddhas, the seekers and all the pretenders. *[4]*
Soiled are the Yogis, and the Shaivites of matted hair,
O Soiled are their bodies, Soiled their souls. *[5]*
Says Kabir: "Only those Servants are Approved
And Immaculate, who Know their God." *[6-3]*

---

1. ਚਠੀ ਹਥਿ (चरी हथि)=ਹਥ ਚੜ੍ਹੀ : came to hand, got, obtained, acquired.

Turn thy Mind into Mecca, thy body into Kaaba,
For, the Guru of gurus is the Self that speaks (the Voice of God). *[1]*
O Mullāh, say thy prayers
Within the mosque of thy ten Doors[1]. *[1-Pause]*
Slay[2] thou thy Wrath and Illusion and Envy of others.
And consume the five (Desires) and be Content and Whole. *[2]*
The Hindu and the Turk have the same God:
So it matters not whether one be a Mullāh or a Sheikh. *[3]*
Says Kabir: "I've become mad (after Thee, O God),
And stilling[3] my mind have Merged in Equipoise." *[4-4]*

The stream lost itself in the Gangā,
But, lo, then it itself turned into Gangā. *[1]*
Thus, by God, has Kabir changed his Colour:
But nay, he is changed not: he has himself become the Embodiment of Truth. *[1-Pause]*
The trees around are 'spoiled' the same way by the *Chandan* tree,
But knowest not thou that they too become fragrant like the *Chandan* ! *[2]*
The copper changes its colour rubbed on the Philosopher's Stone,
But then that copper is transmuted into gold. *[3]*
Kabir too has been '*spoiled*' by the Saints,
But, lo the miracle, that Kabir has turned in to God! *[4-5]*

On one's forehead is the saffron-mark; in the hands the pretence of a rosary:
O, what a shame that men have turned God into a plaything! *[1]*
If I'm mad, I'm mad after Thee, O God,
And, what do the people know who is the Mysterious I ? *[1-Puase]*
I tear no leaves to offer to my gods,
For, without Devotion, one Serves not one's God. *[2]*
I Worship my True Guru, yea, I seek to Please him ever,
And Serving him thus, I attain Bliss at the Lord's Court. [3]
The people say: "Kabir has gone stark mad."
But God Knows the In-self of my heart. *[4-6]*

I've turned my mind away (from Māyā) and abandoned (the profession of[4]) my caste and family,
And, now I weave (nothing but God) in the Void of Equipoise. *[1]*
Yea, I've abandoned all my Strife,
And, abandoned have I both the Pundit and the Mullāh. *[1-Pause*
I Weave and Weave and myself wear its what I Weave. **P. 1159**
And I Sing of my God in a state where '*I*' am not. *[2]*
Whatever was writ by the Pundit and the Mullāh,
That I accepted not and cast it aside. *[3]*
If thou hast Purity of heart, then See thy God Within :
Yea, Search nothing but thy Self, and lo, thou Meetest with thy Lord. *[4-7]*

No one shows consideration to the poor,
For, howsoever the poor one tries, the man of riches cares not. *[1-Pause]*
If the poor one goes to the man of riches,
Lo, he turns his back upon him. *[1]*
But, if the man of riches goes to the poor one,
He honours him and calls him in. *[2]*
The rich and the poor are but brothers:
They are the Manifestation of the Lord's Power. *[3]*
Says Kabir: "The poor one is he alone,
In whose heart God is not." *[4-8]*

---

1. *i. e.* body.
2. ਮਿਸਿਮਿਲਿ (मिसिमिलि)=(Persian, ਬਿਸਮਿਲ, बिसमिल), *lit.* to slaughter in the name of God.
3. ਮੁਸਿ ਮੁਸਿ (मुसि मुसि) : *lit.* slaughtering.
4. *i. e.* The weaver's profession.

Through the Guru's Service, Devotion (to God) welled up within me,
And (through God's Loving Adoration) I attained unto the human birth.
Even the gods seek to be embodied like us humans:
Then why dost not thou, O man, Contemplate thy God through this priceless body? *[1]*
Yea, Dwell thou on God and abandon Him not;
For, the Attainment of God is the object of human life. *[1-Pause]*

So long as you are afflicted not by age or disease,
So long as death has overpowered not your body,
So long as your speech falters not,
So long Dwell on your God, O Mind. *[2]*
If you Contemplate not God now, then when will you?
For, when one's end is near, one can Contemplate Him not.
Whatever you have to do tomorrow, do it today,
For, else you have to regret and are Ferried not Across. *[3]*

He alone is the God's Servant whom God Yokes thus:
Yea, he alone Attains unto the Immaculate Lord.
Meeting with the Guru, the doors (of his Mind) are wide-opened,
And thereafter, he is cast not into the womb. *[4]*

This, pray, is thy only opportunity; seize it thou:
And Reflect thou (on God) and See Him within.
Says Kabir :"I've proclaimed the Truth by the beat of drum.
Now, it is upto thee to win or lose (the Battle of Life.)". *[5-1-9]*

In the city of consciousness[1] abides the Pious mind:
So Dwell you therein, and Reflect (on thy Lord);
And then you know the Mystery of both here, and Hereafter.
O, why should you waste yourself crying "mine,'tis mine." *[1]*
Lo, I am Attuned to my inner Self:
And the only Wisdom I Cherish is which comes from the God's Name. *[1-Pause]*

I've bound myself to the Source of all creation,
And sheathed my 'sun-qualities' with the attributes of the 'moon'.
And now the Sun (of Wisdom) rises from the (dark) West,
And, I'm overwhelmed by the supreme urge[2] (of God). *[2]*

For, the back-door (of my mind) is propped by the stone (of Ignorance),
And above this stone opens the window (of mental Poise).
Above this window is the Tenth Door, yea, the inner Cave of the Mind.
Says Kabir: "Infinite and Boundless is what one Sees here." *[3-2-10]*
He alone is a Mullāh who struggles with the mind;
And, as he is instructed by the Prophets[3], fights Death.
And he should smother the Ego of the Angel of Death.
O, such a Mullāh I'd greet forever. *[1]*

The God is a Presence: why sayest thou He is afar : **P. 1160**
For, if thou bindest down thy cravings[4], thou Attainest unto thy Beauteous Lord. *[1-Pause]*
He alone is a *Qāzi* who Reflects on the (Reality within the) human frame:
And is Illumined by God through the Fire of the body,
And wastes not the sperm even in a dream,
That Qāzi neither Ages, nor Dies. *[2]*

He alone is a *Sultān*, the King, who aims with the two arrows (of Wisdom and Detachment),
And stops the out-goings of his mind,
And gathers the hosts (of Virtue) abiding in the (Mind's) Sky, yea, the Tenth Door.
O, that *Sultān* alone is canopied (by God). *[3]*

---

1. ਸਿਵ ਕੀ ਪੁਰੀ (सव की पुरी) : the city of consciousness, *i. e.* the tenth door, where one sees God.
2. ਮੇਰ ਡੰਡ (मेर डंड) : the Sushmana vein that is supposed to pass along the spinal cord and reaches upto the brain ; meaning the supreme urge.
3. *Lit.* the Guru.
4. ਦੁੰਦਰ (दुंदर) : (Sans. द्वन्द्व), the pairs of opposite qualities, *e. g.* attachment and detachment; pleasure and pain; etc.

The Yogi cries out ' Gorakh-Gorakh',
The Hindu utters the Name of Rāma :
For the Muslim there's but One Allāh,
But Kabir's Master Pervades all over. *[1-3-11]*

M. 5

They, who identify the stones with the gods,
Their Service is of no avail to the Almighty Lord.
He, who falls at the feet of the stone-god,
His striving (for Life Divine) avails not. *[1]*

My Master Speaks ever, all over
And Blesses He all with His Bounties. *[1-Pause]*

The God abides within, but the Blind one Knows not.
And, deluded by Doubt, one is caught in the Noose.
The stone speaks not, nor gives a thing,
So, fruitless is its service and useless its worship. *[2]*

If one anoints a corpse with the sandal-paste,
Then, what is one to gain out of it ?
If one throws a corpse upon a heap of dirt,
O, what will the corpse lose thereby ? *[3]*

Says Kabir : " I proclaim the Truth from the house-top ;
Hear thou, O Ignorant *Shākata*, and Know :
That the sense of Duality has destroyed a myriad homes,
But the Devotees of God are forever in Bliss." *[4-4-12]*

The fish is deluded, and keeps attached to the seas.
The moth is deluded by the light of the lamp.
The illusion of lust afflicts the elephant.
The snake by (music), and the black-bee (by fragrance) are deluded and enticed away. *[1]*

So bewitching is Māyā, the great Enticer,
That she beguiles as many beings as there are. *[1-Pause]*

The birds and the deer, too, are ridden by Māyā.
The flies are bewitched by sugar and so are wasted away.
The horses are in love with Māyā, as are the camels,
And the eighty-four *Siddhas*, too, Play with nothing but Māyā. *[2]*

The six men of chastity[1] are the slaves of Māyā,
And the nine *Nathas* too, as are the sun and the moon.
The men of austerity abide in Māyā, as do the *Rishis*:
Yea, the Angel of Death as the five Demons are under the Sway of Māyā. *[3]*

The dogs are lured by Māyā as are the jackals,
And the monkeys too, and the leopards and the lions,
And the foxes and the lambs and the cats too;
Yea, the trees and the roots too are rooted in Māyā, *[4]*

Even gods and angels are corrupted by Māyā,
And, the oceans and the earth and Indra too.
Says Kabir: "Whoever has **Graving**[2] is afflicted by Māyā,
And one is Released only if one Attains unto the Saint." *[5-5-13]*

So long as one says, "Tis mine,'
So long is one Fulfilled not at all.
But, when one loses the sense of 'Mineness,'
Then, the God Fulfils our tasks. *[1]*

P. 1161

O my mind, why do you not Cherish such Wisdom,
And Cherish God, the Dispeller of Pain? *[1-Pause]*

1. *i. e.* Bhairo, Hanuman, Lakshman, Gorakh, Bhisham and Dattatreya.
2. *lit.* belly.

So long as the Tiger (of Ego) roams the Woods,
So long does Vegetation flower not,
But when the Jackal (of Humility) devours the Tiger (of Ego),
Then all the Woods are in Flower and in Fruit. *[2]*

Winning, the Soul Loses; Losing, the Soul Wins,
And thus, by the Guru's Grace, is one Ferried Across.
Kabir, the Lord's Servant, proclaims thus:
"O ye men, be Attuned to your only God." *[3-6-14]*

He, who has seven thousand generals[1],
And whose Prophets are a lakh and a quarter[2],
And whom own the eighty-eight crores[3] of Sheikhs,
And whose courtiers are fifty-six crores, *[1]*
O, who it is who'll carry to Him the plaint of me, the poor one
His Court is far away: and rare is the one who Attains to His Mansion. *[1-Pause]*
He has thirty-three crores of Personal Attendants,
And the eighty-four lakhs (of species) are mad after His Name,
He Eyed Adam, the First Man, with Anger,
And lo, what a paradise he received! *[2]*
He whose heart Shakes, his Countenance too is Pallid,
He follows not the Writ of God[4], and practises Evil.
He is cross with the people and curses the world,
But he receives the fruit of what he had sown. *[3]*
O God, Thou art our Beneficent Lord: we are but beggars at Thy Door.
And if I deny Thee, it would be a great Sin[5].
Says Kabir, Thy Slave, "I've entered into Thy Refuge, O Allāh,
And if Thou Keepest me near Thee, that indeed is Heaven for me." *[4-7-15]*

Everyone says : "I am going to the Heaven,
But I know not where their Heaven is." *[1-Pause]*
They, who know not even the Mystery of their Self,
Dilate upon the Mystery of the Heaven through mere words. *[1]*
So long as the mind craves for the Heaven,
So long does one Abide not at the Lord's Feet. *[2]*
(The Heaven is) not a fortress, surrounded by a dyke and plastered with mud:
Yea, I know not what its structure is like. *[3]*
Says Kabir: "What else can I say now but this,
That where the Saints are, that, indeed, is Heaven." *[4-8-16]*

How is one to conquer the beauteous Fortres (of the body),
Surrounded by the three-fold dykes (of the three Modes) and the double wall (of Daulity)? *[1-Pause]*
The five elements with their twenty-five categories, and Attachment and Ego and Jealousy—all lean on the all-powerful Māyā.
So what can the poor Soul do against them, O God: how can one challenge their might? *[1]*
Lust is the Window, Pleasure and Pain the Door-keepers, Virtue and Sin the Doors,
And Wrath, the great garrulous Being, reigns Supreme, with the Mind turned a rebel[6]-King *[2]*
The Coat-of-mail is of Taste, with the Cap of 'mineness,' and the Bow of Ignorance aims at the Self:
And the Arrows of Craving pierce through one's heart: O, thiswise the Fortress is conquered not. *[3]*
If Love be the match-stick and Awakened Consciousness the flying bomb, and the bomb of Wisdom,
And the Fire be of God, lit through Equipoise, with the first Attack, lo, the Fortress falls. *[4]*
When Truth and Contentment fight on one's side, one breaks through the two Doors,
Then associating with the Saints, and, by the Guru's Grace, one captures alive the King of the Fortress. *[5]*

---

1. ਸਲਾਰ (सलार) : (Persian ਸਾਲਾਰ, (सालार), a chief, head, leader, prince, captain, marshal, general.
2. The number of Prophets from Adam to Mohammed is a hundred & twenty-five thonsand.
3. A crore is ten million
4. *Lit.* The Semitic Texts.
5. ਬਜਗਾਰੀ (बजगारी) : (Persian ਵਜਹਕਾਰੀ, वजह-कारी), sinning.
6. ਮਾਵਾਸੀ (मावासी) (Marāthi), rebel.

Taking along the hosts of God's Devotees, supported by the power of Devotion, I've snapped the Bonds of Fear and Death. P. 1162
And Kabir, the Lord's Servant, has Mounted to the top of the Fortress and Attained Eternal Rule. *[6-9-17]*

Gangā, the mother, is sober and deep
But, lo, when they chained and threw me into its waters, *[1]*
My Mind wavered not, so my body too was not afraid,
For, I was Attuned, all this while, to the Lotus-Feet of God. *[Pause]*
The Gangā's waves snapped my Bonds,
And I was thrown on the river-bank to be seated on a deer-skin. *[2]*
Says Kabir : "There is no one else to keep my company,
And the Master, my God, Saves me on land, as on the seas." *[3-10-18]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo Kabirji : Ashtapadis

Unfathomable, Unreachable is the Fortress[1], in which Abides the Lord,
And which is Illumined by Lord, the God.
O there, where Abides my Ever-young Lord,
There flashes Lighting (of Wisdom) and all is Bliss. *[1]*

If this Mind is Attuned to the Lord's Name,
One is rid of Age and Death and Doubt and Fear. *[1-Pause]*

They, who are ever discriminating between caste, and no-caste,
They sing only the songs of Ego.
But, where Abides our Lord, the God,
There Rings the Unstruck Melody of the Word. *[2]*

He, the Lord, Creates all the universes and the spheres,
And Destroys when He Wills, the three worlds, and the trinity of Godhead, and the three Modes.
Unfathomable, Unperceivable is He; but also within the heart:
Yea, no one can know the secret[2] of the Mysterious Lord of the earth. *[3]*

His Light Informs the banana flower as it doth the sunlight,
And also the dust of the losus:
Yea, His urge too is in the twelve-petalled heart,
But he alone Sees Him to whose heart He, the Lord of Lakshmi, is Revealed. *[4]*

He, who Illumines, sky-like[3], the upper, lower and the middle[4] regions,
He Illumines also the Void (of the Tenth Door)
Where there is neither the sun nor the moon,
And the Primal, Immaculate Lord Revels in Bliss. *[5]*

He alone is in the body who Informs the whole universe,
So, Bathe thou in this *Mansarovāra* wherein Abides thy God;
And Utter and Contemplate on his *Mantram*: "He is me[5]."
Yea, God is affected not by virtue or sin! *[6]*

Thy God is neither in caste, nor in no-caste, neither sun, nor shade.
And He is Attained only by repairing to the Guru's Refuge.
Attuned to Him, one Wobblest not, and cease one's out-goings,
And one is Merged in the Void of Equipoise. *[7]*

---

1. *i. e.* the Tenth Door.
2. ਮੰਤ (मंत) : (Sans. मंत्र), a secret plan or consultation; secret.
3. ਕਾਸੁ (कासु)=(Sans. (आकाश), sky.
4. ਮੁਖਿ (मुखि) : in front.
5. ਸੋਹੰ (सोहं) : (Sans. सोऽहम्) ; He is me.

He, who Sees the God within his Mind,
Is Fulfilled; yea, whatever he utters happens spontaneously.
He should hold within his Mind the Light (of God) through His *Mantram* .
Then, says Kabir, he is Ferried Across. *[8-1]*

He, within whom blaze a myriad suns,
And a myriad Shivas and a myriad *Kailāshas*[1],
And whose Feet are caressed by a myriad *Durgās*
And who Creates myriads of Brahmās to utter the Vedas. *[1]*

O, He alone is the Giver, He alone is my God,
And I am concerned not with any other god. *[1-Pause]*
A myriad moons sparkle[2] (in Thy Will), O Lord,

P. 1163

And a myriad gods eat[3] in Thy Name,
And the nine stars, repeated a myriad times, stand at Thy Gate,
And a myriad *Dharmarājās* stand as Door-men at Thy Door. *[2]*

A myriad winds blow in Thy four corners,
And a myaiad *Nāgas*[4] spread themselves out for Thy Couch,
And a myriad seas are Thy water-carriers:
And the eighteen loads of vegetation, a myriad times over, are Thy body's pores. *[3]*

A myriad *Kuberas* are the keepers of Thy Treasures,
And a myriad *Lakshmis* Embellish themselves (to Please Thee).
Seeing Thee, myriads of our sinful virtues' are washed off.
Yea, Thee, a myriads Indras Serve, and wait for Thy Command. *[4[*

And fifty-six crores (of clouds) stand as Door-men to keep guard over Thee,
And they thunder and sparkle[5] over all the lands endlessly and without respite.
Some with dishevelled hair, looking wild (like the witches), also pay obeisance to Thee.
Yea, a myriad of Thy Powers are Manifestea time after time, O Gopāl ! *[5]*

A myriad worlds are but Thy Courts, O God,
And a myriad of *Gandharvas*[6] shout Thy Victory.
A myriad of Wisdoms Utter Thy Virtues,
But, of Thee, O Transcendent Lord, they can find not the Extent. *[6]*

Rāma, who had fifty crores of hosts (of monkeys),
And, who humbled the demoniac forces of Rāvana,
And, myriads (of Krishnas) of whom the Purānas utter,
And who smothered the ego of *Duryodhana*,[7] (all are contained in Thee). *[7]*

And a myriad *Kāmdevas*[8] equal Thee not, O God,
Who but surreptitiously entice away oui hearts.
Says Kabir: "Hearken to me, O my Lord,
I ask this Boon of Thee: Bless me Thou with the State of Fearlessness." *[8--218-20]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo : The Word of Nāmdevji

O tongue, I'll cut thee up in a hundred[9] bits,
If thou utterest not the Lord's Name.
O tongue, be thou Imbued with the Lord's Name,
And utter[10] in Love only the Name of thy Beauteous God. *[1-Pause]*

---

1. Where Shiva lives.
2. ਜਰਾਕ (चराक) : (Persian ਦਰਾਗ), light.
3. ਪਾਕ (पाक) : (Sans. पाकः), cooking; grain, corn.
4. ਬਾਸਕ (बासक): (Sans. वासुकिः, वासुकेयः), name of a celebrated serpent, king of snakes (said to be a son of Kashyapa).
5. ਖਿਅਤ (खिअत) : (Sans. ख्यात), *lit*. known, famous.
6. The musicians at Indira's Court.
7. The powerful head of the kaurava tribe in the story of Mahābhārta.
8. The god of love.
9. ਸਤ (सत): (Sans. शतं), hundred.
10. *Lit*. contemplate.

O my tongue, everything else in an illusion:
Only the Lord's Name makes us enter into the state of *Nirvāna.* *[2]*

Even if one worships God in a myriad-ways,
It equals not the Lord's Name. *[3]*

Prays Nāmdeva: "O tongue, this, indeed is the only True Deed,
That thou Utterest ever: "O God, Infinite are Thy Manifestations." *[4-1]*

He who covets not[1] another's riches or woman,
Near him Abides our God, the Man-Lion. *[1]*

They who Contemplate not their Lord, the God,
I'd like not to see even their sight. *[1-Pause]*
They, between whom and God is the Partition (of Doubt),
They are not humans but quadrupeds. *[2]*

Prays Nāmdeva: "(Without the Lord's Name), man attains not Honour[2],
Even if he is embellished with all the attributes of manhood[3]". *[3-2]*

With water in the jar and a cupful of milk
I obtained by milking the brown cow[4], (I went to my stone-god), *[1]*

And said: "O God, Drink Thou this my milk and please my mind,
Else my father would be cross with me." *[1-Pause]*

The golden cup, containing the nectar-like milk,
I placed before my God. *[2]*

The God Seeing (my innocence) was Amused,
And Proclaimed: "O Devotee, thou art Enshrined in my heart." *[3]*

And lo, God Himself Drank the milk at my hands and then I was back to my abode. **P. 1164**
Thus did I See the Vision of Lord, the God. *[4-3]*

I am crazy after my God, my Spouse,
And I Embellish myself as well as I can to Please Him. *[1]*

O ye men, slander me as well as ye may,
But I've surrendered my body and mind to my God. *[1-Pause]*

I enter not into argument with anyone,
And in-drink I the Essence of the Lord with my tongue. *[2]*

O my Mind, know thou that so intimate is my relationship with God,
That I'd now Meet with Him with the beat of drum! *[3]*

I care not who praises or dispraises me,
For, I've Met with my God, the Master of Lakshmi. *[4-4]*

At times I like not the puddings, nor sugars, nor ghee.
And, then, God makes me beg from door to door.
And at times I am made to pick gram out of the dustbin. *[1]*

O God, I live as Thou Makest me live.
O, I can utter not the Extent of Thy Glory. *[1-Pause]*

At times, Thou Makest me ride the choice horses,
And, at times, I do not have even the shoes to wear. *[2]*

At times, Thou Makest me sleep in a milk-white, cosy bed,
And at times, I get not even the straw to spread over the bare floor. *[3]*

Says Nāmdeva: "Only the Lord's Name Emancipates, O men,
And he alone is Ferried Across who Meets with the Guru". *[4-5]*

---

1. *Lit.* abandons.
2. *Lit.* is without a nose.
3. *Lit.* thirty-two attributes of bodily beauty.
4. वपळ (कपल) : (Sans. कपिला), a reddish brown cow. The story refers to the young Nāmdeva having been entrusted by his outgoing father to take the milk to the stone-god, but the boy in his innocence knew not that the milk was drunk not by the god but only by the devotee after being 'sanctified' by its touch. He, therefore, insisted that the family-god drink his milk which, it is said, God Himself did, pleased with the innocent love of his young devotee.

I came to Thy Temple, O God, in a mood of good cheer,
And as I was worshipping Thee, Thy men caught hold of me and drove me out. *[1]*

O King of Yādavas,[1] they said my caste was low :
If that be so, then why didst Thou give me birth in the house of a low caste[2], pray? *[1-Pause]*

I gathered my blanket and I left Thy Place,
And went to sit at the back of Thy Temple. *[2]*

But lo, the more I Uttered Thy Praise, O God,
Thy Temple revolved to turn its face more and more towards me.
How wondrous art Thou, O Lord. *[3-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bhairo : Nāmdevji

As the hungry one loves food,
And thirsty one craves for nothing but water,
As the Ignorant (woman) leans on her family,
So do I Love my Lord, the God. *[1]*

I am utterly in Love with my God,
And lo, spontaneouly I've become Detached. *[1-Pause]*

Like the woman who craves for man with the intensity of illicit love,
As the greedy one craves for riches and more riches,
As the man of Lust loves nothing but a woman,
So do I Love my Lord, the God. *[2]*

That alone is Love which God Himself Blesses us with;
For, then, we are rid of Duality, by the Guru's Grace.
Our Love breaks not, and we Merge in God.
Thus am I, too, Attuned to the True Name of God. *[3]*

As is the love of the mother and the child,
So is my Mind Imbued with the Love of God.
Prays Nāmdeva, "So am I Attached to my Lord,
And my God Abides ever in my Mind." *[4-1-7]* **P. 1165**

The Blind one abandons his own,
And has an affair with another's woman:
He is like the parrot who is joyed for a time, perched on the Simmal tree,
But then he dies sticking on to it. *[1]*

The home of a Sinner is in the midst of Fire,
And it burns ever, and the Fire is quenched not. *[1-Pause]*

He can see not men worshipping God;
For, he abandons the Lord's Path and goes the wrong way.
He is far removed from God, and so he comes and goes,
For, he forsakes the Nectar and eats the Poison. *[2]*

As men gather at the house of a prostitute,
And she wears fine raiments and embellishes herself,
And as she dances, the 'lover' is enraptured, seeing her breathe,
(But he knows not that) round his neck is the Noose of Death. *[3]*

He, in whose Lot it is so Writ,
He hastens to the Guru's Refuge.
Says Nāmdeva: "Hark, O Saints,
It is thiswise alone that ye are Ferried across." *[4-2-8]*

Shanda and Marka[3] wailed:
"O King, thy son reads not: of him we are tired.
He utters only the Name of God, and claps his hands to keep time; and spoils thus all his fellow-students. *[1]*

1. *i. e.* Lord Krishna.
2. *lit.* calico-printer.
3. Prehlāda's teachers.

He Contemplates only the God's Name,
And in the heart Dwells he on Him alone". *[1-Pause]*

The Queen mother says to Prehlāda : "your father sways the whole earth,
But you obey him not; and are corrupted by other thoughts !" *[2]*

The bedevilled court resolved to confer upon him the state of 'eternal life[1],'
But though thrown from a mountain peak and cast in waters and fire, God Saved him and Transformed the nature even of the elements. *[3]*

Then, with a sword in hand, the King threatened him with a sure death, and thundered : "Let me see who Saves thee".
But Prehlada answered, "My Lord of Yellow Robes, the Master of the three worlds, is even in the pillar (to which I'm tied)". *[4]*

And then God Appeared and Tore Harnakashyapa with His Nails and Proclaimed Himself the God of men and gods.
Says Nāmdeva : "I too Dwell on that Man-Lion, for, He Blesses me with the State of Fearlessness". *[5-3-9]*

The King said unto me : "Hear, O Nāmdeva,
Let me see where and of what kind thy God is ?" *[1]*

And so I was bound down by the King,
Who thundered : "Let me see if Thy God Comes to thy rescue". *[1-Pause]*

Either resurrect the dead cow lying before thee,
Else, I'll put thee to death here and now". *[2]*

Said I, "O king, it happens not thiswise,
And the one who dies comes not again to life. *[3]*

And then, one can do not a thing,
For, whatever comes, comes from God". *[4]*

The King was enraged at this reply,
And he whipped up the elephant to run me over. *[5]*

The mother of Nāmdeva cried and wailed,
Saying, "Why abondon not thy Rām, and worship Allāh ?" *[6]*

But I said unto her : "I am not thy son, nor thou art my mother,
For, even if my body is destroyed, I'd Contemplate nothing but God". *[7]*

The elephant twisted his trunk so as to pay homage to me,
And thus was I Saved, leaning on God's Refuge. *[8]*

Said the King : "Me the Qāzis and the Mullāhs pay obeisance,
But this Hindu has humbled me before everyone". *[9]*

People pleaded with the King : "O King, listen to our prayer,
And accept gold against Nāmdeva, weight for weight, and release him, pray". *[10]* **P. 1166**

Said the King : "If I accept bribe, I go to Hell,
And I abandon my religion and gather the rewards only of the world". *[11]*

His feet were fettered, but Nāmdeva clapped his hands with joy,
And sang he the Praises of his God, *[12]*

Saying, "Even if the Gangā and the Yamunā changed their course,
I still would utter only the Name of Rām." *[13]*

Seven quarters of the day and night passed,
But the Master of the three worlds Appeared not. *[14]*

But lo, here comes Govind, Seated on a *Garura*,
And playing upon an instrument made of feathers. *[15]*

Thus does God Save His Devotees,
And lo, now the Lord Appeared seated on a *Garura*. *[16]*

1. *i.e.* murder him.

And He thundered : "If you say, O Devotee, I'd turn the earth upside down,
And if you so choose I'd hurl it on to the skies : [17]

If sayest thou, I'd resurrect the dead cow,
So that everyone sees, and seeing, believes". [18]

Prayed Nāmdeva : "O God, let the calf be set upon[1] the cow".
And lo, the (dead) cow was resurrected and milked. [19]

When the pitcher was full of the cow's milk,
It was placed before the King. [20]

The King thereafter went to his palace,
And, lo, he was seized with a deadly malady[2]. [21]

The King asked for forgiveness through the Qāzi and the Mullāh,
Praying, "O Hindu, forgive me, for I'm like thy cow". [22]

Said Nāmdeva, "Hear thou, O King,
Let me first be convinced (of thy change of heart). [23]

And the test thereof is,
That hereafter, you will tread the path of Truth and Compassion". [24]

Nāmdeva thereafter became renowned all over,
And myriads of Hindus congregated to visit him. [25]

And they said among themselves, "If he could not have resurrected the cow,
He would have lost favour with the people". [26]

But Nāmdeva became renowned all over the world,
For, the God Ferries all His Devotees Across. [27]

And the King, who tried to harm him, himself came to grief :
For, between the God's Devotee and God there is but no distinction. [28-1-10]

If the Guru be in Mercy, one Meets with God.
If the Guru be in Mercy, one is Ferried Across.
If the Guru be in Mercy, one is ushered into the God's Heaven.
If the Guru be in Mercy, one Dies in life. [1]
O, True, True, ever True is the Guru,
And illusory and false is one's Devotion to another. [1-Pause]
If the Guru be in Mercy, he Enshrines the Lord's Name in our Minds
If the Guru be in Mercy, one's outgoings cease.
If the Guru be in Mercy, one is rid of the five (Desires).
If the Guru be in Mercy, one dies not frustrated. [2]
If the Guru be in Mercy, one's speech becomes sweet.
If the Guru be in Mercy, one's state is ineffable.
If the Guru be in Mercy, one becomes eternal.
If the Guru be in Mercy, one Dwells on the Name. [3]
If the Guru be in Mercy, to one are Revealed the three worlds.
If the Guru be in Mercy, one Knows the Sublime State (of Bliss).
If the Guru be in Mercy, one mounts to the (Mind's) Sky.
If the Guru be in Mercy, one is forever Blest. [4]
If the Guru be in Mercy, one keeps ever Detached,
If the Guru be in Mercy, one abandons the slander of others. **P. 1167**
If the Guru be in Mercy, one takes good with the bad.
If the Guru be in Mercy, one's Destiny Awakens. [5]
If the Guru be in Mercy, the wall (of one's body) wears not off.
If the Guru be in Mercy, the Temple of God turns towards thee.
If the Guru be in Mercy, thy tenement is built by God[3].
If the Guru be in Mercy, thy couch comes safe (out of the waters)[4]. [6]

---

1. ਮੇਲ ਮਮੇਲ (मेल ममेल): the calf (ਮੇਲ) be set upon (ਮਮੇਲ) the cow.
2. ਅਉਘਟ ਕੀ ਘਟ (अउघट की घट) : the hour (ਘਟ) of difficulty (ਅਉਘਟ).
3. As in the case of Nāmdeva.
4. The reference is to the King having thrown Nāmdeva's cot in the river and the cot coming out without being wetted.

If the Guru be in Mercy, one bathes (as if) at all the pilgrim-stations.
If the Guru be in Mercy, one anoints as if one's body with the holy *Chakras*[1].
If the Guru be in Mercy, one makes (as if) twelve kinds of offerings[2] to God,
If the Guru be in Mercy, even the poison turns into sweets. *[7]*
If the Guru be in Mercy, ones's Doubt is shattered.
If the Guru be in Mercy, one is released from the *Yama's* Noose.
If the Guru be in Mercy, one is Ferried Across.
If the Guru be in Mercy, one is born not to die. *[8]*
If the Guru be in Mercy, one acts (as if) in accordance with the teachings of the eighteen (Purānas).
If the Guru be in Mercy, one offers (as if) the eighteen loads of vegetation to the God.
Without the Guru, there is no other Refuge, O man,
So Nāmdeva seeks the Sanctuary of the Guru alone. *[9-1-2-11]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bhairo : The Word of Ravidāsji

Without Seeing (God), the Desire (to see Him) wells up not;
But how to See Him when all that seems will pass away ?
He who Dwells upon the (Lord's) Name through His Praise,
That Yogi becomes Detached forsooth. *[1]*
He, who Knows the Lord (thus) and then Utters His Name,
He, Meeting with the Guru, the Philosopher's Stone, is torn not by Duality. *[1-Pause]*
He alone is a man of Silence who silences the Duality of his mind ;
And absorbs the three worlds (of Desire) in his doorless (Soul),
Everyone follows the habit of the mind,
But he, who is (Attuned to) the Creator-Lord, acts in accordance with the (Divine) intuition. *[2]*
The whole vegetation has the sole urge to flower,
But when it fruitions, lo, the flowers take their leave.
It is to attain Wisdom that we practise the way of works,
But when Wisdom is attained, then of no avail are the works. *[3]*
The wise housewife churns the curds for butter,
So do the Wise ones churn their Minds for Emancipation in life : yea, to enter into the ever-abiding state of Dispassion.
Says Ravidāsa : "It is God alone that Leads us to the state of utter Detachment.
Then, why not keep God in our heart, and Contemplate Him alone. *[4-1]*

Nāmdev

Come, O *Qalandar*, O Krishna of beauteous hair,
Decked in the garb of an *Abdāla*, the Muslim Divine, *[Pause]*
Thy high cap is the skies, Thy footwear the seven underworlds.
And Thy temple, the body of flesh : O Gopāl, how beauteous Thou Lookest ? *[1]*
Of the fifty-six crores of (clouds) is Thy gown, of the sixteen thousand (Gopis[3]) Thy skirt[4] :
Thy shoulder-stick is of the eighteen loads (of vegetation), and Thy eating-bowl[5] the whole world. *[2]*
The (human) body is Thy mosque, the Mind the Mullāh, which says the prayer of Poise,
And with Māyā art Thou wedded[6], and through her Dost Thou, O Formless One, (seem to) assume Form. *[3]*
Being Devoted to Thee, Thou hast made me abandon my (noisy) cymbals, so, no more can I be Thy crier,
For, I know that Thou, the Inner-knower of hearts, art in every heart, though Abodeless[7] (in Essence) art Thou. *[41-1]*

---

1. Like a Vaishnava when out on a pilgrimage.
2. Circumambulation, pilgrimage on foot, sweeping the floor, seeing the vision, to pay obeisance with the head, to hear the Word, to smell the flowers offered to the deity, etc., etc.
3. Female playmates of Krishna.
4. ਇਜਾਰਾ (इजारा) : (Arabic ਅਜਾਰ अज़ार), *lit.* trousers.
5. ਸਹਨਕ (सहनक) : (Persion), a salver, platter.
6. ਕਾਇਨੁ (काइनु) : (Arabic ਕਿਯਾਨ कियान, Plural of ਕਯਨਤ, कयनत), slave girls.
7. ਬੇਦੇਸਵਾ (बेदेसवा) : without country.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Basant, M. 1 : Chaupadās, Dutukās

Blessed[1] is this season when all is spring for me. **P. 1168**
O mind, flower[2] thou and Cherish ever thy God, the Support of the earth. *[1]*
O Ignorant one, abandon thy sense of I-amness,
And Reflect on God, and assemble within the virtues of thy Virtuous Lord. *[1-Pause]*
Let (disinterested) works be the trunk, the Lord's (Name) the branches, Righteousness the flowers, and Gnosis the fruit.
And Attainment the leaves, and the purging of the mind's Ego the shade. *[2]*
See thou thy (Lord's) Power with thine eyes, hear His Word with thine ears, and utter the True Name through thy mouth,
Yea, thiswise are the Goods of Glory assembled, and one is Attuned to God in a state of Equipoise. *[3]*
The months and the season (of Spring) will surely dawn : practise thou the Deeds and see.
Says Nānak : "That which Blossoms thiswise, withers not again, and he, by the Guru's Grace, Merges in God". *[4-1]*

Basant M. 1

The season of spring hath come, flower thou, O man :
Yea, they, who are Imbued with God, utter His Name with Joy.
O, whom else am I to bow before and make an offering of flowers ? *[1]*
O my King, in no otherwise art Thou, the Life of all life, Attained (but through Thy Name),
And this is what Nānak, the Slave of Thy Slaves, proclaims. *[1-Pause]*
Thy Presence is one, manifested as many,
So, which of Thy Forms am I to Worship and burn incense before ?
The extent of Thy Glory one can fathom not.
And, this is what Nānak, the Slave of Thy Slaves, proclaims, O King ! *[2]*
Throughout the years[3], at all the pilgirm-stations, art Thou, O Lord :
Thy Name alone is Eternal and True forever, O God of gods !
Thy State is statelessness, and so one can know it not,
But, even though Knowing Thee not, one must utter Thy Name. *[3]*
What else can I, poor Nānak, say, O my only God,
For, Thee, the One alone, everyone Praises and Dwells upon.
Says Nānak : "I place my head at the feet of all men :
O God, I'm a Sacrifice to all the Names Thou hast". *[4-2]*

Basant M. 1

If the kitchen-square be of gold and the vessels[4] too, **P. 1169**
And the square be marked off with thick lines of silver,
And the water be from the Gangā, and the fire from the sacrificial pit[5],
And one may eat the soft[6] foods mixed with milk : *[1]*
Of no account are these, O my mind,
If one is Imbued not with the True Name. *[1-Pause]*
If one has the eighteen Purānas written in one's own hand,
And one recites by heart all the four Vedas,
And bathes on all the auspicious occasions and distributes charity according to his caste,
And fasts and observes all the religious codes, *[2]*

---

1. ਮੁਮਾਰਖੀ (मुमारखी)=ਮੁਬਾਰਕ : blessed.
2. ਪਰਫੜ (परफड़) : (Sans. प्रफुल्लित), blooming, blossomed, full-blown.
3. *Lit.* sixty years.
4. ਕਾਰਾ (कारा)=ਕਰੂਏ earthen or metal jugs.
5. ਕਰੰਤੇ (करंते) : (Sans. क्रतु), sacrifice, yagna.
6. ਗਾਰੁੜਾ (गरुड़ा) : (Sindhi), soft.

Or becomes he a Qāzi, a Mullāh, or a Sheikh,
Or a Yogi, or a Jangam, or is clothed in ochre robes,
Or is a householder, dedicated to the way of works,
Without Knowing (God), all are bound down and driven along (by the *Yama*). *[3]*

As many are the creatures, they're all yoked to the God's Will,
An on their Deeds will they be Adjudged :
And foolish and unwise are they who seek to rule over the others :
For, the only one who is True, is God : O, Praise be to the Lord ! *[4-3]*

Basant M. 3

If you are sky-clad and roam about naked,
Or keep matted hair and practise Yoga,
And your breath is held within the Tenth Door : if your mind be not Stainless and Pure,
You wander from birth to birth and cease not your comings & goings. *[1]*

Dwell on the One Lord, O Ignorant mind,
That you are Ferried across instantaneously. *[1-Pause]*

The Smiritis and the Shāstras if you utter and dilate upon,
Or read the Vedas and the Purānas, or Dwell upon the Word,
But, if thy eyes and mind are fixed upon Guile,
The God Comes not into thee. *[2]*

If you practise self-control,
And Worship God in a special way,
If within your mind be Greed, and it is attached to Vice,
How can you Attain unto Thy Immaculate God? *[3]*

O, what can the created one do or achieve?
For, it is God who Drives all along as He Wills.
If He be Merciful, one is rid of one's illusions,
And if one Realises His Will, one Attains unto the True Lord. *[4]*

He, whose Within is Soiled and Unclean,
He is cleansed not even if he visits all the pilgrim-stations and roams the whole world.
Nānak : "It is when one Meets with the True Guru,
That one's Bonds are loosed and one is Emancipated." *[5-4]*

Basant M. 1

O God, all the worlds are afflicted by attachment to Māyā, created by Thee;
I See not another anywhere : nay, another I do not See.
Thou art the Master of the great Yogis, the God of gods,
I crave for but Thy Name, O Lord; and for this alone do I stand at the Guru's Feet. *[1]*

O my Beauteous, Deep and Unfathomable Love,
Thou Sustainest all, O, Thou Highest of the high ; I Sing only Thy Praise through Thy Name, by the Guru's Grace. *[1-Pause]*

Without the Saint one finds Thee not :
Yea, without the Guru, Soiled are one's limbs.
Without Thy Name, one is Cleansed not,
And it is through the Guru's Word that one Praises Thee, The True One. *[2]*

O my Protector God, he, whom Thou Wantest to Save,
Him Thou Leadest on to the True Guru : thiswise, Thou takest Care of him.
He is then rid of the vice of Ego.
And all his Woes are dispelled, O God, my King ! *[3]*

Sublime is one's state if one cultivates the Merits of God :
Yea, through the Guru's Word becomes manifest the Jewel of His Name.
Rid of Duality, one is Attuned to God's Name :
O Lord, Lead me on to the Guru that I may See Thy Vision. *[4-5]*

P. 1170

Basant M. 1

O my mates, listen to me with love;
My Loved God is of Incomparable Beauty and Abides ever with me.
Unknowable is He ; then how is He Known ?
It is the Guru who Reveals His Presence within me. *[1]*

Come, let's be together, O my mates, and cultivate the Virtues of our God;
And then the Lord Sports with His Brides : yea, searching our Within, through the Guru's Word, the Mind Believes. *[1-Pause]*

The Egocentrics, Separated from God, Know not His Mystery,
That He, the Loved Lord of all, Pervades all hearts.
The God-conscious being Sees the God ever with himself,
He Enshrines within himself the Guru-given Name and Contemplates it ever. *[2]*

Without the Guru, Devotion nor Love for God wells up within us,
Nor are we ushered into the Society of the Saints.
Without the Guru, one is Blind and is involved in Strife :
Yea, through the Guru is the mind Purged; through the (Guru's) Word is one's mind Cleansed. *[3]*

It is by Meeting with the Guru that one Conquers one's self :
And one ever revels in the Yoga of God's Devotion.
Associating with the Guru-Saint, one is rid of all one's Maladies.
Says Nānak : "Thiswise (through the Guru) is one Blest with the Yoga of Equipoise." *[4-6]*

Basant M. 1

The Lord, of Himself, Creates Nature,
And Manifesting His Will[1], Dispenses His Truth.
The Guru's Word is one's most Sublime Company.
Yea, the Lord's Name, the Great Essence, is[2] attained through Equipoise. *[1]*

O my Mind, utter the God's Name and forsake it not :
Thy God is Unfathomable, Unparalleled, Yonder of the yond, but He is Revealed through the Guru. *[1-Pause]*

O Lord, Thy[3] Devotees Serve at the Guru's Feet,
And they abandon the distinction of 'I and thou', and are Emancipated through the Service of the Guru.
He who slanders Thee has Greed in him, his heart is hard,
And he loves not the Guru's Service, and he lives (for himself) like a thief. *[2]*

When the Guru is Merciful, he Blesses us with the Loving Adoration (of God) :
Yea, when the Guru is Merciful, we Mount to the Castle of God.
We abandon the slander of others, and wakes within us the Devotion of God :
Yea, we Worship our Beauteous Lord only if He Blesses us so[4]. *[3]*

The Guru Unites us with our God : this is how he Blesses us,
And the Devotee Loves Him ever and forever more.
The Guru, in His Mercy[5], Blesses us with the Fruit of the Lord's Name;
But rare, O Nānak, are they who are so Blest. *[4-7]*

Basant M. 3, Iktukā

If the Lord so Wills, one Serves one's God,
And accepts 'Death in life,' and thus Emancipates his whole generation. *[1]*

I'd forsake not Thy Devotion, O God, even if people laugh at me,
And would Enshrine Thy True Name ever in my heart. *[1-Pause]*

---

1. ਰਾਜੁ ਰਾਜਿ (राजु राजि) : *lit.* to administer (ਰਾਜਿ) the Government (ਰਾਜੁ).
2. ਆਥਿ (आथि) : (Sans. अस्ति), is.
3. ਤੋਰ (तोर) : Thine.
4. ਕਰਮਿ ਭਾਗੁ (करमि भागु) : *lit.* through His Grace.
5. ਤੁਸਿ (तुसि) : (Sans. तुष्ट), pleased.

As man's heart is captivated by Māyā,
So is the Saint bewitched by the Lord's Name. [2]
O God, be Merciful to me, the Unwise, Ignorant one,
That I abide ever in Thy Refuge. [3]
Says Nānak : "Fruitless are the works of the world,
And, it is by the Guru's Grace that one is Blest with the Nectar-Name". [4-8]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol M. 1

O Brahmin, make God thy image[1] and Right Conduct thy rosary of *Tulsi*, **P. 1171**
And build the Boat of the Lord's Name and pray : "O God, be Merciful to me." [1]
Why water the Barren Lands and waste thus thy life?
The Wall of Mud will surely fall, plaster it as well as one may. [1-Pause]
Make (Service with) the hands thy wheel and also the chain and the buckets, and yoke the Mind, like the bullock, to work the well,
And then irrigate thy body with God's Nectar, and lo, the Gardener, thy God, Owns thee. [2]
Make Lust and Wrath the weeders, and with these weed your (body's) farm.
And as you weed your farm thus, your Deeds will fruition forsooth. [3]
O God, if Thou art Merciful, one becomes a Swan from a Crane.
Prays Nānak, the Slave of the Lord's Slaves, "O God, be Thou Compassionate to me." [4-1-9]

Basant M. 1 : Hindol

The God's Riches belong to all; it is the worldly who create distinctions :
But, for this we are ourselves to blame, for, we know not how to treasure the Lord's Riches. [1]
O my Master, I am Strayed from Thy Path by Thyself :
For, I but act as is Thy Will[2], and I know not another Word. [1-Pause]
If one Embroiders the Skirt (of God's Love) for oneself, then alone is one a True Bride :
Yea, if one arranges well one's Household and Tastes not Vice, one is then Beloved of one's Spouse. [2]
O Pandit, if you are well-read and wise, and are well-versed in the two letters (of Rām),
Then this, the Boat of the One God, will surely Take you Across if you are Attuned to the True One. [3-2-10]

Basant Hindol M. 1

The (mind's) king is an infant, the (body's) kingdom is an illusion, and lo, the king loves but the demons[3] :
And he reads of his two mothers, (hope and desire), and two fathers, (attachment and envy); O Pandit, reflect thou on this. [1]
O Pandit, you who guide men, instruct me too:
Pray, how am I to Attain unto the Lord of Life. [1-Pause]
The vegetation is in bloom, though within it is fire : the earth is swamped not, though bounded by the seas,
And the (hot) sun and the (cool) moon, both, reside in the same sky ; but one knows not their Wisdom. [2]
He alone Utters the God's Name who Eats up the Illusion ;
And the attribute of such a one is that he gathers the Riches of Compassion. [3]
(Alas, our mind) lives with those who Hear not, and Deny that what they are fed upon.
Prays Nānak, the Slave of the Lord's Slaves: "O God, such is our mind, now high, now low." [4-3-11]

Basant Hindol M. 1

The Guru is the Bliss-giving, True Merchant, who Unites us with God and Satiates us thus,
And, in His Mercy, yokes us to the Devotion of God, and we Sing ever the Lord's Praise. [1]
O Mind, forsake not thy God.
Without the Guru, one is Emancipated not : it is through the Guru that one Attains unto the Lord's Name. [1-Pause]

---

1. ਸਾਲਗ੍ਰਾਮ (सालग्राम) : a kind of flinty stone found in the Gandak river, containing one or more ammonites, conceived by the Hindus to represent Vishnu. It is hence worshipped by the Vaishnavas.
2. ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾਂ (अखर लिखे सेई गावां) : *lit*, I sing the words thou hast writ for me.
3. *i.e.* lust, wrath, greed, infatuation and ego.

Without Devotion, one finds not the Guru ; without Destiny, one is Devoted not : **P. 1172**
Yea, without good Fortune, one is Blest not with the Society of the Saints : it is through an Awakened Destiny that one is Blest with the Lord's Name. *[2]*
God, who Creates and Watches all, Pervades all hearts, but becomes Manifest He in the Saints.
He, who utters God's Name, is Imbued with God, and Irrigates his mind with the Waters of the Lord's Name. *[3]*
They who are Blest with the Glory of a Seat on the God's Throne, they, through the Guru, are renowned as Supreme :
They are transmuted into the Philosopher's Stone, associating with their like, and become the Companions of the Guru-God. *[4-4-12]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 3 : Dutukās

In all the seasons, our God alone is ever in Bloom,
Yea, it is He through whom everyone Flowers.
O what can I, a crawling worm, say of Him, the Highest of the high;
For, no one has found the Beginning or the End of Him. *[1]*
O God, my Master, whosoever Serves Thee,
Attains Supreme Bliss, O God, O Oversoul. *[1-Pause]*
If Thou art Merciful, one is Dedicated to Thy Service,
And by the Guru's Grace, one Dies in life.
One then utters the True Name ever and for ever more,
And thus Crosses He the impassable Sea (of Material Existence). *[2]*
It is God who Creates the Poison and the Nectar :
Yea, these are the Fruits that the Tree of the world yields.
He, thy God, Does all of Himself.
And if He so Wills, He may Destroy what He creates. *[3]*
On whomsoever is the Lord's Grace,
He alone is Blest with the Nectar-Name.
And he is rid[1] of the desire for Vice :
For, whatever is the Will of God, that alone comes to pass. *[4-1]*

Basant M. 3

Blessed are they who are Imbued with the Lord's Name.
O God, be Thou Merciful to me too, O Thou Compassionate Lord of the poor!
Without Thee, I lean not on another :
So, keep me Thou as Thou Willest, O God ! *[1]*
O Guru-God, Thou art pleasing to my Mind.
I can be not without Seeing Thy Vision, and if the Guru Unites me with Thee, I Merge in Thee, all-too-spontaneously. *[1-Pause]*
My mind is gripped by the Malady of Greed,
And Grieves, forsaking Thy Name.
Thou, O God, Unitest the Separated ones with Thee, and they are Dedicated[2] to the Service of the Guru,
And Thou Awakenest their Destiny, and they are Blest with Thy Name. *[2]*
The frame of the body is built of air and water,
But gripped am I by the chronic Disease of Ego.
The Utterance of the Lord's Name, yea, the Lord's Praise, is the only Cure which I apply by the Guru's Grace;
And then, through the Mercy of the Guru, I'm rid of my Malady. *[3]*
The four streams of fire[3] surge through the body,
And one is constantly being burnt by Ego and Craving.
The Guru Saves, when one's Destiny is Awake,
And then, O Nānak, one Cherishes one's Nectar-Sweet God. *[4-2]*

---

1. ਮਨਹਿ (मनहि) : (Arabic ਮਨਾਂ, मन्हां), *Lit.* prohibition, forbidding, refusal, denial.
2. *Lit.* imbued with.
3. *i.e.* violence, attachment, greed and wrath. (Vār Mājh, M. 1)

Basant M. 3

He who Serves God, him our God Owns as His own.
He abides ever in Truth and Poise, and never comes to grief.
The Engocentric is a dead corpse, for within him he Cherishes not the Lord's Name :
Yea, he dies to die over and over again. *[1]*
P. 1173
And, he alone Lives who Cherishes God in the Mind :
And he assembles withi n he **God's Truth, and into the Truth he Merges.** *[1-Pause]*
They who Serve not God, are far removed from God :
In vain do they roam the world, and throw dust upon their heads.
God, of Himself, Unites them with Himself,
And they abide ever in Bliss, and are stung not by Greed. *[2]*
When the Lord Blesses, one is rid of one's Ego,
And one finds Honour at the Lord's Court :
And one Sees ever the Lord's Presence before one,
And Sees through the Guru's Word the Lord Filling all. *[3]*
The Lord Sustains all the creatures He Creates.
So, Cherish thou Him ever, by the Guru's Grace,
And thou art reckoned Glorious and ushered into the Lord's Presence;
And thus thou art Blest with the Glory of the Lord's Name. *[4-3]*

Basant M. 3

One must Worship God within one's Mind,
And His Worship is that one Sees Him, the One, alone.
Attached to the Other, men suffer Sorrow and Pain ;
But, the True Guru has Revealed to me the One alone. *[1]*
O, my God is ever in Bloom,
And my Mind Flowers, Singing the Lord's Praise. *[1-Pause]*
Ask thy Guru (the Way), and Reflect on God,
Yea, thiswise alone can one Love one's Lord.
Abandon thy selfhood, and be thou His Slave,
And then the Life of all life Fills thy being. *[2]*
If one is a Devotee (of God), one Sees ever His Presence before him.
For, my God Fills all, all over, at all times.
O, rare is the one who Knows the Mystery of this Devotion,
And thus Devoted, Knows that all is God. *[3]*
The True Guru, of himself, Unites us with our God,
And, of himself, he attaches us to the Life of all life.
And then, spontaneously, are we in Bloom, body and soul,
And we are Attuned to the Lord's Name. *[4-4]*

Basant M. 3

By the Guru's Grace, the Lord, the Lover of the Devotees,
Comes into our Minds, all-too-spontaneously,
And one Worships him thiswise that one is rid of one's self,
And one Merges in the True One. *[1]*
The Devotees look Beauteous at the Lord's Door,
And they Love the Guru : yea, True and Everlasting is this Love. *[1-Pause]*
He, who is Devoted to God, becomes Immaculate and Pure,
And, through the Guru's Word, rids himself of his 'I-amness'.
The Lord, of Himself, Comes to Abide in one's Mind,
And one is ever in Peace and Merges in Bliss and Equipoise. *[2]*
They who are Imbued with Truth, are ever in Bloom :
Their bodies and minds Flower, Dwelling upon the Lord's Praise.
Without the Lord's Name, the world is dry as dust,
And burns ever in the fire of Desire. *[3]*
If one does only what the Lord Wills,
One's body stays whole, with the Mind filled with the Lord's Will.
He, who Serves his All-powerful God, all-too-spontaneously,
Into his Mind, O Nānak, comes the Lord's Name. *[4-5]*

Basant M. 3

Through the Guru's Word, one is rid of Attachment, and dispelled is one's Illusion :
And, in the Guru's Will, one's body and mind are in Bloom.
At the Lord's Door, the Tree (of one's body) fruitions,
And one Loves the Guru's Word, yea, the Lord's Name. *[1]*
This mind Blossoms forth all-too-spontaneouly, **P. 1174**
And bears the Fruit of Truth, if one Loves the Guru's Word. *[1-Pause]*
The Lord is near, or far, as He Wills,
But, through the Guru's Word, one Sees His Presence ever before him.
The whole vegetation is then in Bloom and gives immense Shade ;
And one oneself Blossoms forth, by the Guru's Grace, all-too-spontaneouly. *[2]*
(If) one Sings the Lord's Praise, night and day,
One is rid of one's Illusions and Vice and Doubt.
O, I am wonderstruck seeing the Lord's wonders :
Yea, one is Blest with the Bounty of the Name, by the Guru's Grace. *[3]*
The Creator-Lord Himself Enjoys all His Play,
And whatever He Wills, that, indeed, comes to pass.
He is the Great,Giver\lured not by Greed.
Nānak : One Meets with God, by Practising the (Guru's) Word. *[4-6]*

Basant M. 3

If one's Destiny be Perfect, one does the works of Truth,
And Cherishes the One alone, and is thus cast not into the womb again.
Blessed is the coming into being of such a one,
Who Merges in God all-too-spontaneously through the True Name. *[1]*
Be Attuned to God; do this Deed alone by the Guru's Grace,
And Dwell upon the Lord's Name, purged of thy Ego. *[1-Pause]*
Whatever such a one utters is the speech of Truth,
And it gets currency through the world, being in accord with the Guru's Word.
His Glory spreads all over, age after age.
Yea, whosoever is Imbued with the Lord's Name, is Acclaimed the world over. *[2]*
Some are Attuned to the True Word :
They are the True ones, for, they Love Truth.
They See the Lord's Presence (all over), and Dwell upon His Truth.
O, I crave to be the Dust to be treaded over by the Lotus-feet of these Saints. *[3]*
There is but one Creator-Lord : yea, there is not another.
And, it is through the Guru's Word that one is United (with God).
They, who Serve the Truth, attain Bliss,
And, all-too-spontaneously, they Merge in the Lord's Name. *[4-7]*

Basant M. 3

The Devotees Worship their God ever in His Presence,
And they become the Dust for the Lotus-feet of holy men to tread upon.
They remain Imbued ever with God,
For, God is Revealed to them through the True Guru. *[1]*
O, rare is the one who becomes the Slave of the Lord's Slaves,
But he, who so becomes, attains the Sublime State (of Bliss). *[1-Pause]*
Serve ye your only God and not another,
For Serving Him, ye are ever in Bliss.
Our God neither Dies, nor Comes, nor Goes,
So why shall I Serve any other but my God? *[2]*
They alone are True who Realise (the God's) Truth,
And, stilling their selfhood, Merge in the Lord's Name, all-too-spontaneously.
It is through the Guru that the Name is Attained,
And one's mind becomes Immaculate, and Stainless; and abiding is one's Glory. *[3]*
Know thou thy God who Created Wisdom :
Yea, Know thou Him, through (the Guru's) True Word.
If one Tastes the God's Essence, one is purged of Vice,
Yea, Imbued with the Lord's Name, ever-abiding is one's Glory. *[4-8]*

Basant M. 3

He, who is Imbued with the Lord's Name, Emancipates his whole generation.
His speech is Truth, for, he Loves the Name.
Why have the Egocentrics come into the world, strayed from the Path?
For, forgetful of the Name, one loses the Merit of the (human) birth. *[1]*
If one Dies in life, even his Death is Blessed;
For, he Cherishes the Truth in the heart, through the Guru's Word. *[1-Pause]* **P. 1175**
Truth is the feed of the God-conscious being; Stainless is his life:
His Mind is purged of Evil: yea, he is an ocean of Virtue.
He comes not, nor goes: he is born not to die (again),
And he Merges in Truth, by the Guru's Grace. *[2]*

If one Serves the True Lord, He is Revealed unto him,
And, through the Guru's Word, Arrives at God's Door, flying the Standard (of the Name).
And he is Received with Acclaim at the True Door,
And then, he abides in the Abode of the Self. *[3]*
God Does no wrong: for, He is nothing but Truth.
The others are all strayed away and lose Honour, attached to the Other.
So, Serve thy God through the True Word:
And Merge in Truth, O Nānak, Contemplating the Lord's Name. *[4-9]*

Basant M. 3

Without Destiny[1], everyone is Strayed from the Path,
And one suffers Sorrow attached to Illusion and Desire.
Yea, the Blind Egocentrics find not (the God's) Refuge,
And being the worms of Dirt, are consumed by the Dirt (of Vice). *[1]*
He, who obeys the Lord's Will, is Approved (by the Lord),
And, through the Guru's Word, he is Blest with Standard of the Lord's Name. *[1-Pause]*
Yea, he alone is Imbued with Truth, in whose Lot it is so Writ by God.
And he loves ever the God's Name.
One is ever in Bliss, Blest with the Guru's Word,
For, through it, one's Soul Merges in the Over-soul. *[2]*

It is through the Lord's Name that we are Ferried Across,
And it is through the Guru's Grace that one Loves the Name.
Without the Name, no one is Emancipated:
It is through the Perfect Guru that one is Blest with the Name. *[3]*
To him alone is the Lord Revealed to whom He Reveals Himself:
Yea, he Serves the Guru and the Guru Blesses him with the Name.
He, who Knows the One alone, is Approved (by God).
Nānak: Imbued with the Name, one Arrives at the Lord's Door, flying the Standard (of the Name.) *[4-10]*

Basant M. 3

If God be Merciful, He Leads us on to the Guru,
And then, of Himself, the Lord Comes into our Minds.
One's Mind is stilled and in cool Comfort,
When one Sings the Praise of the Lord of Unfathomable Virtues. *[1]*
Forgetful of the (Lord's) Name, one Dies stung by Vice,
And one wastes the Human birth, and is born to die again and over again. *[1-Pause]*

He wears many garbs but his mind is comforted not,
And he loses Honour, lost in Ego.
They alone are men of Destiny who have Realised the Word,
And the outgoings of whose minds have ceased. *[2]*
Within the Self[2] is the Infinite, Unfathomable Thing,
And one Finds it if one Searches it, Reflecting on the Guru's Word.
One Attains unto the Treasure of the Name in one's very Home,
And one is ever Imbued with (God's) Love and Merges in Truth. *[3]*

---

1. *Also,* grace.
2. *Lit.* home.

God Himself Does every thing, of oneself one can do not a thing.
And it is when God so Wills that He Unites us with Himself.
Everything for Him is near-at-hand, and not at all far.
Nānak: Through the Name, the Lord Pervades all. *[4-11]*

Basant M. 3

Cherish your God with Love through the Guru's Word,
And be saturated with the Flavour of the God's Name.
You are then rid of myriads of Sins,
And you Die in life and Merge in the Lord's Name. *[1]*
Yea, one Knows one's Lord through His Bounties,
And, one's Mind Flowers through the Guru's Word, and Utters the Lord's Name through which one is Blest with the Lord's Virtues. *[1-Pause]* **P. 1176**
Through the ochre robes, one is rid not of one's Doubt,
And through (forced) self-control, one's mind is stilled not.
It is through the Guru's Word that one Attains the Name,
And one's Destiny is Awakened, and one Mounts to the Lord. *[2]*
Blessed only is the Lord's Name in the Kali age,
(But), it is through the Perfect Guru that one Attains to it.
Imbued with the Name, one is ever in Bliss,
And without the Name, one is burnt off by Ego. *[3]*
One Reflects on the Name when one's Destiny is Awake;
(But), if one forsakes the Name, one is in immense Sorrow.
Yea, he, who is within us, Pervades also the world without.
Says Nānak: "The Lord, who Creates all, also Knows (the inmost state of) all. *[4-12]*

Basant M. 3 : Iktukās

I am but a mere worm Created by Thee, O God:
And when Thou Blessest me so, I Contemplate Thy Primal Word[1]. *[1]*
I utter and Reflect upon the Virtues of my Lord:
Yea, I Contemplate my God and repair only to His Feet. *[1-Pause]*
I am attached to the Lord's Name, by the Guru's Grace.
Why, O ye men, waste the human birth through jealousy and strife? *[2]*
When the Guru was Merciful, I was rid of my Ego,
And was Blest with the Lord's Name, all-too-spontaneously. *[3]*
Of all Deeds, the most sublime is the Contemplation of the Word:
So Nānak Utters ever the Lord's Ever-true Name. *[4-1-13]*

Basant M. 3

The Spring has dawned: all vegetation is in Bloom,
And my mind too has flowered, Attuned to the Guru. *[1]*
O my Ignorant mind, Dwell on God's Truth
And Attain Bliss. *[1-Pause]*
The Tree of my Mind has Blossomed, and lo, I am in Bliss,
And I gather the Nectar-sweet Fruit of the Lord's Name. *[2]*
Everyone says "He, the God, is One, yea, He alone,"
But if one Accepts the Lord's Will, one Experienees the Unity of God. *[3]*
Says Nānak: "Through Ego, one can say not what God is like,
For, he alone Utters and sees Him on whom is the Grace of God." *[4-2-14]*

Basant M. 3

All the *Yugas*, O God, were Created by Thee;
But, when one Meets with the Guru, (one Knows), for then, one's intellect is **Awakened.** *[1]*
O God, Unite me with Thyself,
And Merge me in the True Name, through the Guru's Word. *[1-Pause]*
If the Mind is filled with Spring, then all the worlds are in Bloom,
And, through the Lord's Name, one Flowers and Fruitions, and one is ever in Bliss. *[2]*

---

1. ਆਦਿ ਮੰਤ੍ਰ (आदि मंतु) : *i.e.* "*Sat-Nam*", "the Ever-Abiding and All-Pervading". (Rāg Māru, V. Sohle).

He who Contemplates the Guru's Word, for him ever, ever is Spring,
And he Enshrines the Lord's Name in the Mind. *[3]*
If the Mind is in Bloom, the body too is in Flower.
Nānak : This body is the Tree, and it bears the Fruit of the Lord's Name. *[4-3-15]*

Basant M. 3

For him alone is Spring, who Sings the Lord's Praise :
Yea, he is Devoted to the Lord, and Awakened is his Destiny, *[1]*
The mind of the Egocentrics has no news of the Spring,
For, their mind is burnt by the sense of the Other. *[1-Pause]*
This mind, when bound and involved, does the deeds which bind and involve,
And beguiled by Māyā, one wails in Pain. *[2]*
This mind is Released when one Meets with the True Guru,
And then one is no more under the sway[1] of the *Yama*. *[3]*
Yea, this mind is Released only when through the Guru it is Emancipated. **P. 1177**
Nānak : Through the (Guru's) Word one is rid of both Illusion and Desire. *[4-4-16]*

Basant M. 3

When it is spring, the whole vegetation is in bloom :
But, when one is Attuned to God, the creatures Flower. *[1]*
Yea, thiswise alone does the Mind Blossom forth,
That one is purged of Ego and Dwells ever on the Lord's Name. *[1-Pause]*
The Guru's Word Utters the Guru's Wisdom,
And, through it, the world Blossoms forth by the Guru's Grace. *[2]*
One flowers and fruitions if the Lord so Wills.
Yea, if one is Attuned to the Root (of creation), one Meets with the Guru. *[3]*
The world is a Garden : the God is its Spring.
Says Nānak : "It is if one's Destiny be Perfect that one is Devoted to God's Wonder". *[4-5-17]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol : M. 3

I am Sacrifice unto the Guru's Word :
So, I Praise ever my Guru and am Attuned to the Guru's Feet. *[1]*
O my mind, Enshrine the Lord's Name in the Mind.
For, thiswise the body and the mind Flower, and one is Blest with the Fruit of the Lord's Name. *[1-Pause]*
They, whom the Guru Saves, are Emancipated, and they Taste the Nectar of the Lord,
And they rid themselves of the Malady of Ego, and Bliss is Enshrined in their Minds. *[2]*
They, who are Blest by God Himself, are Attuned to the Word.
And, through the Dust of the their Feet is one Emancipated[2], for, they associate themselves with the Saints. *[3]*
God Himself Does and Causes everything : through Him everyone Flowers.
Nānak : In their bodies and minds is ever Bliss, who through (the Guru's) Word, Merge (in God). *[4-1-18-12-18-30]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant M. 4 : Iktukās

As light permeates the rays of the sun,
So does God Permeate every being, warp and woof. *[1]*
The One Lord Pervades all, all over,
But, it is through the Guru's Word that one Meets with him. *[1-Pause]*
In every heart is the One God,
But becomes Manifest He when one Meets with the Guru. *[2]*

1. ਫੇਟੈ (फेटै) = ਫੇਟ ਵਿਚ under the sway of.
2. ਅਘੁਲੀਐ (अघुलिऐ), to emancipate.

Yea, the One Lord Fills all hearts :
But, the worshipper of Māyā , yea, the man of Greed, thinks Him far. *[3]*
The One Lord Pervades the whole world,
And that alone happens, O Nānak, what the Lord Does. *[4-1]*

Basant M. 4

The day and the night are but the calls (of death),
So Contemplate God, O my mind, that you are Saved in the end. *[1]*
O my mind, Cherish ever your Lord.
That you are rid of your Pain and Lassitude and Attain to God, Singing His Praise through the Guru's Word. *[1-Pause]* **1178**
The Egocentric but comes and goes, and is wasted away by Ego :
He is overwhelmed by the demand of Time, and lands into the abode of the *Yama*. *[2]*
The God-man is Attuned to God
And overcomes he the pain of birth and death. *[3]*
The Lord's Devotees are Blest by God,
And lo, Nānak, the Guru, is Merciful to me, and I Attain unto my Lord. *[4-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol : M. 4

Within the Fortress, yea, the (heart's) Temple, is locked the priceless Treasure of the Lord's Name.
And if one Meets with the True Guru, one Finds it, and one's Soul Merges in the Oversoul. *[1]*
O God, O Master of Māyā, Lead me on to Thy Saint,
Seeing whom I am rid of all my Sins, and attain to the Sublime State (of Bliss). *[1-Pause]*
The five Desires thieve the Township (of the body), and steal away the Lord's Name :
But when one traces and catches them, through the Guru's Wisdom, then one's inner Riches are Saved. *[2]*
One practises Guile and applies superstitious cures to one's Maladies, yet one is rid not of Illusion:
But, Meeting with the Saint, the Lord of men, the Darkness of one's Ignorance is dispelled. *[3]*
God, the Master of the earth, when He Leads us on to the Saints,
The core of our Mind is Comforted, and we Sing the Lord's Praise in the heart. *[4-1-3]*

Basant M. 4 : Hindol

O God, the Person on High, the Unfathomable Master, I am but a mere worm Created by Thee,
O Compassionate Lord, be Merciful to me that I crave ever the Guru's Feet. *[1]*
O Govind, Lead me on to Thy Saints in Thy Mercy :
O, I am Soiled with the Sins of a myriad births : O God, let me associate with the Saints that I am Purged of my Soil. *[1-Pause]*
O God, whatever be the caste of Thy Saint, he is purified Contemplating Thee.
Him Thou raisest above the whole world, and Blessest him Thou with Glory. *[2]*
Whosoever Contemplates God, caste, or no-caste, he is a Perfect man of God :
Yea, Blessed and Perfect and Highest of the high are they, who Enshrine the Lord in their hearts. *[3]*
O God, I am of low caste[1] : be Merciful to me, and Unite me with Thyself.
Lo, God, in His Mercy, has Blest Nānak with the Guru, and he, the Sinner, has been Purged of all his Sins. *[4-2-4]*

Basant Hindol : M. 4

My Mind can be not without the Lord even for a moment, and so is ever Imbued with the Lord's Name.
As the child sucks the mother's breasts in utter joy and becomes miserable when these are withdrawn from his mouth. *[1]*
O God, my body and Mind are Imbued[2] with Thee :
Yea, by good Fortune, one Meets with the the True Guru, and then within the Township of the body one Finds one's God. *[1-Pause]* **P. 1179**
O God, as many the breaths I breathe, these are saturated[2] with Thy Love.
As does the lotus without water, so I too wither without Thee. *[2]*

---

1. ਚੀਂਢੇ (ਢੀਂਢੇ) : (Sindhi), of low caste.
2. *Lit.* pierced through.

Thy Saints, O God, Contemplate Thy Immaculate Name, and, through the Guru's Wisdom, Thou becomest Manifest[1] to them.
I too am rid of all the Soil of Ego, accumulated birth after birth, with the Nectar of Thy Seas, O God. [3]

O Lord, take not my deeds into account, and Save the honour of Thy Own Name.
O God, hearken to my prayer, for, I have sought Thy Refuge. [4-3-5]

Basant Hindol : M. 4

My mind Wanders, Deluded by Doubt, and stays not in its own Home.
But goaded by the Guru's Word, it comes back to its Home. [1]

O God, Lead me on to Thy Saints that I Contemplate Thee:
And being rid of my Ego, I am in Bliss, and enter into the Trance of Equipoise. [1-Pause]

Our Home is loaded with Jewels and Rubies, but the mind being ridden with Doubt, one Finds them not.
As the water-diviner[2] smells water hid in the womb of the earth, so do we find the Thing, yea, the Name, through the Guru. [2]

O cursed be the man who is Blest not with such a Guru:
The human birth one attains when one's Virtues Fruition; but lo, one wastes it away for a trite. [3]
O God, be Merciful, and Lead me on to my Guru.
Nānak has Attained the state of *Nirvāna*: and, meeting with the Saints, he Sings the Lord's Praise. [4-4-6]

Basant Hindol : M. 4

The body of the Egocentric is like a void, and incessantly he comes and goes, riddled with the Sorrows of Sin.
For, it Cherishes not the Lord's Name even for a moment, and the *Yama* seizes[3] it by the hair. [1]
O God, rid[4] me of the Poison of Ego and Attachment,
And as Thy Saints are dear to Thee and the Guru, I associate with them to partake of Thy Essence. [1-Pause]

O God, Lead me on to Thy Saints, in Thy Mercy: yea, I seek but the Refuge of Thy Saints.
O Thou Dispeller of Sorrow, O Thou Compassionate to the poor, Pull me, the sinking stone, out of the mire (of Sin). [2]

O God, Inscribe Thy Praise in my heart, that Meeting with Thy Saints, my intellect is Awakened.
I am Attached to Thy Name, O Lord, and I am ever a Sacrifice unto Thy Name. [3]
O Lord, Fulfil me and Illumine my mind with Thy Name.
In the body and Mind of Nānak is Bliss, for, the Guru has Blest him with the Contemplation[5] of the Lord's Word. [4-5-7-12-18-7-37]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 : Dotukās

I Serve my Guru and greet him with Faith: **P. 1180**
For, today is an occasion of Festivity for me.
Today I am utterly in Bliss:
And my cares are past and I Meet with my God. [1]
Today, in my Home is Spring,
And I Sing the Praises of my Infinite God. [1-Pause]
Lo, the month of *Phalgun*[6] has dawned upon my Soul,
And I Sport with my God in the abundance of Joy.
I Serve the Saint: this is the playing of *Holi* for me,
And thus, I am wholly Imbued with my Lord, the God. [2]

1. ਪ੍ਰੀਧੇ (प्रीधे)=ਪ੍ਰਗਟ ਮਿਆ, ਸਾਹਮਣੇ ਰਖਿਆ : manifested.
2. ਓੜਾ (ओडा) : water-diviner.
3. ਸਲੁੰਞ (सलुंञु) : (From Sans. लुँचु, to pluck, pull, pale, peer ; to tear off).
4. ਮੁਞ (मुञु) : (From Sans मुच्) to loose, set free, release, liberate, deliver.
5. ਭੰਞ (भंञु)=ਭਜਨ ਲਈ : for contemplation.
6. Spring.

My body and mind have Flowered: incomparable is their Beauty,
And they wither not in sun or shade, pleasure or pain.
Now every moment is Spring for me:
For, I have met my Guru-God who is ever in Bloom. *[3]*
Within me has sprung the wish-fulfilling Elysian Tree[1].
And it Flowers and Fruitions in the Jewel (of the Name).
I am wholly Saturated with my Love; O Glory be to my Lord:
Yea, I contemplate ever my Lord, the God. *[4-1]*

Basant M. 5

As the shopkeeper deals in goods to gather riches,
As the gambler has his mind set upon gamble,
As the life of the addict is propped by the intoxicants,
So does the man of God live, Contemplating the Lord's Name. *[1]*
Everyone is attached to the loves of his own mind,
And as the God Drives him, so is he driven. *[1-Pause]*
As when come the rains, the peacocks dance,
As the lotuses smile in joy, seeing the moon,
As the mother is joyed seeing her child,
So does the man of God live only if he Contemplates the Lord's Name. *[2]*
The lion is pleased if it is fed ever on meat,
And the warrior is thrilled on being engaged in the battle-field;
As the miser loves immensely his coins,
So does the man of God lean on his only Lord. *[3]*
All loves are contained in the Love of God,
All joys are contained in the Joy of the Lord's Name.
Yea, he alone is Blest with the Treasure (of the Name)
Whom the Guru so Blesses. *[4-2]*
He alone is in Spring on whom is God's Grace:
Yea, he alone is in Bloom on whom is the Mercy of the Guru.
He alone is in Joy who is Dedicated to the one Task:
Yea, for him every moment is Spring, in whose heart is the Lord's Name. *[1]*
In his Home alone is[2] Spring,
In whose heart Rings the Melody of God. *[1-Pause]*
O Mind, Flower in the Love of thy God,
And be Instructed by the Saints in the Wisdom of thy Lord.
He alone is an Ascetic who associates with the Saints:
Yea, he alone Meditates truly who is Imbued with the Guru's Love. *[2]*
He alone is fearless who Fears his God:
Yea, he alone is in Peace who is rid of his Illusions.
He alone is 'alone', who lives in his heart:
O, he alone is 'moveless', who abides in Truth. *[3]*
If one Searches and Loves the One alone,
And Loves in Faith ever to See his God,
And, in Poise, is Imbued with the Lord's Love:
Nānak, the Lord's Slave, is forever a Sacrifice unto him. *[4-3]*

Basant M. 5

P. 1181

Thou, O God, Blest me with the Soul, the vital-breath and body:
Yea, Thou it is who turned into beauty the lump of mere dust.
O God, everyone is Thy seeker, for Thou art the (only) Beneficent Lord:
And Thou it is who Emancipates all who Contemplate Thy Name. *[1]*
O my Love, my All-powerful God, the Cause (of causes),
It is from Thee that I am Blest in all ways. *[1-Pause]*

---

1. ਪਾਰਜਾਤ (पारजात) · (Sans. पारिजात, पारिजातकः), name of one of the five trees of paradise (said to have been produced at the churning of the ocean and come into the possession of Indra, from whom it was wrested by Krishna and planted in the garden of his beloved Satyabhāmā).
2. ਗਨੀ (गनी)=ਗਿਣਾ : *Lit.* count.

Contemplating Thy Name, one is Emancipated and Redeemed.
Contemplating Thy Name, one Awakens in Peace and Poise :
Yea, Contemplating Thy Name, one is Blest with Glory.
O God, Contemplating Thy Name, nothing obstructs one's Path. *[2]*

O God, Bless me with that Word,
For which Thou didst Clothe me with the robes of a priceless body.
O God Bless me with that Poise and Peace,
That, associating with the Saints, I Contemplate ever Thy Name. *[3]*

O God, nothing is, save Thee :
Yea, all is Thy Sport, and everything Merges in Thee.
So Keep me Thou as Thou Willest.
That I am in Bliss, Blest by the Perfect Guru. *[4-4]*

Basant M. 5

My Love, the God, my King, is ever with me,
Seeing whom life springs in me ;
Contemplating whom one comes never to Grief ;
(O Guru), be Merciful to me and lead me on to Him. *[1]*

He, my Lord, is the Mainstay of my Mind,
And He is the Keeper of my Soul and the vital-breath. *[1-Pause]*
He, who is sought after by the angels and gods as by men,
And whose Mystery is Revealed not even unto either the men of silence or the *Sheikhs*.
And whose State and Extent can be gauged not,
He, our God, Pervades all hearts. *[2]*

He, whose Devotees are the embodiments of Bliss :
Yea, whose Devotees are never the losers,
He whose Devotees fear naught and no one.
And He whose Devotees are ever Acclaimed : *[3]*

O, how can one Praise Him, overmuch :
Yea, Him, our Bliss-giving, God, who Pervades all heart ?
Says Nānak, "I seek but one Bounty from Thee, O Lord,
Be Merciful and Bless me with Thy Name". *[4-5]*

Basant M. 5

As water makes the tree sprout,
So do the Saints rid us of our Ego.
As for the slave his master is his mainstay,
So does the Devotee lean on the Guru for his Emancipation. *[1]*

O Beneficent Lord, Thou art the only Giver ;
And so I pay my obeisance to Thee ever and forever more. *[1-Pause)*
He, who's Blest with the Society of the Saints,
He is Imbued wholly with the Love of God.
Yea, all his Bonds are loosed ;
And he Contemplates his God, and Unites with Him, Knowing the Way. *[2]*

Seeing the Lord's Vision, his Eyes are Comforted ;
And his tongue utters the Infinite Praises of God ;
His Craving is stilled by the Guru's Grace,
And his Mind is saturated with the Flavour of the Lord's Essence. *[3]*

The Devotee then is Dedicated to the Service of his only God :
Yea, He, who is the Primeval Lord, the God of gods.
O God, Thy Innate Nature is that Thou Emancipatest all :
How fortunate that Nānak is Blest with Thee, the Treasure of Bliss. *[4-6]*

Basant M. 5

Thou art our Great, Beneficent Lord :
And Thou Pervadest our Soul, our vital-breath.
Thou hast Blest me with all kinds of delicacies,
Though I am wholly shorn of Merit. *[1]*

O God, I know not how Glorious art Thou :
O, Beneficent Lord, be Merciful and Emancipate me. *[1-Pause]* **P. 1182**
I've practised not austerities, nor Contemplated Thee, nor done good Deeds.
And I Know not the Way to Attain unto Thee.
But I lean on Thy only Hope, O God,
For, I am Emancipted through Thy Name, O Lord. *[2]*

O God, of every heart Thou art the Master,
And like fish in the sea, I know not how Deep and Vast Thou art.
Thou art our Unfathomable Lord, Highest of the high :
I am so small and Thou art so Great! *[3]*
They, who Contemplated Thee, became Enriched[1] (with Thy Name):
Yea, they, who Attain unto Thee, are the only Rich.
They, who Served Thee, found Bliss, O God,
So I Seek the Refuge of Thy Saints, O Lord ! *[4-7]*

Basant M. 5

Serve thou Him who Created thee :
Yea, Contemplate thou Him who Blest thee with a Soul.
If one Serves Him, one is Punished not (by the *Yama*) :
Yea, if one deems one self to be a Trustee[2] of God, one is Sorrowed not. *[1]*
He who is Blest with great, good Fortune,
He alone attains to this state of *Nirvāna.* *[1-Pause]*

If one Serves another, that service is of no avail,
And none of one tasks is wholly fulfilled.
The service of man leads to Pain :
But the service of the Saint lands one ever in Bliss. *[2]*

If one seeks Peace and Bliss,
Then one must associate with the Saints, as Instructed by the Guru,
For, then, one Contemplates only the Lord's Name,
And associating with the Saints, one is Emancipated[3]. *[3]*
This, indeed is the Quintessence of Wisdom.
This is the Meditation of meditations.
The Lord's Melody is the only Sublime Melody.
So Meet with thy Guru, O Nānak, and Sing the Lord's Praise. *[4-8]*

Basant M. 5

Uttering whose Name one's mouth becomes Pure,
Contemplating whom Immaculate become one's Glory,
Dwelling upon whom the *Yama* harms one not,
Yea, Serving whom one Attains everything, *[1]*
Utter thou the Name of that God,
And abandon the Cravings of thy mind. *[1-Pause]*

He who Upholds the earth and the sky :
Yea, He who Illumines all hearts, all over,
He, Contemplating whom the Sinners are Purified,
And one Regrets not, nor Wails in the end, (Dwell thou on Him). *[2]*

Of all religions, the most sublime is the Religion of God :
It is the Deed of deeds, high above the Way of Works.
He, thy God, is sought by men, angels and gods,
So Dedicate thyself to the Society of the Saints. *[3]*

He who makes an offering of himself to the Primal Being,
He Attains God, the Treasure of Bliss.
His Glorious State one can Fathom not.
Says Nānak : "He is the man of God, for he Dwells on our (only) Lord". *[4-9]*

---

1. ਗਨੀ (गनी) : (Arabic), rich, wealthy person.
2. ਪੋਤਦਾਰੀ (पोतदारी) : (Persian ਪੋਤਹ, treasure), *Lit.* treasurership.
3. ਪਾਰਗਰਾਮ (पारगराम) = ਪਾਰ-ਗਾਮਿਨ : Emancipated.

Basant M. 5

My body and mind thirst for the Lord:
O how Beneficent is my Guru, that he has Fulfilled me.
I am now rid of all my Sins, associating with the Lord's Saints,
And I Contemplate the Name, Imbued with its Love. *[1]*

Now, by the Guru's Grace, there is Spring for me all around,
And I Cherish the Lotus-Feet of God in my heart and Sing ever His Praise. *[1-Pause]*

The Lord is All-powerful, the Doer and the Cause. **P. 1183**
O God, I, in utter helplessness, have sought Thy Refuge.
All creatures lean but on Thee alone:
O God, Emancipate them all, in Thy Mercy. *[2]*

Thou art the one who Destroys the world's Bonds of Sorrow,
And Angelic beings and men of Silence all Serve but Thee.
The earth and the sky are Upheld by Thy Power:
Yea, everyone is Sustained by what Thou Givest. *[3]*

O Compassionate, All-powerful Lord, the Inner-knower of all hearts,
Bless me too Thou with Thy Eye of Grace.
Be Merciful to me and Bless me with this Bounty
That Nānak lives Contemplating Thy Name alone. *[4-10]*

Basant M. 5

Loving the Lord, one is rid of all one's Sins:
Yea, Contemplating God, one Sorrows not.
Dewelling on Govind, all one's Darkness is dispelled:
Yea, Cherishing the God, one comes not, nor goes. *[1]*

Loving the Lord, all is Spring for me,
And I am Blest ever with the Society of the Saints. *[1-Pause]*

This indeed is the Instruction of the Saints :
That Blessed is the place where abide the Devotees of God.
And, Wilderness is that where men are devoted not to Him.
So See thou thy Lord in every heart, O man! *[2]*

Love thy God and Revel in His Praise,
And relent[1] ever from Evil,
And See thy Creator-Lord all-too-near,
And see how thy God Fulfils thee here and Hereafter. *[3]*

I am Attuned to the Lotus-Feet of God,
And, the Lord, in His Mercy, has Blest me.
O God, I crave for the Dust of Thy Saints' Feet,
And I Contemplate Thee, Abiding ever in Thy Presence. *[4-11]*

Basant M. 5

My True God is Ever-fresh, Ever-new,
And I utter His Name, by the Guru's Grace.
The God is my Protector, yea, my Father and Mother
Contemplating whom I come not to grief. *[1]*

Yea, I Dwell upon him single-mindedly, Attuned evenly to Him.
And seek I the Refuge of the Perfect Guru, and the True Master Hugs me to His Bosom. *[1-Pause]*

The God Himself Saves His Servants :
And the Demons (of Desire) and their adversaries struggle with them, but in vain.
Without the Guru, there is no other Refuge,
And, though search as far as one may, one gathers nothing but Pain. *[2]*

O, no one can erase the Writ of one's deeds,
For, one reaps only that what one sows.
The Lord Himself is the Refuge of His Servants,
Whom on one can rival, nor no one can equal. *[3]*

---

1. ਸੰਗੁ (संगु) : to start, as from fear or sudden interruption.

The God Protects His Servants Himself:
Yea, the God, whose Glory is Undivided and Perfect.
So Sing thou, O my tongue, the Praises of thy Lord,
For, one Lives (truly), Nānak, if one Contemplates the Lord's Feet. *[4-12]*

Basant M. 5

Dwelling on the Guru's Feet, one is rid of one's Sorrow,
And the All-powerful God is Merciful to him.
He is wholly Fulfilled. every task of his is Accomplished:
So Nānak Lives (only) if he Contemplates the Lord's Name. *[1]*

Blessed is that season when the mind Cherishes God.
Yea, the world Wails without the Guru and the worshipper of Māyā shuttles incessantly between life and death. *[1-Pause]*

They alone are Rich whose Capital-stock is God alone,
And they are rid of Lust and Wrath through the Guru's Word. **P. 1184**
Their fear is dispelled, and they attain to the state of fearlessness;
And Meeting with the Guru, they Contemplate their Lord, the God. *[2]*

Within the Saints Abides the All-powerful God,
And Contemplating Him, one is wholly Fulfilled.
The God Pervades the earth, the waters, and the interspace:
So Nānak utters the Lord's Name, through the Guru's Word. *[3]*

This is the eight extra-psychic Powers: this the Nine Treasures,
That the man is Blest with the (Lord's) Name, by God's Grace.
O God, Thy Servants live but to Contemplate Thy Name,
And the 'Lotus' of Nānak too Flowers, Meeting with the Guru. *[4-13]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 : Iktukās

Contemplating my God, I am wholly Fulfilled,
And I am United with my Lord after the Separation of ages. *[1]*
Yea, Dwell upon God, for, He alone is worthy of being Contemplated;
And, Contemplating Him, one gathers Bliss, Poise and the Joy of joys. *[1-Pause]*

The Lord, in His Mercy, Blesses one with His Eye of Grace,
And Shields He His Servant Himself (from all Sorrow). *[2]*
The (Heart's) couch becomes colourful,
When the Master of Bliss Comes to Recline on it. *[3]*

Yea, the Lord minds not my merit, demerit,
And so I Worship ever (at) the Feet of God. *[4-1-14]*

Basant M. 5

Singing the Lord's Praise, one is rid of one's Sins,
And within one ever Rings the Melody of Equipoise. *[1]*
Yea, one's mind Flowers, resting on the Lord's Feet,
And, by God's Grace, one Meets with the Saints, and one is Imbued with the Love of the Lord's Name. *[1-Pause]*

The Lord, in His Mercy, becomes Maniftst to thee,
And Owns and Emancipates thee, yea, He who is ever Compassionate to the meek. *[2]*

When this mind becomes the Dust for the Saints to tread upon,
Lo, it Sees ever the Lord's Presence before itself. *[3]*

One is then rid of one's Lust, Wrath and Craving;
And the Lord, O Nānak, is Merciful to him. *[4-2-15]*

Basant M. 5

The Lord Himself rids us of our Maladies:
Yea, He Blesses and Protects us like His childern. *[1]*

And in our souls is Poise and Peace and Everlasting-spring
And we enter into the Perfect Guru's Refuge, Contemplating the Emancipating *Mantram* of God. *[1-Pause]*

The Lord (of Himself) rids us of our Sorrow and Pain,
And makes us ever Contemplate the Guru. *[2]*

O God, whosoever Dwells on Thy Name,
He is wholly Fulfilled, and, becoming 'moveless', Sings he Thy Praise. *[3]*

Nānak : Blessed are the Ways of the Devotees of God,
That they Contemplate ever the Bliss-giving Lord. *[4-3-16]*

Basant M. 5

The Lord, in His Will, Emancipates His Servant :
Yea, so Beneficent and Compassionate is the Lord to him. *[1]*

The Perfect Guru wholly Fulfils him,
And Blesses him that he Cherishes the Nectar-Name in the heart. *[1-Pause]*
O, my God minded not my right or wrong, **P. 1185**

And Ferried me across the Sea of Material Existence, Holding me by the Hand. *[2]*
The Lord rid me of my Soil, and made me Immaculate,
And I sought the Refuge of the Perfect Guru. *[3]*

The Lord, of Himself, Does and Causes all to be done.
And, in His Mercy, He Empancipated Nānak too. *[4-4-17]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5

If you abandon your Ego,
You are in Bloom. O Fortunate one, Meet thy God,
Enraptured by His Lotus-Feet.
O my mind, Cherish thy only Lord. *[Pause]*

Some tender plants emit immense fragrance,
While others are dry like wood.
Yea, when the God's Spring comes,
The Soul Blossms forth. *[1]*

The Kali age has dawned :
Now, sow the seed of the Lord's Name.
Yea, this season is not propitious for any other Crop :
So, be not deluded by Doubt,
And Meeting with the Guru, Attain to thy God.
He, in whose Lot it is so Writ,
For his mind the present age is to Contemplate the Name.
So, Nānak Sings ever the Lord's Praise. *[2-18]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 Hindol

Gather together, O brothers, and Attuning yourselves to God, dispel your Duality :
And spreading the Prayer-mat, poise yourselves, by the Guru's Grace, to Play the Game of the Lord's Name. *[1]*

O brothers, throw the Dice thiswise :
And Contemplate ever the Name by the Guru's Grace, and you come not to Grief in the end. *[1-Pause]*

Let the Religion of Deeds be your Game of Chess, and Compassion the Chess-figures,
And overwhelm your Lust, Wrath, Greed and Attachment : for, such a Play is dear to your Lord. *[2]*

Bathe yourselves in the early morn, Contemplate that One God,
And then the Guru will end your Sorrows[1]. and you will reach your Home in Peace and Poise. *[3]*
The Lord, of Himself, Creates, Plays and Watches all.
Says Nānak : "He, who Plays thus, Blest by the Guru, he returns Home, Winning the Game of life. *[4-1-19]*

Basant M 5 : Hindol

Thou alone Knowest Thy Powers, O God ; nay, another knows them not :
And unto him alone Thou art Revealed on whom is Thy Grace. *[1]*
O God, I am a Sacrifice unto Thy Devotees.
O Blessed, Blessed in ever Thy Abode, and Infinite are Thy Wonders. *[1-Pause]*
Thou alone canst Serve Thyself, O, Thou alone Causest its Desire in us.
And he alone is Thy Devotee with whom Thou art Pleased, and in whom Thou Enshrinest Thy Love. *[2]*
Thou art my Beneficent and Wise Lord : yea, there is not another like Thee.
O, Thou art my All-powerfull Master : I know not how to Worship Thee. *[3]*
Unperceivable is Thy Abode, My Love ; hard it is to accept Thy Will.
O Love, I have fallen at Thy Door : Save me, the Ignorant one, O Thou ! *[4-2-20]*

Basant Hindol : M. 5

I Know not my Source, nor myself, and, lost in Doubt, am afflicted by Ego. *[1]*
O God, our Father, our Transcendent Lord, our only Master,
Emancipate me, even though I am shorn of all Merit. *[1-Pause]*
O God, Thou alone Createst and Destroyest : this is what Thy Saints know. *[2]*
Yea, they who are Imbued with Thy Love, they alone are reckoned Blessed in the Kali age. *[3]*
I know not the way to Save myself save through the Guru's Word. *[4-3-21]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant Hindol. M. 9

O Saints, know ye that this life is but an illusion,
And the only Being ever Alive is God, who Abides with ye. *[1-Pause]*
This world is like the riches gathered in a dream : so why pride[2] on a Mirage ?
Yea, that which goes not along with ye, why be involved with it? *[1]*
Rise above the state of (the world's) praise, dispraise, and Enshrine the Lord's Song within your heart.
Says Nānak : "O Saints, the One Perfect Lord Fills all hearts". *[2-1]*

Basant M. 9

Within my Sinning heart lives Lust.
And as mercurial is the mind, it is held not. *[1-Pause]*
May one be a Yogi, a Shaivite or a Sanyasin,
Each one of these is caught in its Noose. *[1]*
But they who Cherished the Lord's Name
Were Ferried across the Sea of Material Existence. *[2]*
Nānak seeks but the Refuge of Lord, the God.
O God, Bless him Thou with Thy Name that he Sings ever Thy Praise. *[3-2]*

Basant M. 9

O mother, I have gathered the Riches of the Lord,
And the outgoings of my mind have ceased, and it stays at Home. *[1-Pause]*
I am rid of all Desires and Attachments, and within me has welled up the Immaculate Wisdom (of God) :
Now, Greed and Desire contaminate me not, now that I've taken to the Loving Adoration of God. *[1]*
The Doubt, hardened birth after birth, has been dispelled, Blest as I am with the Jewel of the Name,
And my Mind is purged of all Craving, and the Self abides in the Peace (of God). *[2]*
He to whom Compassionate is God, the Treasure of Mercy, he alone Sings the Lord's Praise.
Says Nānak : "How rare is the one who gathers the Riches of the Lord, by the Guru's Grace." *[3-3]*

---

1. ਬਿਖੜੇ ਦਾਉ (बिखड़े दाउ) : *lit.* difficult manoeuvres.
2. ਐਡਾਨੋ (ऐडानो)=ਐਂਠਣਾ : to strut, to walk with pompous or affected gait.

Basant M. 9

O mind, why forsake you the Lord's Name ?
For, tomorrow or the day after, you have to deal with Death. *[1-Pause]*
This world is but the mountain of smoke :
Why then take it to be real ? *[1]* **P. 1187**
Know you not that neither your riches, nor your wife,
Nor possessions, nor mansions go along with you. *[2]*
Only the Lord's Devotion keeps thy company ever and forever more.
So Contemplate thy Lord single-mindedly. *[3-4]*

Basant M. 9

O mind, why are you strayed from the Lord's Path by Greed ?
Yet there is time for you; so be Awake, ! *[1-Pause]*
Take this world to be but a dream :
For, verily, it takes no time to pass off. *[1]*
Only the Lord ever Abides with thee :
So, Contemplate thou Him alone night and day. *[2]*
God is our only Refuge in the end ;
So let us Sing His Praises ever and forever more. *[3-5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 1 : Ashtapadis, Dotukis

The world caws like a crow, but Cherishes not the Lord's Name :
Yea, it falls for the bait[1], for, it forsakes the Name.
Its mind wobbles, for, within it is Guile.
So I have sundered the Bonds that bind me to the Illusion of the world. *[1]*
Lust, Wrath and Māyā are the three unbearable loads that one carries;
Then, how, without the Name, can one attain Meritorious conduct ? *[1-Pause]*
The world is a house of sand, built on a whirlpool :
Or, the like of a bubble formed on the earth by the rains.
From a mere drop (of sperm) was made the man when the (God's) wheel turned,
But lo, every faculty (of man) is under the Sway of the Lord's Name. *[2]*
O God, Thou, who Createst all, art the Sublime Guru of all :
So, I repair to Thy Feet and am ever Devoted to Thee.
I am Imbued with Thy Name and turn ever Thywards :
For, he, who makes not the Lord's Name Manifest within himself, quits the world like a thief. *[3]*
One gathers Poison in one's Skirt, and loses Honour :
But, Imbued with the Lord's Name, one goes to one's Heavenly Home, Blest with Glory.
O, all that God Causes, is in His Will,
And whosoever lives in God's Fear, becomes fearless he. *[4]*
The wife craves for beauty and the joys of the flesh
And flowers and the bete -leaf and sweet flavours which lead to Pain,
But the more she sports and enjoys, the more she comes to Grief.
But she who enters the Lord's Refuge, accomplishes whatever she wills. *[5]*
She, who Embellishes herself with the Bridal Robes, and in a myriad other ways,
Seems but as a wasted beauty, like the dust moulded like flower;
And Hope and Desire bar her door to God;
For, without the Name, one's being is like a deserted home. *[6]*
O Bride, O Princess, O my Soul, hasten from here,
And utter the Lord's True Name to Embellish thy days[2] :
Yea, Serve thy Loved Spouse, leaning on His Love :
And abandon thy thirst for the Waters of Poison, leaning on the Guru's Word. *[7]*
My Bewitching Lord, Thou hast Bewitched my Mind :
Yea, Thou art Revealed unto me through the Guru's Word.
Nānak seeks but to stand at Thy Door, O God,
So Bless Thou him that he is content with Thy Name. *[8-1]*

---

1. ਭੀਤਿ (भीति) : (Sindhi ਭੀਤਿ, भीती), food of birds in general.
2. ਦੋਤੁ (दोतु) : (Sans. दिवस), day.

Basant M. 1

My mind has strayed from the Path and so it wobbles,
And it is seized by its craving for the Poison of Māyā.
It stays not in the Love of One God :
Yea, like the fish, its neck is pierced through with the hook (of Desire.) *[1]*

The strayed mind is made Wise through the True Name
When it Reflects on the Guru's Word in the state of Equipoise. *[1-Pause]*

P. 1188

The mind is strayed from the Path like[1] the black bee :
For, it craves to do many evils, and the (nine) doors are engaged in vain pursuits.
Yea, the mind is trapped as is the elephant by lust :
And, struck by the goad, it is bound irretrievably (to the life of Desire). *[2]*

The mind, devoid of Devotion, is Unwise like a frog (in the well),
And it is cursed by God[2] without the Lord's Name.
Man has neither Caste, nor Honour, nor no one cares for his name,
And he is ever in Pain, shorn of Merit and Virtue. *[3]*

When the mind wobbles, it is held not howsoever one tries :
Yea, if Imbued not with Lord's Essence, one has no Honour, no Credit with God.
O God, Thou alone Knowest (our inmost state); Thou alone Protectest us all :
Yea, Thou Upholdest the whole earth and Watchest and Seest all. *[4]*

When Thou Thyself Strayest me from the Path, whom am I to go to complain ?
If Thou Blessest me with the Guru, to him I'll Reveal my inner Pain.
And then I'll abandon all my Sins and practise Virtue,
And be Imbued with the Guru's Word, and Merge in Truth. *[5]*

Meeting with the Guru, one's intellect becomes Sublime
And the mind becomes Immaculate, and one is rid of one's Ego.
One is ever Emancipated and Bonds bind him not,
And he Utters ever the Name and naught else. *[6]*

The mind comes and goes in the Lord's Will :
Yea, the One Lord Pervades all, but one can say not all His Glory.
His Writ runs over all : all Merge in His Will;
And the Pain and Pleasure we earn, are in accordance with His Will. *[7]*

O God, Thou canst Do no wrong: no, never Dost Thou any wrong :
And they, who Hear the Guru's Word, unfathomable is their Wisdom.
O Great Master, Thou art contained in the (Guru's) Word :
And Nānak's Mind is Pleased with Thee, Praising Thee ever, O True One ! *[8-2]*

Basant M. 1

He who craves for the Lord's Vision,
Is attached to the One alone, abandoning the Other.
He churns the Lord's Nectar for his Feed : his Pain is stilled.
He Knows, by the Guru's Grace, and Merges in the One God. *[1]*

O God, how many there are who crave for Thy Vision,
But rare is the one to whom Thou art Revealed through the Guru's Word. *[1-Pause]*

The Vedas too proclaim that one must Utter the One Lord :
Yea, Infinite is He; and no one can find His Limits.
He is our only God, the Creator of the world,
And without any prop, Supports He the skies. *[2]*

All Wisdom and Contemplation are contained in Hearing the Melody of the Word,
Though Detached is our God, and Unutterable is His Gospel,
The (Guru's) Word is the Stamp of His Approval:
And it is through the Perfect Guru, that one Knows one's God. *[3]*

If one Knows, one Realises that there is but one Religion of Truth,
And says the Guru, "The God is ever the same, age after age".
He, who is Attuned to this Eternal God,
He, by the Guru's Grace, Attains unto the Unfathomable, Infinite Lord. *[4]*

---

1. ਤਾਰ (तार)=ਤਹਾਂ : like.
2. ਦਰਿ (दरि) : (Sans. द्वार), *lit.* door.

There is but one Throne and one King:
Yea, that Self-dependent Lord Pervades all places, all over.
He it is who Sows the seeds[1] of the three worlds:
He is the One Supreme Being, Unperceivable and Infinite. *[5]*
He is the only Presence: Truth is His Name:
And before Him only Truth is adjudged True.
They, who Practise the (God's) Truth, their Glory is acknowledged (by God),
And they are Blest with Honour at the Lord's True Court. *[6]*

There is but one Devotion and one Love (of God),
And without being tinged with His Fear, Love is an illusion.
If one knows this, through the Guru, and stays in the world as a guest,

P. 1189

And is Imbued with the Lord's Essence, then he is Approved (by God). *[7]*
O God, I See Thee everywhere and Cherish Thee with Devotion:
For, without Thee, I love naught, O Master.
Says Nānak: "I've destroyed my Ego through the Word,
And the True Guru has Revealed unto me the Vision of Truth." *[8-3]*

Basant M. 1

Mercurial is my mind, so it Knows not the Extent (of God),
And, incessantly, I shuttle between life and death.
O God, immense is my Pain: I am writhing with my Woes.
And, without Thee, there is no one to take care of me. *[1]*

Everyone is sublime; whom shall one call low or depressed ?
Yea, through Thy True Name, one is Devoted to and Pleased with Thee. *[1-Pause]*
I've treated myself with a myriad Cures,
But, without the Guru, my Pain goes not.
Yea, without Devotion to God, I am in immense Sorrow.
O Master, Thou alone Blessest me both with Pain and Pleasure. *[2]*

My Malady is acute: O, how am I to comfort myself ?
For he alone can rid me of my Pain who Knows my Malady.
O God, in my mind is Sin,
And so I search for the Guru and Meet with him. *[3]*

The Lord's Name, yea, the Guru's Word, is the only Cure for my Malady,
And so I accept whatever comes from God.
The whole world is in Pain : then, who is there to Cure me, O men?
Yea, the God alone is Immaculate: Immaculate is His Name. *[4]*

He, (the Guru), who Sees and makes others See one's True Abode within one's Self,
He, through His Word[2], ushers one into the Presence of God.
He, whose mind stays within the Mind, his consciousness within his Consciousness.
He, indeed, is the Detached man of God. *[5]*

He forsooth rises above pleasure and pain,
And Tastes the Nectar-Name he, and Merges in the Lord's Name.
He Knows himself and is Attuned (to God),
And so Wins the (Battle of) Life and is rid of Pain through the Guru's Word. *[6]*

The Guru has Blest me with the God's Nectar of Truth,
And, I Die to my self through Equipoise and so Live, through (True) living.
O Guru, if Thou so willest, keep Thy hand (of Mercy) upon me.
O God, he who belongs to Thee, Merges in Thee. *[7]*

He who indulges in pleasures, earns Pain,
But he, who rises above pleasure and pain, through the Guru's Word,
Sees the All-powerful Lord, Filling all the hearts.
And so, O Nānak, he utters the Name, with God's Love in his Mind. *[8-4]*

Basant M. 1 : Iktukis

O Yogi, pride not on besmearing thy body with ashes;
For, thiswise, O naked one, one Attains not to the Union (of God). *[1]*

---

1. ਸਾਰੁ (सारु) : *Lit.* Essence.
2. *Lit.* mansion.

Why have you forsaken the Lord's Name, O Unwise one!
For, the Name alone keeps one's company in the Yond. *[1-Pause]*
Hearken to the Guru's Wisdom, and Reflect on it,
And then wherever you See, you See but the Lord of the earth. *[2]*
What can I say of Thee, O God, save that nothing is mine:
And my Caste and my Honour, are but through Thy Name. *[3]*
Why should one pride on one's possessions and riches,
When nothing goes along with one in the end. *[4]*
Still thy five (**Passions**) O man, and keep the mind in its place:
For thiswise[1] alone one Attains to *Yoga*. *[5]*
The mind is tethered with the chains of Ego,
And one Cherishes not God that one be Released. *[6]*
Forsake not God lest you be handed over to the *Yama*,
And are punished in the end, O unwise one. *[7]*
If you Reflect on the Guru's Word, ridding thyself of the self, **P. 1190**
Then the Mystery of the True Yoga dawns upon thee. *[8]*
Why forsake Him who has Blest thee with a human's body and Soul ?
O Unwise one, the Yoga is practised not at the crematoriums and the tombs. *[9]*
Nānak utters the wholesome speech for thy good:
So open thy (Mind's) Eye wide, and Know (thyself). *[10-5]*

Basant M. 1

Blind are one's deeds if one is afflicted by Vice and double-think:
Yea, thiswise the Egocentrics are strayed from the Path, enveloped by Darkness. *[1]*
If the mind is Blind, it gropes like the blind:
But without going the Guru's Way, one is rid not of one's Doubt. *[1-Pause]*
The Egocentric is Blind, so he loves not the Guru's Word.
And behaves like a quadruped, being rid not of Ego. *[2]*
God has Created eighty four lakhs of species,
And when such be His Will, Creating them, He Merges them (in His Being.) *[3]*
If the world owns not the Culture of the Word, it strays from the Path:
But, he alone Knows it who is Blest by the Guru-God. *[4]*
The Guru's Servants are Pleasing to the Lord:
And them He Forgives and the *Yama's* fear is no more for them. *[5]*
They who Love their only Lord, the God,
Them the Lord, of Himself, Unites with Himself, ridding them of their **Doubt**. *[6]*
Self-dependent, Infinite and Boundless is the Lord:
And He, the Creator-God, is Pleased only with Truth. *[7]*
If one is deluded, the Guru Instructs one,
And Reveals to one the Presence of the One God, and he abides then in **God's Truth**. *[8-6]*

Basant M. 1

The Lord Himself is the Creeper, the Flower and the Black-bee,
And Himself He Leads us on to the Saint, yea, the Guru, our, Friend. *[1]*
The God-conscious being, like the black-bee, sucks the Fragrance from all over,
For, for him all Woods are agog, all Creepers are in bloom. *[1-Pause]*
The Lord Himself is Māyā: Himself is He the Spouse:
Yea, He Establishes it through His Will[2], and Himself Enjoys He. *[2]*
Himself is the Lord the Cow, the Heifer, the Milk,
Himself is He the (inner) Temple and its Props and the body. *[3]*
Himself is He the Doer and the Deed,
Himself is He the God-man: Himself, through him, does He Reflect on Himself. *[4]*
O God, Thou Watchest all what Thou Doest,
And Sustainest Thou the Light of an infinite number of beings. *[5]*
Thou art the Sea, of Unfathomable Virtues:
Yea, Thou art the Sublime Diamond, Immaculate and Caste-less. *[6]*
Thou art the Creator and the Cause:
The Self-dependent King, whose Subjects are ever in Bliss. *[7]*

---

1. ਪਾਂਇ (पांई) : (Persian), foundation
2. *lit.* Word.

Nānak is Pleased with the Flavour of the Lord's Name,
For, vain is one's birth, if Blest not by the Guru-God. *[8-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Handol. M. 1

The nine (divisions of the earth), the seven (islands), the fourteen (regions of the universe), the three (worlds) the four (ages)—all abide in Thy Mansions[1] O Lord, !
And Thou Blest the four ages with the four (Vedas), each in its turn. *[1]*

O Beneficent God, O Master of Māyā, the Destroyer of Demons, such is Thy Power ! *[1-Pause]*
In every 'Home[2]' is Thy Fire[3] : that yea, is Thy Power[4] guided by Righteousness,
The earth is Thy treasure which yields all at once all one seeks : and each receives in accordance with Thy Writ. *[2]*

If one is contented not and asks for more. then the mercurial mind wastes us away. **P. 1191**
For, Greed is a dark Prison-house, and Sins are the fetters round one's Feet. *[3]*
Our possessions beat us down like cudgels, and Sin is our guardian-angel,
O God, one becomes good or bad as is Thy Will. *[4]*

Now that the turn of the Sheikhs[5] has come, the Primal Lord is called Allāh :
And the (Hindu) gods and temples have been taxed : such is now the way ! *[5]*

The ablution pot, the prayer, the prayer-mat, the call to prayer, have all assumed the Muslim garb : even God is now robed in blue[6]:
And men have changed their tongue and the Muslim way of greetings prevails. *[6]*

O King, the Master of the earth, if Thou canst Do all this, what power have I (to challenge Thee)?
For, the four corners (of the earth) greet Thee, and every home rings with Thy Praise. *[7]*

That what one seeks to earn through pilgrimages, alms-giving, and reading of the *Smiritis*,
That Glory one earns, O Nānak, if one Dwells on the Lord's Name even for a[7] moment. *[8-1-8]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Handol, M. 4

In the Township of the body lives the mind, which like a child, rests not even for a moment :
Yea, try as much as one may, it wavers and wobbles incessantly. *[1]*

O my Master, bring the child-mind back to its only Home :
Yea, if one Meets with the True Guru, one Attains unto the Perfect God, Contemplating the Pass-word of the Lord's Name. *[1-Pause]*

This body is like a dead corpse, if the Lord's Name Abides not within it.
But when through the Guru, it sucks in the Lord's Waters, its Sap returns and it Flowers. *[2]*

I searched the body with great care ; and lo, I witnessed this Wonder by the Guru's Grace,
That, while the worshippers of Māyā searched the God without, in vain, I Attained unto Him within my Self, through the Guru's Word. *[3]*

The Lord is Merciful to me, the poor one, as Krishna was to Vidura,
And as when Sudāmā met Krishna with utter Devotion, he was rid of his poverty even before he reached back his home. *[4]*

O great is the Glory of the Lord's Name : for, such is the Master's Will
And even if all the worshippers of Māyā cry it down, its Worth lessens not even a bit, *[5]*
The Saint's Glory is the Lord's Name, (and through the Name) he is Acclaimed all over;
But, the *Shākata* can suffer it not, and, so, burns he down his own home. *[6]*

---

1. ਮਹਲਤਿ (महलति) : (Plural of ਮਹਲ, महल), mansions, palaces.
2. *i. e.* body.
3. *i. e.* light.
4. *Lit.* army.
5. Muslim divines.
6. Like the Mughals did.
7. ਮੇਕਾ (मेका) = ਇਕ : one.

The Saints, Meeting with the Saints, earn glory, and, Reflecting on the Lord's Merits, their Merits become Manifest,
And the Saints become dear to God, for, they become the Slaves of His Slaves. *[7]*

Yea, Infinite like the sea is the Lord: Himself He Unites one with Himself,
And, through the Guru, Meets He all-too-spontaneously as water mingles with water. *[8-1-9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant M. 5 : Dotukas

Hear, O mind, the stories of the Saints, and Contemplate thy God with Love: **P. 1192**
For, know you not that Ajāmala was Emancipated uttering the Lord's Name but once ?
Vālmika, (the *Chandāla*), was Redeemed, Associating with the Saints,
And Dhruva, too, Attained unto God, without doubt. *[1]*

O God, I crave for the Dust treaded over by Thy Saints.
If Thou Blessest me with it, in Thy Mercy, I'll apply it to my Forehead. *[1-Pause]*

Ganika was Saved uttering, like her parrot, the Lord's Name,
And lo, when Gajendra, the Sinning seer-turned-Elephant, Dwelt on God, he too was Delivered.
He rid Sudāma, the poor Brahmin, of all his wretched Poverty :
So Contemplate thou thy God, O my mind! *[2]*

The hunter, who aimed (at Krishna) with his arrow[1], was Emancipated too;
And Kubjā, the hunchback, got recovered, when Krishna pressed her thumb with His Feet.
Vidura too was Redeemed due to his sense of humility:
So Contemplate thou too thy God, O my mind ! *[3]*

Of Prehlāda the Lord Himself Saved the Honour,
And Daropadi, who was being disrobed in the open court, lo, her dignity, too, was Upheld (by God).
Yea, they, who Dwelt on Him, even at the fag-end of their lives, (were Saved).
So Dwell on Him, O my mind, that you too are Ferried across. *[4]*

Dhannā Served Him with the innocence of a child,
And Trilochana too was Fulfilled, Meeting with the Guru.
The Lord Illumined the mind of Beni, the Devotee of God,
So be you too the God's Slave, O my mind! *[5]*

Jaideva abandoned his sense of I-amness (and was Delivered),
And Saina, the barber, was also Saved, Serving his Lord disinterestedly.
O my mind, waver not, nor wobble, and stay whole,
For, you, too, will be Saved, repairing to the Lord's Refuge. *[6]*

They, on whom is Thy Grace, O God,
They, Thy Devotees, are Saved and Emancipated instantaneously.
Thou takest not their merit, demerit, into account,
Seeing these Thy Ways, I too am Dedicated to Thy Service, O Lord! *[7]*

Kabir, who Dwelt on Thee, Attuned to Thy Love with a single Mind,
And Nāmdeva, too, who abided with Thee (were Saved);
Ravidāsa, too, Contemplated Thee, O God of Incomparable Beauty.
So will I too Dwell on Nānak, the Guru, who is the very Manifestation of God. *[8-1]*

Basant M. 5

I have wandered through myriads of births:
But, without Contemplating the Lord, one falls into Hell.
Shorn of (God's) Devotion, one is cut up into bits:
Yea, without Knowing, one is Punished by the *Yama*. *[1]*
O my friend, Contemplate ever thy God,
And Love ever the (Guru's) True Word. *[1-Pause]*
Contentment comes in no wise else:
For, all that Māyā builds, is but the cloud of smoke.
He, who shrinks not from Sinning,
He lives on Poison, and comes and goes. *[2]*

---

1. ਖਮਿ (खमि) : with arrow.

In Ego, one's Evils increase day by day,
And attached to Greed and Desire, one is Drowned.
One's mind is swayed by Lust and Wrath,
And one minds not the Lord's Name even in dream. [3]
So one is now a king, now a beggar :
And bound to pleasure and pain (one Knows not one's Destiny),
One Knows not how to Emancipate one's mind,
And the snares of Sin entangle[1] one more and more. [4]

And he has no loved[2] Friends, nor Mates,
And he reaps (Pain) as he sows (Sin).
The goods, gathering which leads one to Sin,
Those possessions one leaves off in a moment. [5]
One is strayed from the Path by the love of Illusion,
And does deeds as is the Writ of *Karma*.
But, lo, the Creator Lord Keeps Himself Detached,
And so 'virtue' and 'sin' affect Him not. [6]

P. 1193

O Beneficent God, Save and Emancipate me :
O, Thou Perfectly Merciful Lord, I've sought but Thy Refuge.
Without Thee, O God, I have no other Refuge :
Be Merciful and Bless me with Thy Name. [7]

Thou art the only Creator-Lord, the only Doer :
Yea, Thou art Infinite and Boundless, Highest of the high.
Be Merciful and Own me, O God of gods :
For, Nānak has sought Thy Sanctuary, O Lord ! [8-2]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāg Basant : M. 5

Contemplate the Lord's Name and be ever in Bloom :
For, you've been Blest with this blessed season of spring[3] due to your high Destiny.
Look around and See all the three worlds in Flower and all Vegetation agog, yeilding the Fruit of Nectar :
Yea, Meeting with the Saint, you are Blest with Bliss, and are rid of all Sins[4].
Nānak Contemplates but the One Name (of God) and he'll be cast not into the womb again. [1]

Leaning[5] on the True One, one binds down the All-powerful five (Desires),
And God Stands in one's midst and Makes one Dwell on His Feet.
And one is rid of all one's Sorrows and Maladies; and one is ever-Fresh, ever-New,
And Dwells on the (Lord's) Name, night and day, and dies not again.
And He, from whom one has issued forth, lo, one becomes He. [2]

Wherefrom comes the man, where lives he, whereto he goes ?
O, all creatures belong to God; whom can set a value upon Him?
They who Utter, Hear and Contemplate God, O Blessed, Blessed are they, the Devotees.
The God is Infinite, Unperceivable, and there is no one to equal Him.
The Perfect Guru has instructed Nānak in His Truth, and this is what he proclaims to man. [3-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Basant : The Word of the Bhaktas
Kabirji

The whole earth is in Bloom as is the sky :
For, lo, in every heart is now the Illumination of God. [1]

---

1. ਪਉਤ (पउत)=ਪੈਂਦੇ ਜਾਂਦੇ ਹਨ : entangle.
2. ਈਠ (ईठ) : (Sans. इष्ट), beloved, favourite, dear.
3. *i. e.* human birth.
4. ਛਾਈ (छाई) : (Sans. छाया), obscurity, darkness ; hence, sin.
5. ਢੋਆ (ढोआ)=ਆਸਰਾ : support.

Yea, my Lord, the king, is in Bloom in a myriad Colours.
And, wheresoever I See, I See Him Permeating all. [1-Pause]
The four Vedas too have Blossomed forth (to spread the Light of God) :
And the Smiritis and the Semitic texts too are scattering Flowers. [2]
And the Shiva too has Blossomed, wrapt in Contemplation.
O, the Lord of Kabir Pervades all hearts, alike. [3-1]

The Pandits are involved with the Purānas,
The Yogis are involved with the practices of Yoga,
The Sanyasins have become egotistical, being involved with their self,
And the men of Austerity are involved with the mysteries of austerities. [1]

Yea, everyone is intoxicated with the wine (of Māyā) : and no one is Awake,
And the (five) Desires, like thieves, Thieve the home of every one. [1-Pause]
But Awake are Shukdeva, the seer, and Akrura[1],
And Awake is Hanumāna too with his long tail,
And Shiva, too, is Awake to Serve at God's Feet,
And in the Kaliage are, Awake Nāmdeva and Jaideva too. [2]

P. 1194

One Wakes and Sleeps in a myriad ways,
But, he, who is Awakened by the Guru, is the most Sublime of them all
Yea, this is the most efficacious of all the Deeds,
That one Contemplates the Lord's Name. [3-2]

(Māyā), the woman[2], gives birth to (the mind), her husband,
And this son (of the mind) overwhelms even his father, (the Soul).
And makes her suck the milk (of Desire) shorn of the breasts (of Bliss). [1]
See ye, O men, such are the ways of the Kali-age,
That the Son marries his own Mother. [1-Pause]
Lo, without feet, this mind jumps[3],
And it laughs without a mouth.
Though in essence ever-Awake, it Sleeps,
And without a jar, it churns the Curds[4]. [2]
The mind is a cow without the teats :
Yea, it journeys out and afar, though the Distance (between it and God) is so short.
It finds not the Path without the True Guru :
This, yea, is the Essence of all Wisdom that Kabir proclaims. [3-3]

Prehlāda was sent to the school,
Along with many other children of his age.
But said he to the teacher : "Teach me not this and that[5];
And write on my tablet only the name of God. [1]
O Love, I'll forsake not the Lord's Name;
For, I'm interested not in reading of aught else" [1-Pause]
Sandā and Marka, his teachers, complained to the king,
And he asked Prehlāda to hasten back to him.
"O son," said the King, "Abandon the habit of uttering the Lord's Name.
I'll Release you only if you submit to my command". [2]

Said Prehlāda : "O father, torture me no more ;
For, I'll leave not God, as this will be like denying[6] my Guru.
The God, who has Created the earth, the mountains and the seas,
Him I'll Worship, even if you put an end to my life". [3]
The King unsheathed his sword and thundered, trembling with rage,
"Now let me see where thy Protector is?"
And lo, the God Appeared in a terrible form out of the iron pillar,
And tore Harnakashyapa, the King, with His Nails. [4]

---

1. Kansa's brother, who was a devotee of Krishna.
2. ਜੋਈ (जोइ) : (Sans. जाया), wife.
3. ਹੁਰੀਆ (हुरिया) : jumping, a leap.
4. *Lit.* milk.
5. ਆਲ-ਜਾਲ (आल जाल) : the involvements of the household.
6. ਗਾਰਿ (गारी)=ਗਾਲੀ : abuse, insulting language.

He is the Supreme *Purusha*, the God of gods:
And He, for the Love of His Devotee, assumed the form of the Man-Lion.
Says Kabir: "No one can know the extent of my God,
Yea, He has Emancipated a myriad Prehlādas many times over.". *[5-4]*

Within this body lives *Kāmdeva*, the god of Lust,
Who has thieved the Jewel of Wisdom from within me.
I am helpless, O God, so who am I to ask (for help) ?
O, who was it that was wasted not (by Lust), so who am I before it? *[1]*
O God, Unbearable is my Pain: I can suffer it not;
And mercurial is my mind: then, how can I match (with my Adversary). *[1-Pause]*
Sanaka and Sanandana, Brahmā's sons, and Shiva, Shukdeva and others,
And Brahmā too, who was born out of the stem of the Lotus,
And, all the poets too, and the Yogis, with matted hair,
All pased well their time (but were Saved not). *[2]*
O God, Unfathomable art Thou: I know not Thy end:
O Lord of the poor, to whom else, but Thee, am I to tell my Woes ?
O Master, bring me Peace from the Pain of life and death, caused by Māyā,
That I Utter Thy Praise, O Ocean of Bliss ! *[3-5]*

There is but one Merchant, yea, the mind, with whom deal the five Pedlars (of Desire):
And on twenty-five[1] Bullocks is loaded their Merchandise, and they load nothing but Illusion.
In ten Sacks, yea, the knowing and working faculties, is the Merchandise filled, lifted by nine Arms[2]
And at seventy-two (joints are the sacks) stitched. *[1]*
No, I am interested not in such a Trade, **P. 1195**
In which the Interest increases and the Capital shrinks. *[Pause]*
Of the seven Threads (of Evil) they weave the pattern of the Trade,
And are directed in their venture by the deeds done in the past.
With the three tax-gatherers, yea, the Three Modes, they enter into argument;
But, in the end, the Pedlars go empty-handed into the Yond. *[2]*

Their Capital is exhausted, their Trade is ruined in the end,
And the caravan (of the body) is scattered in all the ten directions.
Says Kabir: "O mind, thy Task will be fulfilled,
If thou Mergest in Equipoise: (only then) thy Doubt will be shattered." *[3-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Hindol

Impure is the mother, Impure is the father, and they yield the fruit of Impurity:
Yea, they, who come and go, and are born (only) to die, they too are Impure. *[1]*
O Pandit, tell me of a place which is Contaminated not,
Where I may sit to eat my food. *[1-Pause]*
Impure is the tongue, Impure the utterance, the ears and the eyes:
Yea, the Brahmins, who are burnt off by the fire of Ego, the Impurity of their sense-organs goes not. *[2]*

Impure is the fire, Impure the water, Impure the one who cooks;
Impure is the spoon with which is the food served, and Impure is the one who eats. *[3]*
Impure is the dung, Impure the kitchen-square, Impure the lines that mark it off.
Says Kabir: "They alone are Pure who Reflect on nothing but (God's) Truth." *[4-1-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmānandji

O, where am I to go, when Bliss is in my very Home?
Lo, my outgoings have ceased; and my mind (as if) has been crippled! *[1-Pause]*

---

1. Characteristics or properties of all substances; one of the seven categories or Padārathas of the Vaisheshikas.
2. ਬਹੀਆਂ (बहीआं) : (From Sans. वह to carry ; to bear along, cause to move onward, waft, propel), arms.

One day in my mind welled up the Desire (to See God),
And I took a myriad flowers and the scents of sandalwood along,
And went over to the temple, the Abode of God, to Worship Him there,
(But lo, I found Him not there,) and the Guru Revealed to me His Presence within me. *[1]*
Now, wherever I go, over water or stone, I See His Abode:
For, my God Fills all places equally, all over.
I've searched through the Vedas and the Purānas,
But one should search Him thither only if He were not here (within me). *[2]*
Sacrifice am I unto thee, O Guru,
Who has rid me of all my Fears and Doubts.
Says Rāmānand: "My Master Pervades all, all over,
And the Guru's Word Destroys (the evil effect of) all the (Sinful) deeds". *[3-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant: The Word of Nāmdevji

If the Master gives some trouble and the Servant runs away,
He shames his entire clan and lives not for long. *[1]*
O God, I'll abandon not my Devotion to Thee, even if the whole world laughs at me :
O Lord, Thy Lotus-Feet I have Enshrined in my heart. *[1-Pause]*
As man is prepared even for death to gather riches,
So does the Saint cling to his God and leaves Him not. *[2]*
The pilgrimages to Gāngā, Godāvari and Gayā are but to please the world: **P. 1196**
But if the Lord is Pleased with one, only then is one the True Servant of God. *[3-1]*
O Lord of beauteous Hair, my body is sinking fast,
For, the waves of Greed incessantly lash againt it. *[1]*
O Govind, Ferry me across the Sea of 'coming-and-going'.
O my Father, my Master, Emancipate and Redeem me, pray. *[1-Pause]*
The winds (of Desire) are strong, and I can Ferry not my Boat,
And I've known not how far, how far, art Thou. *[2]*
O God, Lead me on to the Guru in Thy Mercy,
That he Ferries me Across. *[3]*
Says Nāmdeva: "I know not how to Swim (to Thy Shore):
So lend me Thy Hand, O God of Compassion, and usher me into Thy Presence." *[4-2]*

At first, the (body's) Dust-laden cart creaks sowly along:
And then the (mind's) Bullock is Whipped (with the Word) and lo, it runs. *[1]*
Yea, the loved body goes out to wash its clothes (of Sin),
And goes to the (Guru's) River-bank[1], driving the (mind's) Bullock along. *[1-Pause]*
There, the Washerman, yea, the Guru, Imbued with the (Lord's) Love, Washes clean (the seeker's body).
And the Mind of the seeker too is Imbued with God's Loved Feet. *[2]*
Saith Nāmdeva: "O God, Thou Pervadest all, all over:
So be Thou Merciful to me, Thy Devotee, too." *[3-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant: The Word of Ravidāsji

You Know naught, O man,
And seeing your robes, you pride on yourself.
But (before God) you, O egotistical Bride, have no place:
And over your neck caws the crow (of Death). *[1]*
O crazy one, why are you puffed with Pride.
You are no more real than the mushrooms in the month of *Bhādon*. *[1-Pause]*
As the deer finds not the mystery,
And though the fragrance (of the musk) is within him, he races out and afar in its search.
Yea, he who Reflects on his own Self,
Him the *Yama's* couriers lay not waste. *[2]*

1. ਪਨਕਤ (पनकत) = ਪਨਘਟ : a passage to a river ; river stairs, a quay for drawing water.

But, he, who prides on his sons or wife,
From him the God Asks the Account (of his Misdeeds).
The Pain of the wrought deeds[1] one has forsure to suffer,
And then it is too late to cry: "Save me, O my loved ones". *[3]*
But he who seeks the Refuge of the Saint,
Of him even myriads of Sins are washed off.
Says Ravidās: "He who Contemplates the Lord's Name,
He is cast not into the womb, nor his (low) birth nor caste are of any account (to God)". *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Basant Kabirji

Your gait is like a cow's[2], O man,
And lo, on your tail too sparkle the lustrous hair. *[1]*
O, why search you not within, for your feed,
Than wander from door to door to gather crumbs from the others. *[1-Pause]*
You lick even the stone-mill to partake of some wheat-flour.
But, whereto can you take along even that which is of no use to you[3]. *[2]*
Your eye is set also upon what is in the net (above, beyond thy reach),
But beware lest you are struck from behind on your back. *[3]*
Says Kabir : "O man, you have indulged overmuch in sense-pleasures;
Now hasten away, lest someone throws a brick or a stone at you". *[4-1]*

---

1. ਫੇੜੇ (फेड़े) : wrought deeds.
2. ਸੁਰਹ (सुरह) : (Sans. सुरभि), name of the famous cow of plenty.
3. *Lit.* the duster with which the stone-mill is cleaned ; Here, it signifies a man of desire.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Sārang, Chaupadās : M. 1

I am the Devotee of my Lord, the God : **P. 1197**
Yea, I have repaired to the Feet of the Life of all life, and so am rid of my Ego. *[1-Pause]*
O Love, O Perfect God of gods, O Effulgent Light, Thou art my vital-breath :
O Beloved, Thou hast Bewitched my Mind; and it Knows Thee, Reflecting on the (Guru's) Word. *[1]*
The Egocentric is vain and of shallow and false understanding, and his body and mind are gripped by Pain.
But when he is Imbued with the Love of the Colourful Lord, his mind is Comforted, Contemplating the God. *[2]*
When one becomes Detached, forsaking one's selfhood, then one Knows truly,
And one is Pleased with the Casteless Lord of Dispassion, and one rises above the values of the world. *[3]*
O God, O Love, the Mainstay of my vital breath, there is no one to equal Thee, in the past[1] or future.
And She alone is Thy True Bride who is Imbued with Thy Name, yea, whose Spouse art Thou. *[4-1]*

Sārang M. 1

How can I be without my God; yea, without Him I am afflicted by Pain.
The tongue is Tasteless without His Taste; yea, without God, I am overwhelmed by Death. *[1-Pause]*
I Hunger and Thirst for Thy Vision, O Lord,
And Seeing Thee, my Mind is in Bloom, as the lotus flowers in water. *[1]*
As when the low clouds burst, the peacocks and the cuckoos dance,
And the trees blossom and the bulls[2], the birds[3], and the snakes are in joy : so does the Bride, whose Spouse is back home. *[2]*
But she, who is Unclean, Ugly, Unwomanly and without Merit, Knows not the Ways[4] of the Lord.
And so she is satiated not with the Lord's Love and, through her Evil nature, writhes in Pain. *[3]*
(Yea, the True Bride) comes and goes not, nor suffers Sorrow nor Pain.
Says Nānak, "She is Blest by God with the Peace of Poise, and her Mind is Comforted, Seeing the Lord". *[4-2]*

Sārang M. 1

My Loved Lord is near at hand, not far :
Yea, ever since my Mind was Pleased with the Guru's Word, I Attained to my God, the Mainstay of my vital breath. *[1-Pause]* **P. 1198**
This is how the Bride Meets with her Spouse, and is beloved of Him :
Yea, Reflecting on the Guru's Word, I am rid of the sense of my colour, caste and tribe. *[1]*
She, whose Mind Accepts[5], is rid of Ego, and she abandons her Violence and Greed,
And Enjoys the spontaneous Love of her Spouse, and Embellishes herself with His Love, by the Guru's Grace. *[2]*
Burn thou such a love of the kinsmen and family, which Desire and Illusion create within thee.
O, she, within whom the Love of God is not, her deeds are Sinful, being born of Duality. *[3]*
The loved Bride, who treasures the Jewel of the Lord's Love, is hid not.
Nānak : through the Guru is she Blest with the priceless Name (of God), and it stays with her, age after age. *[4-3]*

---

1. ਭੂਰ (भूर) = ਭੂਤ : past.
2. ਬਿਰਖ (बिरख) : (Sans, वृष), a bullock.
3. ਬਿਹੰਗ (बिहंग) : (Sans. विहगः), a bird.
4. ਸਹਜੁ (सहजु) : (Sans. सहजः), the natural state or disposition.
5. Acceptance means not merely mental acceptance, but also (and more so) emotional, or total acceptance.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4

O, I am the Dust treaded over by the Saints !
Yea, Associating with the Saints I attained unto the Sublime State (of Bliss), and God[1] Filled every pore of my being. *[1-Pause]*
When one Meets with the Guru-Saint, one is Comforted, and one is rid of all Pain, all Sins:
And the Light of the Self burns dazzlingly, and one Sees the Presence of the Immaculate Person. *[1]*
I attained unto the Society of the Saints by great, good Fortune, and the Lord's Name Filled my being,
And I bathed (as if) at the sixty-eight holy places, when I Anoined myself with the Dust of the Saints' Feet. *[2]*
My mind was Soiled and Shallow, ridden with Evil; yea, my heart was Unclean, being attached to False desires.
But, without Destiny, one attains not the Society of the Saints, and so one's mind is Sad, permeated with Ego. *[3]*
O God, be Merciful and Bless me with the Dust of the Saints' Feet.
Nānak: "Meeting with the Saints, one Enters into God, and lo, one Sees the Lord as a Presence." *[4-1]*

Sārang M. 4

I am a Sacrifice unto the Lord's Feet,
For, I can Swim not across the Sea of Flux, save by Contemplating my God. *[1-Pause]*
When Faith in God fills my heart, my Mind is Dedicated to His Service,
And my heart Dwells ever upon the Lord's Name which is All-powerful, All-merit. *[1]*
Unfathomable, Unperceivable is the Lord, (yet), All-pervading is He, and though Infinite, Permeates our body and mind;
Yea, only when the Guru is Merciful, my heart Realises the Unknowable Lord. *[2]*
Within me is the Lord's Name, the Mainstay of the whole earth, but to the Egotistical worshipper of Māyā it seems far,
And his Craving is stilled not, and thus he Gambles away his life. *[3]*
One Sings the Lord's Praise, downsitting and upstanding, even when the Guru Blesses us with a particle of His Grace.
Nānak: on whomsoever has been the God's Grace, the Lord has Saved his Honour. *[4-2]* **P. 1199**

Sārang M. 4

O God, Bless me with Thy Nectar-Name:
Yea, with whomsoever is the Guru Pleased, their Tasks Thou Fulfillest. *[1-Pause]*
They, who Submit themselves to the Guru, their Woes Thou Dispellest,
And they Worship ever their God in the Guru's Presence, Embellished by the Guru's Word. *[1]*
Within their heart is the Name, on their tongue the Nectar-Name, and they Reflect only on the Lord's Essence;
And they Realise the Lord's Essence, by the Guru's Grace, and Attain unto the Door of Salvation. *[2]*
'Moveless' is the state of the Guru and, leaning on the (Lord's) Name, his Mind is Established (in God).
O, I am a Sacrifice unto the Guru, and Surrender my very Soul unto him. *[3]*
The Egocentrics, led by Ego, are attached to the Other, and within them is the Darkness of Ignorance:
Yea, the Beneficent Guru they see not; and so they remain ever in the mid-stream (of flux). *[4]*
The Master Pervades all hearts: yea, He is All-powerful and Almighty.
Says Nānak, the Slave of the Lord's Slaves: "O God, Save me Thou in Thy Mercy." *[5-3]*

Sārang M. 4

Serve thou thy Lord thiswise:
That whatever He Does Accept that thou with grace, and be Attuned to His Name, by the Guru's Grace. *[1-Pause]*

---

1. ਆਤਮਰਾਮੁ (आतमरामु) : the All-pervading God.

So sweet and delicious is the Love of God that it breaks off all other loves,
And one's mind Acceps the Truth of God, and one is ever in Ecstasy, and one's Soul Merges in the Oversoul. *[1]*

When one Sings the Lord's Praise, one's Mind is Comforted, and God's Peace raines on it:
But one Attains unto God if the Guru be in Mercy, and one is then ever Attuned to God, *[2]*

Contemplating the Lord, the Mind is Illumined; and it is Attuned to the Quintessence of the Lord's Wisdom,
And one's within is Lit up by God's Light, the Mind Believes, and one is Attuned to God in the State of Trance-in-Equipoise. *[3]*

He, within whose heart is Guile and, who practises Guile, but utters the Lord's Name with the tongue,
He, being enveloped by utter Darkness and inner Greed, pounds husk (as if), and earns Pain. *[4]*

But, when the Lord is Merciful, He, through the Guru, Leads[1] one on to Himself.
Nānak: One is then Blest with the Immaculate Name, and one is in Peace, Contemplating the Name. *[5-4]*

Sārang M. 4

My Mind is Pleased with the Lord's Name,
And within me is the Love of God, by the Guru's Grace; and the Lord's Gospel brings Peace to my Mind. *[1-Pause]*

O God, be Merciful to me, the poor one, and Bless me with the Unutterable Word.
Yea, I am Blest with Thy Essence, Meeting with Thy Saints, and Thou seemest Sweetto my body and mind. *[1]*

They, who are Imbued with Thy Love, O Lord, keep Detached; yea, they, to whom is the Name Revealed through the Guru's Word.
Their Souls Meet with the Oversoul, and they are in Peace, rid of their recurring 'comings and goings.' *[2]*

O Lord, my Master, I crave to See Thy Love and Taste Thy Name with the tongue. **P. 1200**
And hear ever Thy Song with the ears, and Love Thee with my heart. *[3]*
The five (Passions) then I overwhelm, through the Guru's Grace, and am Attuned to the Name in the state of utter Bliss.
God is Merciful to Nānak, and so he Merges in the Lord's Name. *[4-5]*

Sārang M. 4

O my mind, Contemplate thou the Lord's Sublime Name:
For, without the Lord's Name nothing stays and the whole expanse but yields no Fruit. *[1-Pause]*

What is one to accept or reject, O crazy one, when all that seems is but an Illusion:
Yea, the Poison[2] that one loves one leaves off, and carries with him the load of Sin on his head. *[1]*

Every minute one's life decreases, but the Unwise one knows it not;
But such is the conduct of the *Shākata* that he earns what accompanies him not into the Yond. *[2]*

O crazy one, Meet thou with the Saints, that Thou Attainest to the Door of Salvation;
For, no one has ever found Peace without the Society of the Saints; search thou the Vedas as well as thou may. *[3]*

Even the kings have to pass off: yea, all the expanse of Illusion one sees, one leaves off.
Says Nānak: "The Saint alone stays eternally, whose Mainstay is the Lord's Name." *[4-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4: Dupada

Why, O son, quarrel you with your father ?
Yea, he who gave you birth and brought you up, to quarrel with him is Inequity and Sin. *[1-Pause]*
The riches you pride on stay with no one;
For one gives up in an instant all the joys of Māyā, and then one grieves. *[1]*
O son, Contemplate only Him who is your All-powerful Lord;
Yea, if you pay heed to what I say unto you, you are rid of your Woes. *[2-1-7]*

---

1. ਪਰਚਾ (परचा) : (Sans. परिचय), acquaintance, familiarity, intimacy.
2. *i. e.* Māyā.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 4 : Dupadas, Partāla

O my mind, Contemplate the God of the universe, thy Life, thy Bewitching God, and lean ever only on Him. *[1-Pause]*
His Praise myriads of men utter, and Shukdeva, Nārada, and gods like Brahmā, but all His Merits they cannot discern.
Limitless and Infinite art Thou, O Master, and Thou alone Knowest Thy Ways. *[1]*
Yea, they, who abide in the nearness of God, (alone) are the Devotees of God.
These men of God are Merged in God, as water mingles with water. *[2-1-8]* **P. 1201**

Sārang M. 4

O my mind, Contemplate thy God, the Man-Lion, thy Master, the God of gods and make Love only to the Lord's Name. *[1-Pause]*
For, whosoever Sings the Praises of the Lord, his Destiny becomes Sublime, and within him Rings the Melody of Five Sounds.
He, the one, is rid of all Sins, all Maladies, and Lust, Wrath, Ego, Attachment and Greed: yea, all the five Thieves. *[1]*
O Lord's Saints, Utter the Lord's Name and Contemplate Him through word, thought and deed;
For, Uttering the Lord's Name, you art rid of all your Sins.
Be ever Awake, and, Dwelling on the Lord of Life, be thou ever in Bliss;
And receive the Fruit of thy heart's desire, and being Blest with Righteousness, Prosperity, Fulfilment of Desire and Emancipation, Merge in God. *[2-2-9]*

Sārang M. 4

O my mind, Contemplate thou thy God, Lakshmi's Spouse, the Destroyer of demons, the Eternal God of gods, the Inner-knower:
For, He is the Destroyer of all Woes, the Blesser of all Joys: so Sing thou His Praise. *[1-Pause]*
My Lord, the God, Pervades all hearts, the earth and the waters, space and interspace; O, I long to See my God!
And I crave to see the Vision of the Saint, who leads me on to the Path.
I'd Caress and Wash the Feet of such a one. *[1]*
The man of God Meets with God through Faith, by the Guru's Grace:
Yea, my Mind and body are in Bloom, when I See my Lord, the King.
Nānak has been Blest with the Lord's Grace,
And so he Contemplates ever the Lord's Name. *[2-3-10]*

Sārang M. 4

O my mind, Contemplate thy Fear-free God.
Who *is*, and *was*, and *will* ever *be*,
Who is without Envy, the Being Beyond Time;
Not-incaranated and Self-existent,
The Formless one, above wants: Contemplate Him thou! *[1-Pause]*
To See His Vision crave the thirty-three crore gods, the Siddhas, the Yogis, the celebates, and they who go[1] on pilgrimages and eat naught.
But his Service alone is Approved on whom is the Mercy of God. *[1]*
Blessed are the Lord's Saints whom the Lord Loves.
And they, whom the Master Owns, O Nānak, He Saves the Honour of them. *[2-4-11]* **P. 1202**

Sārang M. 4 : Partala

O my mind, Utter and Contemplate thy God, the Treasure of Virtue, the Eternal Lord of the universe, the Being. *[1-Pause]*
But, he alone Drinks the Nectar of the Lord's Name whom the Lord Himself Blesses with it:
Yea, he, whom the Lord, in His Mercy, Leads to the True Guru, he alone Tastes the Nectar-Name. *[1]*
He, who Serves ever my God, he is rid of all Woes, Doubts and Fears.
Nānak lives but on the (Lord's) Name and is satiated as is the *Chātrik* drinking the *Svānti* drop. *[2-5-12]*

---

1. ਪਰਭਵਨ (परभवन) : (Sans. परिभ्रमण), going out, roaming, wandering.

Sārang M. 5

O my Mind, Utter and Contemplate thy God who Pervades all,
Yea, thy Eternal Lord, the Immanent Inner-knower[1], *[1-Pause]*
Thy God is the Creator of everything, and He Permeates all, all over :
Yea, he on whom is His Grace, he is Attuned to his Lord, the God. *[1]*
O Saints, see ye the Glory of the Lord's Name that it Saves the Honour of the Devotees in the Fire of the Kali age.
Lo, God, the King, hath Owned Nānak, and all his adversaries have fled in despair. *[2-6-13]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Chaupadās

I am a Sacrifice unto the Vision of the True Guru:
Yea, within me is the craving for (the Guru's) Fruitful Vision as the *Chātrik* craves for the *Svānti* drop. *[1-Pause]*
He is the Lord of the poor, the Sustenance of all, whose nature is to Love His Devotees.
O God, Thou Supportest even him who has no other support. *[1]*
Thou art the Refuge of the shelterless, the Support of the supportless, the Emancipator of the Sinners.
And wherever I go, I find Thee alone with myself, and so I do the only Deed of Thy Praise. *[2]*
Thou, the One, becomest many and then One again; O, I can Utter not Thy State.
Infinite and Boundless art Thou, and all that I see is but Thy Play. *[3]*
I keep only to Thy Saints, Converse only with them, and am Attuned only to their Vision.
Nānak has been instructed thiswise through the Guru's Word: O God, Bless me with Thy Vision, for I long for it. *[4-1]*

Sārang M. 5

The Lord is the Inner-knower of all hearts :
And though one may hide one's shame from man, God, like the air[2], watches all. *[1-Pause]*
One calls oneself a *Vaishnava* and practises six kinds of works but within one is the Soil of Greed.
If one slanders the Saints, one is sunk in the sea of Unwisdom. *[1]* **P. 1203**
One eats pure[3] food but steals another's coins, and within one is false Pride,
And one knows not the Way of the Vedas and the Shāstras, for, selfhood turns his mind. *[2]*
One may keep fasts and say the prayers at given times, but these are but vain shows[4].
O, vain are all one's deeds, for, one is led astray by God. *[3]*
He alone is the Wise one, he the *Vaishnava* and the man of knowledge, on whom is the Mercy of God.
Yea, he, Serving the True Guru, attains to Sublime Bliss, and Emancipates he the whole world. *[4]*
O God, I can say naught, for, I Know naught, and I utter as Thou makest me utter.
I crave for the Dust of Thy Saints' Feet, O Lord, and seek ever their Refuge[5]. *[5-2]*

Sārang M. 5

Lo, I can Dance no more:
For, all-too-spontaneously, the Lord has Walked into me, Revealed, (like lightning), through the Guru's Word. *[1-Pause]*
As the virgin talks lovingly of her Love to her mates,
But when the Lord comes into her courtyard, she shies away, and covers her face, (so I). *[1]*
As the gold splits its sides, like mad[6], in the furnace,
But when it becomes pure[7], then it stays whole, (so I). *[2]*
For as many nights are man's days, the gong of life is struck every hour, every moment :
But when the 'striker', yea the Soul, leaves off, then all sound Merges in (God's) Silence. *[3]*
As water, when contained in a pitcher, appears different and distinct:
But, when the pitcher is emptied into the sea, then, one can tell not water from water, (so with me). *[4-3]*

---

1. ਸਰਬਗੇ (सरबगे) : (Sans. सर्वज्ञ), all-knowing, omniscient.
2. ਸਾਖੀ ਭੂਤ ਪਵਾਨ (साखी भूत पवान) : *lit.* eye-witness like the air
3. ਸੋਮ (सोम) : (Sans. सौम्य), good, amiable.
4. ਸਫਰੀ (सफरी) : *lit.* pedlar, gypsy ; ਦੰਫਾਨ (दंफान) : (Sans. दंभ), decei t, fraud, wickedness.
5. ਸਰਾਨ (सरान) : (Sans. शरणं), refuge.
6. ਕਬਰੋ (कबरो) = ਕਮਲਾ : mad.
7. ਬਾਰਹਿ (बारहि) : to refine gold heating it twelve times in the fire, *i.e.*, the purest

Sārang M. 5

If (the Lost one) asks me now, what shall I say ?
For, when he had to utter the Nectar-Name, the man, like mad, was joyously involved with the Poison (of Māyā), *[1-Pause]*
Priceless is the human birth, attained after a long wait, but lo, how one exchanges it for a trite !
One comes to buy musk, but, like the bullock, loads one's back with sand. *[1]*
One comes to earn Profit, but is involved with the Mirage of Māyā, the great Enticer :
One buys glass for a ruby : but will this opportunity offer itself again ? *[2]*
One is ridden with all the Sins, and forsaking God, one dwells upon (Māyā), His Slave.
And then one is enveloped, lik a root, by the silence[1] (of Death), and like a thief (one is struck) at the (True) Door[2]. *[3]*
I can see not any other way out, but to seek the Refuge of the Saints, yea, the Lord's Servants.
Says Nānak : "O mind, you are Released only if you are rid of all your Sins". *[4-4]*

Sārang M. 5

O mother, my peace has gone, for I am in Love with my God ;
And though there are a myriad joys to be enjoyed, I am attracted not by them. *[1-Pause]*
Night and day, I utter the Name of my Love, and I Sleep not and keep ever Awake;
And all my embellishments and necklaces and raiments and collyrium appear to me as Poison without my Lord. *[1]* **P. 1204**
In utter humility I ask from here and there : "O, would someone lead me on to the Land of my Love?
I'd Surrender to him my body, mind and Soul, and place my head at his feet". *[2]*
I bow at the Saints' Feet, and slave for them for their love[3], and pray[4] :
"O Saints, be Merciful to me and let me See my Lord's Vision even for a moment". *[3]*
Yea, when my God is in Mercy, He Comes into me, and my Mind is wholly Comforted.
Says Nānak : "I then Sing the Lord's Song with Joy, and, within me Rings the Unstruck Melody (of the Word). *[4-5]*

Sārang M. 5

True, True, True, O mother, is God ; True too are his Saints :
Yea, whatever has the Perfect Guru uttered, that I have gathered in my Skirt. *[1-Pause]*
Night and day will pass off, and the galaxy of stars too, and the sun and the moon ;
The earth, the mountains, and the seas, too, will pass away; but the Saint's Word will abide for ever. *[1]*
Yea, the egg-born will pass away, and the foetus born, and the sweat-born and the earth-born!
And the four (Vedas) and the six (Shāstras) too, but the Word of the Saint will for ever abide. *[2]*
The three Modes of nature too will stay not,
For, all that seems is to pass off one day; but, lo, Infinite is the Word of the Saint. *[3]*
All that seems is God, yea, whatever is, is His Play.
Nay, one can Attain Him not in any other wise, but when one Meets with the Guru, one Attains untc Him. *[4-6]*

Sārang M. 5

Within my mind Abides the Guru-God :
Yea, wherever men Contemplate the God, there Bliss reigns over all. *[1-Pause]*
Wherever men forsake God, there is nothing but Pain and Sorrow :
But where they Praise the Lord of Bliss, there is Peace and Glory[5]. *[1]*
Where one hears not the Gospel of the Lord, there is wild Wilderness :
But, where the Saints Praise their God, there is Fragrance and abundance of Fruit. *[2]*
If one lives without God, even for a myriad years, he passes his life in vain ;
But, if one Contemplates God even for a moment, he lives till eternity. *[3]*
O Saints, be Merciful and usher me into the Refuge of God.
Says Nānak : "God Fills all, all over, and Knows He the inmost State of all". *[4-7]*

---

1. ਮਸਟਿ (मसटि) : (Prakrit मष्टि), silence.
2. ਤਸਕਰੁ ਦਰਿ ਸਾਂਨ੍ਹਿਹਾ (तसकरु दरि सांनिहा) : the hole (ਸੰਨ੍ਹ) through which a thief (ਤਸਕਰ) breaks into a house..
3. ਅਮੋਲ ਦਾਸਰੋ (अमोल दासरो) : to slave withought wages.
4. ਅਰਦਾਗਿਓ (अरदागिओ)=ਅਰਦਾਸ ਕਰਦੀ ਹਾਂ : I pray.
5. ਸੰਪਦ (संपद) : (Sans. संपद्), wealth, riches, good fortune, luck, excellence,

Sārang M. 5

Now I lean on no one but the One God :
Yea, whosoever seeks the Refuge of the Lord of Compassion, he is Ferried across the Sea of Existence. *[1 Pause]*
One Sleeps in Peace and Merges in Poise, rid of all Doubt, by the Guru's Grace ;
And whatever one Seeks that one Finds : yea, one is Blest with the Fruit of one's heart's Desire. *[1]*
I would Contemplate Him in my heart, fix my gaze upon Him, and hear His Gospel with the ears :
And utter His Praise with the tongue, and walk with my feet only on His Path. *[2]* **P. 1205**
I See Him, the Embodiment of Bliss, with my Eyes, and by the Saints' Grace, my Mind is turned away (from Desire) :
Yea, I've Attained unto the Priceless Name of God, which leaves me not. *[3]*
O, how shall I Praise Him, and which of His Merits shall I utter that He is Pleased ?
Nānak becomes a Slave of the Lord's Slaves if the Lord of the poor is Compassionate to him. *[4-8]*

Sārang M. 5

To whom shall I utter the state of my Bliss ?
For, now, that I've Seen God's Vision, I am in utter Joy, and my Mind Sings the Lord's Praise. *[1-Pause]*
I am wonderstruck Seeing my Wondrous Lord, who, the Beneficent One, Fills all.
And when I Drink the Priceless Nectar-Name, like the mute one, I can utter not its Taste. *[1]*
As the breath is bound to the body, and one knows not when one breathes,
So also he, in whom is the Light of God; yea, his State one cannot describe. *[2]*
I've learnt all other ways, and practised them too (but in vain),
And now spontaneously has God Come into me, and I have Realised my Unfathomable Lord. *[3]*
Above the (three) Modes, Eternal, without from, Unparalleled is God.
Says Nānak : "He, who contains himself with Bliss, him only becomes He, the God". *[4-9]*

Sārang M. 5

The Sinner passes his whole life thus :
Yea, he Contemplates not God, intoxicated with Ego, and thus gambles his life away. *[1-Pause]*
He Loves not the Priceless Name, and seeks only to slander others.
He constructs a thatched hut, and lo, he burns fire within ! *[1]*
He carries on his head the load of Dust and drives the Lord's Nectar out of the mind.
He wears the (Soul's) clean Garment, but falls in the coal-dust, and then shakes it off again and over again. *[2]*
He cuts off the branch of the tree on which he is perched, and where he eats and enjoys his eats.
And lo, he falls headlong into Hell, and is shattered[1] into bits. *[3]*
He practises Envy with the innocent so how can he Attain (unto the Lord)?
Says Nānak : "The Lord is the Protector of the Saints : yea, He is our Transcendent, Formless Lord. *[4-10]*

Sārang M. 5

The others are lost in Doubt and their mind Wanders,
But he, in whose heart abides the Nectar-Word, he Realises the Quintessence of the Vedas.
The more one is involved with the world, the more one tries to please the world,
And so long as one's heart is Illumined not, one walks in Darkness. *[1]*
Even if one ploughs over and makes even the earth, without seed, it yields naught :
Yea, without the Lord's Name one is Emancipated not, and one is rid not of one's Ego. *[2]*
Even if one churns water over and over again, butter comes not to one's hand,
So is man Emancipated not, without Meeting with the Guru, and Finds not God. *[3]*
After a great search, I've found that the Lord's Name is the Harbinger of Peace. **P. 1206**
Says Nānak : "He alone Attains to it, in whose Lot it is so Writ by God". *[4-11]*

Sārang M. 5

Utter ever thy Lord's Praise,
That you are wholly Fulfilled and at Peace, and earn the Fruit of your heart's Desire. *[1-Pause]*

---

1. ਢਿਟੀ ਢਿਟੀ (ਛਿਟੀ ਛਿਟੀ) = ਛਿੜੀ ਛਿੜੀ : hence, into small bits.

Come, ye Bliss-giving Saints, and Dwell on the All-powerful and Eternal Lord,
Who is the Support of the supportless and Dispeller of the Sorrows of the poor, and Pervades all hearts. *[1]*
O Fortunate one, Sing and Hear of Him, and make others Wise in His Path, and Drink-in the Nectar of God,
That you are rid of all Strife and Woes, and Awakened, and Attuned to the Lord's Name. *[2]*
Abandon your Lust, Wrath, Falsehood and Slander that Contemplating God, your Bonds are loosed,
And, by the Guru's Grace, you are Delivered of the intoxication of Attachment, Ego and blind self-love. *[3]*
O Transcendent, All-powerful Master be Merciful to me, for, I belong to Thee:
O, how near art Thou, my God, for, Thou Fillest all hearts. *[4-12]*

Sārang M. 5

I am a Sacrifice unto the Feet of the Guru,
Whose Wisdom Emancipates us, and by whose Grace we Contemplate our Traescendent God. *[1-Pause]*
Yea, he who seeks the Saint's Refuge, is rid of his Woes and Fears and Maladies,
And Dwells he on the Lord's Name and makes others to follow the Way of the All-powerful God, the Emancipator of all. *[1]*
His *Mantram* rids us of our Doubt and Fills to the brim those that are Empty:
Yea, he, who obeys the Command of the Lord's Servants, he falls not again into the womb. *[2]*
He, who Serves the Saints and Sings (the Lord's Praise), sundered are the fetters of his 'comings and goings'.
Yea, they on whom is the Mercy of Lord, the God, they contain[1] themselves with (the Bliss of) God. *[3]*
They are Saturated wholly with the Lord's Essence and are Merged in Equipoise; their Glory one cannot utter.
They, O Nānak, are Content, by the Guru's Grace, and they're Emancipated, Contemplating the Lord's Name. *[4-13]*

Sārang M. 5

I've sung, yea, I've sung the Blissful Song of God!
How Blessed and auspicious is the day, and the moment, when one Pleases one's Lord. *[1-Pause]*
I place my forehead on the Saint's Feet:
And the Saint caresses my forehead with his hands. *[1]*
In my Mind is the *Mantram* of the Saint,
Through which I have risen above the State of three Modes. *[2]*
Seeing the Saint's Vision, Love wells up in my eyes:
And, instantaneously, I am rid of my Lust, Attachment and Doubt. *[3]*
Says Nānak: "I'm now in utter Peace and Poise and Bliss:
For, the Wall (of Doubt) has been felled and I Meet with the Lord of Sublime Bliss." *[4-14]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5

How shall I utter the Pain of my Soul ?
For, within me is the craving to See the Vision of my Bewitching God; and the Mind is incessantly charged with His Longing. *[1-Pause]*
Sad in the wait of my Love, I Cherish His Thought: O, when shall I See His Vision? **P. 1207**
For, howsoever I try, I am Comforted not: O, is there one who'll lead me on to the Saints? *[1]*
I'll cast into fire all meditations, all penances, all self-control, all ritualistic piety, if I Attain to Him, the Lord of Bliss. Lord of Bliss.
I'd be a Sacrifice unto the Saint who makes me See even for an instant the Vision of God. *[2]*
I'll Serve him ever in all humility and pray to him,
And abandon all sense of the self and Ego, if he utters to me the Word of God. *[3]*
I am wonderstruck, Seeing the Wonders of God, whom I Attain through the True Guru.
Yea, I've Attained unto my Compassionate Lord within my Home, and all my inner Fire is quenched. *[4-1-15]*

---

1. ਅਜਰ ਜਰਨ (अजर जरन) : to bear what is unbearable, *i. e.*, to contain what is uncontainable ; the Mystic Experience.

Sārang M. 5

O Ingorant one, why you Dwell not on your God?
When you did penance, standing on your head in the hell (of the womb), did you not Praise your God every moment? *[1-Pause]*
You wandered from birth to birth, and then Attained to the precious vesture of man.
But, the moment you were out of the womb, you were attached to the vanities of life. *[1]*
You beguile others and commit Sins, and do vain deeds.
Without grain, what is it that you thresh? Yea, you come to grief through the ceaseless outgoings (of thy mind). *[2]*
You are attached to the Illusion, to the transitory colour of the Safflower:
And when the Lord of Death Seizes you then, O Crazy one, you'd be marched off with a Black Face. *[3]*
He alone Meets with God whom God of Himself Meets: yea, in whose Lot it is so Writ by God.
Says Nānak: "I am a Sacrifice unto the one who remains Detached in the Mind." *[4-2-16]*

Sārang M. 5

O mother, how can I be without my Love?
Forsaking Him, I become but a corpse, and am driven out of my Home. *[1-Pause]*
For, it is He, who Blesses me with my vital-breath, my Soul, and Abides ever with me.
O Saints, be Merciful to me, that I Sing the Praises of that Lord, my God. *[1]*
I keep the Feet of the Saints upon my Forehead, and my Eyes crave for the Collyrium of their Dust:
Yea, I am a Sacrifice unto him, by whose Grace I Meet with my Love. *[2-3-17]*

Sārang M. 5

I am Sacrifice unto those auspicious moments
When I Contemplate my God; and Attain to Him, by good Fortune. *[1-Pause]*
Blessed is Kabir, the Slave of the Lord's Slaves, the sublime person,
And highest of the high is Nāmdeva, who Saw God in all, and Ravidās too, with whom the Lord was Pleased. *[1]*
My body and Mind and Soul and riches belong to the Saints: yea, my Mind seeks to become the Dust to be treaded over by the Saints.
O Glory be to the Saints, by whose Grace, I am rid of my Doubts, and Meet with my God. *[2-4-18]*

Sārang M. 5

The True Guru hath Fulfilled me! **P. 1208**
Yea, He whose Contemplation Blesses thee with a myriad Boons, Contemplate thou Him ever, O my mind. *[1-Pause]*
O Master, such is Thy Nectar-Name that whosoever Drinks it, is satiated.
He is rid of his Sins of a myriad births and Attains Deliverance at the Lord's Court. *[1]*
O Thou All-filling, Eternal, Transcendent Lord, the Creator, I seek Thy Refuge:
Be Merciful that I Dwell on Thy Feet; O, in my body and Mind is the Craving for Thy Vision. *[2-5-19]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5

O my mind, why art thou lured away by the Other?
For, thy God Keeps thy Company both here and Hereafter, and is ever with thy Soul to Fulfil thee. *[1-Pause]*
Nectar-sweet is His Name: Glorious is His Love which satiates all.
He is the Being Eternal, the Refuge of the Saints, the Winsome (Person) to be Dwelt upon. *[1]*
The Word, yea, the *Mantram* of the Great beings, rids us of our Ego.
Nānak too has found God's Name to be the Abode of Bliss. *[2-1-20]*

Sārang M. 5

O my Mind, Sing the Blissful Song of God.
Even if you Contemplate the Lord's Name for a moment, you are rid of all your Woes and Sorrows and Sins. *[1-Pause]*

Abandon thy cleverness and seek the Refuge of the Saints.
If thy Lord, who Dispells the Sorrows of the poor, is Merciful to thee, then even the *Yama* turns into the King of Righteousness. *[1]*
Without thy One God, there is not another, and no one else can equal Him.
Yea, He alone is our Blesser, our Father, Mother and Brother, and the Mainstay of our vital-breath. *[2-2-21]*

Sārang M. 5

The Lord's Saints Emancipate all who come to them,
And one's mind becomes Pure, and one is rid of the Woes of a myriad births. *[1-Pause]*
They, who Walk on their Path, attain Bliss; and they too, with whom they Converse, are Emancipated.
Yea, they, who have fallen into the dark and blind Well (of Māyā), are pulled out by the Saints and Redeemed. *[1]*
They, whose Destiny is Awake, their faces are turned towards the Saints.
Nānak but craves for the Dust of the Saint's Feet : O God, Bless him Thou with this, in Thy Mercy. *[2-3-22]*

Sārang M. 5

O God's Saint, Dwell thou on thy Lord,
The Bliss thou receivest from a moment's Companionship of the Saints, is like the joy of a myriad heavens. *[1-Pause]*
Precious is the human vesture, and it is sanctified by Contemplating (the Name), when one is rid of the *Yama's* fear ;
And the Sinners are purged of all their Sins[1]. if they Cherish the Lord's Name in the heart. *[1]*
Whosoever Hears the Lord's Immaculate Praise, is rid of the Pain of births and deaths. **P. 1209**
Says Nānak : "By good Fortune one Attains unto it, and then Flower one's body and mind." *[2-4-23]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Dupadas

O my Bewitching Lord, I pray unto Thee : Come Thou into my Home.
Vain is my talk, and I indulge in self-esteem, but mind not Thou my Vanities, for, I belong to Thee[2]. *[1-Pause]*
I hear Thou art near, but I See Thee not here; and deluded by Doubt, I wander out and afar and suffer Sorrow.
Be Merciful to me, O my Guru, and tear off the Veil, and Reveal Thy Presence, that my Mind is in Bloom. *[1]*
If Thou forsakest me even for a moment, I consider that moment to be age-long.
But, lo, the Wonder that when I enter into the Sanctuary[3] of the Saints, I Meet with Thee my God. *[2-1-24]*

Sārang M. 5

I've abandoned all thought, for, what shall I think of,
When my Lord is Doing what He has to Do; so, O God, Bless me only with Thy Blessed Name. *[1-Pause]*
The flowers of Poison are in bloom all around : only the Guru's Word can act as the antidote[4].
Yea, when the Lord Lends me His Hand, I am Saved like the lotus abiding in waters, but with its 'detached' head above them. *[1]*
I am not, O God, pray, what can I be, it is Thou alone who hast Upheld all with Thy Glory.
I'll leave not Thee, O God; so Save me for the sake of Thy Saints. *[2-2-25]*

Sārang M. 5

I have abandoned[5] all effort :
For, Thou alone art my All-powerful God, the Creator and the Cause, the Master; and through Thee alone is my Deliverance. *[1-Pause]*

---

1. ਪਾਤਿਕ (पातिक) : (Sans. पातकम्), sin, crime, (Hindu law-givers enumerate five great sins :
"ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागम: । महांति पातकन्याहु: संसर्गश्चापि तैस्सह" ॥ (Manusmriti 11-5)
2. ਚਿਰੀਆ (चिरीआ) = ਚੇਲੀ : female disciple or pupil ; hence, slave, servant.
3. ਭੀਰ (भीर) = ਭੀੜ : a crowd, assembly, congregation.
4. ਗਰੁੜਾਰੀ (गरुड़ारी) : (Sans, गारुड़:), a charm against (snake) poison.
5. ਬਿਰਕਾਤੇ (बिरकाते) = ਵਿਰਕਤ ਕੀਤੇ, ਛੱਡ ਦਿਤੇ : abandoned.

I've seen the colourful play of the world in its myriad aspects, but I have seen no one like Thee.
O my Blissful Master, my Vital, my Soul, Thou art the Mainstay of all Thy beings. *[1]*
I wandered out and afar, but now I Surrender myself to Thee; yea, Meeting with the Guru, I have Seen[1] Thy Feet.
Says Nānak : "I am now in utter Bliss, and the Night (of my life) now passes in Peace". *[2-3-26]*

Sārang M. 5

I've found now the Refuge of my Lord :
Lo, the Blissful Guru is Merciful to me, and I, the Blind one, have seen the Jewel (of God). *[1-Pause]*
I'm now rid of my Ignorance and have emerged Pure, and my Intuition and sense of Discrimination are Awake.
As the foam riding on the crest of the waves is dissolved again in the waters, thus do the Master and the Lord's Servant become one. *[1]*
One comes to wherefrom one goes, for, all have to return to their only Source.
Says Nānak : "I have Seen the Lord all over : yea, the Life of all life is ever the same in all". *[2-4-27]*

Sārang M. 5

My Mind longs for its only Lord :
I've searched through all the worlds, but like Him, there is not another. *[1-Pause]* **P. 1210**
The world placed[2] all its delicacies[3] before me, but my Mind's eye was lured not ;
For, my inner Self craves for, and Utters nothing but God, as the black-bee hovers round the lotus. *[1]*
He is the Treasure of Virtue, the Enticer of the Mind, my Bliss-giving Love, who is ever with all.
Me, my Guru has led to my God : O Lord, my Loved Friend, Clasp me in Thy Warm Embrace. *[2-5-28]*

Sārang M. 5

My Mind is now Pleased with my Master,
And the Compassionate Guru is Merciful to me, and I am rid of the demon of Duality. *[1-Pause]*
O God, Thou alone art Beauteous and All-wise and All-good,
And the Object of all Yoga and Wisdom and Contemplation : even a moment with Thee is beyond value. *[1]*
Thou art the only True King of the whole universe, the All-filling God.
Yea, Thou art Attained by Serving Thy Saints : O God, I am a Sacrifice unto Thee. *[2-6-29]*

Sārang M. 5

My Mind ever Cherishes the Love-play of my Lord :
And past is my involvement with Māyā, and the whole Night (of life) I war with all (desires). *[1-Pause]*
I Serve my God and Cherish Him in my heart, and Attain Him by associating with the Saints :
Yea, such a Wondrous Lord have I Met with that whatever I Seek, I Attain. *[1]*
The Guru has brought my Love under my sway, and I Enjoy His Union with abandon. :
And I have become fearless, having Attained to the Object of my Devotion[4]. *[2-7-30]*

Sārang M. 5

I am a Sacrifice unto the Vision of my God !
The Music of His Words fills my being, and my body lies in His Lap. *[1-Pause]*
Deserted I was, and lo. He Owns me now by the Guru's Grace, and I Attain unto my All-wise God:
And, now I Abide[5] ever in the Home (of the Self), from where I was driven out once. *[1]*
God, verily, is the Lover of His Devotees and Saves He the Honour of His Saints :
So I lean on no one else but my Lord, and my Mind is Pleased with my only God. *[2-8-31]*

---

1. ਪਰਾਤੇ (पराते) :=ਪਛਾਤੇ : to perceive, recognise.
2. ਨੀਰੇ (नीरे) : served.
3. ਬਿੰਜਨ (बिंजन) : (Sans. व्यंजन), a condiment, sauce, a seasoned article.
4. ਪਾਠੰਗਾ (पाठंगा)=ਪਾਠ-ਅੰਗ : the object of recitation.
5. ਬਾਸਾਨੀ (बासानी)=ਵਸਣ ਵਾਸਤੇ *lit.* for living.

Now my mind has snapped its bonds with the five (Desires),
And Seeing the (God's) Vision, my Mind is in Bliss, and I find Release. *[1-Pause]*
Hard, too hard, it is to reach the core of the Self, guarded on all sides by warring[1] Desires :
Yea, it is the deep pit[2] whereto the hand (of the mind) reaches not, but the Companionship of the Saints has helped me rob (the desires of their sting). *[1]*
Lo, I've come upon the Inexhaustible Treasure (of God), yea, the Priceless Jewel (of the Name).
Says Nānak, "When God was Merciful to me, then my Mind Sucked, with Relish, the Essence of God." *[2-9-32]*

Sārang M. 5

Now my Mind is Imbued with my God,
For, the Perfect Guru has Blest me with a Soul, and I am involved (with God), as the fish is with water. *[1-Pause]* **P. 1211**
I cast off all Lust, Wrath, Greed, Ego and Envy:
When the Guru, through his Word, Blest me with the Cure-all of the All-wise God. *[1]*
O God, my Soul[3] belongs to Thee, and Thou art mine; and, by the Guru's Grace, I am rid of my Ego, Blest with Thee.
Says Nānak: "I've found the House of Poise through the Treasure of God's Devotion." *[2-10-33]*

Sārang M. 5

O my Bewitching God, all life belongs to Thee and Thou Emancipatest all.
Through a little of Thy Mercy, all tyranny ceases: O, Thou Redeemest a myriad universes. *[1-Panse]*
Thy men pray to Thee ever, and Cherish Thee every moment.
O God, the Destroyer of the Sorrows of the poor, be Merciful, and Lend me Thy Hand that I am Ferried Across. *[1]*
Who are these poor kings before Thee? Whom can they smother and kill,
When Savet me Thou, O God, nay, Savest Thou all the worlds that are Thine. *[2-11-34]*

Sārang M 5

Now I am Blest with tha Riches of God.
And, I've become Care-free, and my Craving is stilled, for, such is the Lot Writ on my Forehead. *[1-Pause]*
Searching Thee through a myriad births, I became Detached, and lo, I was embodied as man in the village (of the world),
And the Compassionate Guru so ordained that I came upon the Priceless Jewel (of the Lord's Name). *[1]*
If I do any other deed, I earn nothing but Sorrow and Pain.
So, I've become a gallant Pedlar of God's Song; yea, my Capital-stock is the Lord's Name, *[2-12-35]*

Sārang M. 5

Sweet seems to me the Loved Speech of my Love:
Yea, the Guru has himself yoked me to God's Service, and my God, my Love, is ever Compassionate to me. *[1-Pause]*
O All-powerful God, my Master, who brings Sustenance to all, I and all[4] who are mine, are Thine.
Thou art my only Pride: yea, Thy Name alone is my Refuge. *[1]*
If Thou Placest me on the throne, I am Thine: if Thou Makest me a poor grass-cutter, then, too, what can I say?
Saith Nānak: "Thou alone art my Creator-Lord, my Master, Unparalleled and Infinite." *[2-13-36]*

Sārang M. 5

The tongue looks winsome, uttering the Lord's Name:
Yea, the Lord Builds and Destroys in a moment, and, wonderstruck is my Mind seeing His Wonders. *[1-Pause]*
Hearing Thy Word, O God, one's Mind is in Bliss, and one is rid of one's Ego and Sorrows of the heart,
And one Attains Gladness, and dispelled are one's Woes, when one makes up with Thee. *[1]*
One's Sins are washed off, and one's mind becomes Lustrous and Pure, and one is rid of the guile of Māyā, by the Guru's Grace.
Says Nānak: "Unto that Lord have I Attained who is the Creator and the Cause, yea, my All-powerful Lord." *[2-14-37]*

---

1. ਸੁਰੁਟਾ (मुरुटा) == -ਸੁਰਮੇ : (Sans. शूर्, to act the hero); warring.
2. ਗਾਰੁ (गाढ़) : (Sans. गर्त), pit, a hollow, hole, cave.
3. *lit.* Home.
4. ਕਲਤ (कलत्र) : Sans. (कलत्रम्), *lit.* wife.

Sārang M. 5

Lo, my eyes have seen a Wonder:
That my God is far, and also far-too-near; Unfathomable and (yet) in every heart. *[1-Pause]*
He Does no wrong; nor Writes His Writ[1] (for others to carry out) nor Consults with another[2]: **P. 1212**
For, in a moment, He Creates and Embellishes, and then Destroys (if the so Wills) yea, He, the Lover of His Devotees, the Treasure of Virtue. *[1]*
The Dark Well of the heart is instantaneously Illumined with His Light :
And Seeing His Vision, I attain Bliss; and lo, I am wholly Fulfilled. *[2-15-38]*

Sārang M. 5

For thy feet, the most Sublime Path to walk upon is God's,
For, the more one walks on another path, the more one comes to Grief. *[1-Pause]*
Seeing His Vision, thy Eyes are Sanctified; and, Serving Him, thy hands are Sanctified:
Thy heart is Sanctified if it Cherishes its God, and thy Forehead is Blessed if anointed with the Dust of the Saint's Feet. *[1]*
Through the Lord's Name, one is Blest with all the Treasures, but he alone is so Blest in whose Destiny it is so Writ.
O, Nānak has Met with the Perfect Guru, and he passes his days in Peace, Poise and Bliss. *[2-16-39]*

Sārang M. 5

Dwell on the Lord's Name which is thy only Friend in the end;
For, even where thy father and mother and thy sons and brothers are of no avail, there thy God Saves thee. *[1-Pause]*
In the Home, the Dark inner Cave (of the heart), he alone Contemplates God in whose Lot it is so Writ,
And his Bonds are loosed, and he is Emancipated, and alone his God he Sees all over. *[1]*
The Mind is Satiated, Cherishing the Nectar-Name, and the tongue is Satiated, uttering the Word.
Says Nānak: "I've Attained unto the Peace of Poise, and I'm rid of all my Craving through the Guru". *[2-17-40]*

Sārang M. 5

Thus did I Contemplate my God, Meeting with the Guru,
That the God was Compassionate to me, my Woes were dispelled, and even the hot winds touched me not. *[1-Pause]*
As many breaths I breathe, so many times I Utter my Lord's Praise;
And He is Separated not from me even for a moment, and is ever with me wherever I be. *[1]*
O, Sacrifice am I unto the Lord's Lotus-Feet, and to the Vision of the Guru's.
Says Nānak: "I care not for aught else now that I have Attained unto the Ocean of Peace." *[2-18-41]*

Sārang M. 5

To my Mind, sweet seems the Guru's Word,
And my Destiny is Awake, and my Mind is Illumined; and I See my God in every heart. *[1-Pause]*
Transcendent is He, not cast into the womb, and Self-existent too, and Abiding all over in all hearts.
I've Attained unto the Lord's Nectar-Name and am a Sacrifice unto the Lord's Feet. *[1]*
When I Anointed myself with the Dust of the Saints' Feet, I earned the Merit of bathing at all the pilgrim-stations.
Says Nānak "I am Dyed Red, now, like the *Lāllā*-flower, and like madder's, my Colour goes not". *[2-19-42]*

Sārang M. 5

Lo, the Guru has Blest me with the Lord's Name,
And even if I Cherish the Word in my heart for a moment, all my Hungers are stilled. *[1-Pause]*
O God, the Treasure of Mercy, the Meritorious Master, O All-Bliss, the Lord of all,

P. 1213

I lean only on Thy Hope, for, vain is the hope of the Other. *[1]*
My eyes are Satiated, Seeing Thy Vision, (and) when the Guru Caresses my Forehead with his Hands.
Says Nānak: "Unparalleled is the Peace I'm now Blest with, and am rid of the Woes of recurring births and deaths". *[2-20-43]*

---

1. Like the worldly kings.
2. *Lit.* another fifty (courtiers)

Sārang M. 5

O Ignorant one, why go you to another?
Within you is treasured the wholesome Nectar of the Lord, and, deluded, you lick Poison? *[1-Pause]*
Winsome is our Lord, and Wise and of Unparalleled Beauty, our Creator-God; why aren't you Attached to Him even while ?
Yea, you are involved with Māyā, the great enticer, and rendered Unconscious with the Potion of Untruth. *[1]*
When thy Lord, the Dispeller of Sorrow, is Merciful, you are Met with by the Saints;
And you are Blest with all the Treasures in your very 'Home', and your Soul Merges in the Oversoul. *[2-21-44]*

Sārang M. 5

I am in Love with my God since the Beginning of Time,
And my only Embellishment has been the True Guru's Word. *[1-Pause]*
We are ever in error, O God: Thou never art; we are the Sinners: Thou art our only Redeemer..
Thou art the *Chandan*-Tree from the Malai mountain: I, a low-quality wood, alongside of Thee, now Save my Honour and me too make Fragrant, O Thou!
Thou art Deep and Calm, Compassionate to all, what am I, a mere creature, before Thee ?
When I Meet with Thee, by the Guru's Grace, then I Recline on Thy Couch of Bliss. *[2-22-45]*

Sārang M. 5

Blessed, Blessed is that Day, O my mind,
Yea, Fruitful and Auspicious is that moment when I Receive Wisdom from the Guru. *[1-Pause]*
Blessed is my Spouse, Blessed my Destiny: Blessed is He, who has Blest me with Glory.
O God, my body and all I have, belong to Thee, and my Soul is a Sacrifice unto Thee. *[1]*
If Thou Castest Thy Gracious Glance upon me, even for a moment, I am Blest (as if) by a myriad Kingdoms and all the joys of the earth.
If Thou Sayest to me, O God, "Be thou where thou art", limitless for me is the Joy even of this (Thy Command). *[2-23-46]*

Sārang M. 5

Now I am rid of my Doubt and Pain,
For, I have abandoned all other efforts, and have repaired to the Guru's Refuge. *[1-Pause]*
I am wholly Fulfilled and the Malady of Ego afflicts me no more,
And I am rid of a myriad Sins, in an instant, and Meeting with the Guru, I utter the God's Name. *[1]*
The Five Desires now slave for me, and my Mind has become moveless and fear-free.
Eternal is now my Rule, and I come not, nor go, nor does my mind waver or wobble, any more. *[2-24-47]*

Sārang M. 5

My Lord is ever my Refuge both here and Hereafter.
O my Bewitching God, O Beloved of my Soul: which of Thy Praises shall I Sing? *[1-Pause]*
Thou Caressest and Fondlest me, and Blessest me ever with Bliss. **P. 1214**
Yea, Thou Sustainest me as do father and mother their child. *[1]*
O, we can be not without Thee even for a moment, so I forsake Thee never.
Says Nānak: "Meeting with the Saints, I am wholly in Ecstasy and Attuned to my God." *[2-25-48]*

Sārang M. 5

Let us Sing the Praises of our Friend, our God:
Yea, let us rest not our Hope upon another; and Contemplate our Blissful Lord. *[1-Pause]*
He, in whose Home is Peace and Bliss, let us seek His Refuge.
If one forsakes Him to be subservient to man, then one's Honour is dissolved like salt in water. *[1]*
I seek the Refuge of my only Master, and Meeting with the Guru, I am Blest with Wisdom and Discrimination:
Yea, when I Meet with my Lord, the Treasure of Virtue, I lean on no one but God. *[2-26-49]*

Sārang M. 5

O my God, Thou art my only Powerful[1] Refuge.
O Lord, all my Glory is Thine, and I look upto naught else but Thee. *[1-Pause]*

---

1. ਸਤਾਣੀ (सताणी)=ਤ੍ਰਾਣ ਸਹਿਤ : *lit.* protecting, dependable.

Lo, my God has Owned me, and Pulled me out of the shell of Māyā[1],
And Blest me with the Cure-all of the Nectar-Name, and I repair to the Guru's Feet. *[1]*
O Thou, who art Beneficent even to the meritless, O, how shall I Praise Thee, my God!
When Thou snappest my Bonds and Ownest me, I am wholly Blest with Bliss. *[2-27-50]*

Sārang M. 5

Contemplating my Lord, I am rid of my Woes,
And the Blissful Lord is Merciful to me; and lo, all my Bonds are loosed. *[1-Pause]*
Without my God, I know not another; pray, who else is one to go to?
O Lord, Save me by any means: for, I've Surrendered myself wholly to Thee. *[1]*
God Saves His Servants, yea, He our Eternal God, who is ever Alive.
Says Nānak: "My mind is in Bliss, and snapped for me is the *Yama's* Noose". *[2-28-51]*

Sārang M. 5

My Mind ever Cherishes Thee, O God!
We are Thy humble children, O All-Powerful Lord, my Father, Save me in Thy Mercy. *[1-Pause]*
When I am Hungry, I ask for Thy Food; and when Saturated with Thee, I am wholly in Bliss.
Yea, I am rid of my Maladies when I bide with Thee: Separated from Thee, I am reduced to the dust. *[1]*
O my Creator-Lord, which else is our Refuge but Thine?
And, I am Blest with life only if I forsake not Thy Name; and this is the prayer of Nānak (that he be Blest with the remembrance of Thee). *[2-29-52]*

Sārang M. 5

Lo, my Mind is rid of Fear and Doubt,
And Blest with the Peace of Poise, I Sing the Praise of my Loved Lord, Beauteous like the *Lāllā* flower. *[1-Pause]*
I Practise the Guru's Word, through the Guru's Grace, and my Mind wanders no more. **P. 1215**
And my Illusions[2] are dispelled, and I enter into the Trance of blissful Equipoise, and my Lord, the Lover of Devotees, Comes into my Home. *[1]*
The Music of Bliss Rings within me, and I Merge in Equipoise, all-too-spontaneously.
Our Lord is the only Doer and the Cause of Causes; yea, He is Himself all-in-all. *[2-30-53]*

Sārang M. 5

Rest thy Mind on the Nectar-Name of thy God,
And, he, the Guru, who has Blest thee with it, unto Him pay thy Obeisance. *[1-Pause]*
One's Craving is stilled thiswise and one is in Bliss all-too-spontaneoulsy, and rid of Lust, Wrath and the Poison (of Māyā);
And one abides at a Place which is Moveless, and which verily is the Seat of God. *[1]*
There is but one God who is Manifest and Absolute[3],
Who is in the beginning, the middle and the end: so Reflect thou on His Truth. *[2-31-54]*

Sārang M. 5

I can be not without God even for a moment,
Yea, he alone is perfectly Blissful who makes God his only Joy. *[1-Pause]*
God is the Embodiment of Bliss, the Mainstay of life, Contemplating whom one is Blest with immense Gladness.
All-powerful is He, and ever with us; O, how can my tongue utter His Praise? *[1]*
Blessed is His Seat, Blessed His Glory, Blessed are those that Utter and Hear of Him.
O God, Blessed, Blessed is the place where abide Thy Saints. *[2-32-55]*

Sārang M. 5

My tongue utters only Thy Name,
For, Thou alone Keepest me whole in the (Fire of the) mother's womb, as in the mortal world. *[1-Pause]*
Thou alone art my Father, Mother, Loved Friend and Brother:
Thou alone art my Family, my Support, the Mainstay of my vital breath and Soul. *[1]*

---

1. *Lit.* poison
2. ਉਪਾਧਿ (उपाधि) : deception, disguise (in Vedānta).
3. ਧੁੰਧੂਕਾਰੋ (धुंधकारी) : (Sans, from ध्वात, darkness).

Thou alone art my Treasure, my Riches and my Jewel;
Thou alone art the Elysian Tree, Attained through the Guru: yea, through Thee alone is Nānak Blest. *[2-33-56]*

Sārang M. 5

Wherever one goes, one cherishes only him, who is one's own:
Yea, whosoever is a servant, he goes only to the master (in need). *[1-Pause]*
One can share one's joys and sorrows and the inner state of one's heart only with the one who owns one:
Yea, one leans only on one's own; and utters one's needs only unto him. *[1]*
Some one is proud of his dominions, another of his beauty or riches, or of his father and mother.
But, Nānak has the Pride only of the one God[1], who Fulfils him in every way. *[2-34-57]*

Sārang M. 5

O, vain is the pride of Māyā!
O ignorant creature, rid thyself of Desire and Guile, and, know that thy God is with thee. *[1-Pause]*
Vain are thy beauty and dominions and the courtiers[2] and chiefs:
Yea, vain are the raiments and perfumes and foods, and all thy cleverness and wit. *[1]*
O Refuge of the meek, I am the Slave of Thy Slaves: yea, I seek the Sanctuary of Thy Saints.
Says Nānak: "Meet me Thou, my Life, for, this is what I seek from Thee, with abandon." *[2-35-58]*

Sārang M. 5

This life doesn't do a thing for itself:
And runs after this and that, and involves itself in Strife. *[1-Pause]* **P. 1216**
The friends of a few days, whom one sees here, are not there where one is in Pain[3].
But, one is involved with those who are of no avail to this man of Unwisdom. *[1]*
O God, I am as if I am not, and nothing belongs to me; and nothing is it that I can do[4].
Thou, O Lord, art the Creator and the Cause; and in the Society of Thy Saints, all are Redeemed. *[2-36-59]*

Sārang M. 5

Māyā, the great Enticer, entices away all, and no one can stand upto it.
It is dear to the heart of even the ascetics and the adepts, and no one can snap her Bonds. *[1-Pause]*
Yea, her effect is lessened not even if one visits all the pilgrim-stations and utters with the tongue[5] all the six Shāstras.
Nor is one rid of it through fasting, ritualistic worship, penances or religious routine. *[1]*
O Saints, impiety contaminates the world, locked in the Blind Well (of Ignorance), O, Save this world and me too.
Nānak has been Emancipated, through the Saints, Seeing the Vision of God even for a moment. *[2-37-60]*

Sārang M. 5

Why are you, O man, after the profits[6] of the world?
Your skin indeed has swollen, puffed up with the wind (of Ego); but lo, your Dust-like (body) has worn off. *[1-Pause]*
You take from here and place it there, as does the hawk[7] take away flesh with a swoop and then flies into the yond.
O Blind one, you have forsaken the Giver, and fill your belly like a lone traveller on a wayside stall. *[1]*

---

1. *Lit.* Guru
2. ਉਮਰੇ (उमरे) : (ਉਮਰਾ, plural of ਅਮੀਰ), noble; a rich man; an eastern title nearly answering to the English 'lord'; the title of the ruler of Afghanistān.
3. ਭਾਰੀ (भारी) : trouble,
4. ਬਸੁਚਾਰੀ (बसुचारी)==ਵਸ ਤੇ ਚਾਰਾ : power and control.
5. ਰਸਨਾਗਰ (रसनागर)==ਰਸਨਾ-ਅਗ੍ਰ : with tongue.
6. ਖਾਟੁਲੀ (खाटुली)=ਖੱਟੀ : profit
7. ਬਾਸਾ (बासा) : (Persian ਬਾਸ਼ਾ, बाशा), a sparrow hawk.

You're enamoured of False tastes and Sin, but the Path one treads in the Hereafter is far-too-straitened and narrow.
Says Nānak: "Hark, O Ignorant man: the Knot (of thy days) will be loosed today or tomorrow." *[2-38-61]*

Sārang M. 5

O Guru, it is through Thee that God has been Revealed unto me.
Thou hast ignored a myriad men of glory, but I have been Honoured in Thy Court. *[1-Pause]*
From humble and low beginnings, man becomes a beauty:
Yea, when God breathes His Light into his dust, his body becomes Precious and Sanctified. *[1]*
From Thee, O Guru, I've learnt how to Serve my God and to Contemplate Him and to Know His Quintessence:
Yea, Thou hast caressed my Forehead with Thy Hand, and Loosed my Bonds, and so I've become the Slave of thy Slaves. *[2-39-62]*

Sārang M. 5

The Lord Blesses His Servant with the Name!
O, what can a man do to the man whose Refuge is Lord, the God. *[1-Pause]*
The Lord Himself Gives him the Lead[1], yea, Himself He Fulfils His Servant.
For, our Master is the Inner-knower of all hearts, and Destroys the Demons (of Desire) within us. *[1]*
He, of Himself, Saves the Honour of His Devotees and, of Himself, He Etatablishes him.
Yea, He has Saved the Honour of His Devotees since the beginning of Time: but, rare is the one who Knows Him. *[2-40-63]*

Sārang M. 5

O God, Thou art my Friend, my Mate, my vital-breath:
Yea, my Mind and Soul and body and riches are all Thine; and this my body is Sustained[2] by Thy Bounties. *[1-Pause]*
Thou hast Blest me with a myriad Boons: Thou alone hast Blest me with Glory. **P. 1217**
O God, Thou alone ever savest my Honour, yea, Thou, the Inner-knower of all hearts. *[1]*
O Master, the Saints unto whom Thou art Revealed, they alone are Approved by Thee.
It is by good Fortune that one is Blest with the Society of the Saints: O, Nānak is a Sacrifice unto the Saints. *[2-41-64]*

Sārang M. 5

Redeem me, O ye Compassionate Saints,
For, ye are All-powerful, the Cause of causes; and through ye alone is bridged my Separateness from God. *[1-Pause]*
Ye have Saved Sinners of a myriad births instructing them in your Wisdom,
And they, who, forsaking their God, wandered from birth to birth, they Dwelt on their God with their every breath. *[1]*
They, who came unto ye, O Saints, were Sanctified and purged of all Sins.
Says Nānak: "They, whose Destiny is Awake, they won the Boon of (Eternal) Life." *[2-42-65]*

Sārang M. 5

O God, Thy Servant has come to pray unto Thee,
For, uttering Thy Name, one is wholly in Bliss, and is Blest with the Peace of Poise. *[1-Pause]*
O Thou Ocean of Peace, Treasure of Mercy, whose Glory overshadows all,
Thou Sportest with Thy Saints and becomest Manifest to them. *[1]*
I fix my gaze on Thy Saints and Dedicate myself to their Service, and cleanse their Feet with my hair.
And see their Vision eight watches of the day and night; yea, this is the Joy that Nānak has received. *[2-43-66]*

Sārang M. 5

He, who is Attuned to the Lord's Name,
Is spontaneously in Bliss, Fortunate is he, and of Clean and Friendly heart. *[1-Pause]*
He is Detached from Māyā, rid of all Sins and the sense of selfhood;
He thirsts only for the Lord's VIsion, and leans on the One alone, clinging in his heart to the Lord's Feet. *[1]*

---

1. ਮਹਾਜਨੁ (महाजनु): (Sans. महाजन), *lit.* prominent or distinguished person. ਪੰਚਾ (पंचा): *lit.* arbitrator or umpire.
2. *Lit.* knit up.

Care-free, he sleeps and wakes, care-free he walks through pleasure and pain.
Nānak: The Māyā, that has cheated the whole world, she, indeed, is 'beguiled' by the Saints. [2-44-67]

Sārang M. 5

Lo, now no one slanders the Lord's Saint.
For, whosoever tries so to do, him my Lord, the God, Destroys. *1-Pause*
He, who is jealous of the one who is jealous of no one, Loses in the Lord's Court.
O, Glory be to the Lord who Saves the Honour of His Devotees. [1]
One becomes fear-free, leanning on the Lotus-Feet of God:
And, through the Guru's Word, one Contemplates the (Lord's) Name, and his Glory becomes manifest to the whole world. *[2-45-68]*

Sārang M. 5

I, the Lord's Servant, have abandoned my selfhood!
O God, Save me Thou in Thy Will; for, Thy Glory is the Mainstay of my Life. *[1-Pause]*
Through the Guru's Word and the Association of the Saints, I am rid of all my Sorrows,
And I look upon friend and foe alike, and all my utterance is infused with God. *[1]* **P. 1218**
My inner Fire is quenched, I am Cool and Content; and, Hearing the Unstruck Melody, I am wonderstruck by God's Wonders:
And in my Mind is Bliss and Truth, and the Melody of melodies[1] Rings within me *[2-46-69]*

Sārang M. 5

My Guru has rid me of my Doubt:
So, I am ever a Sacrifice unto my Guru. *[1-Pause]*
I Contemplate ever His Word and Cherish His Feet in my heart :
Yea, I Bathe myself in the Dust of the Guru's Feet, and I am rid of the Soil of Sin. *[1]*
I Serve ever my Perfect Guru and pay Obeisance to him ever and forever more.
Lo, the Perfect Guru has wholly Fulfilled and Emancipated me. *[2-47-70]*

Sārang M. 5

Contemplating the Lord's Name, man is Emancipated:
And he is rid of his Fears and Woes, and Loves he the Society of the Saints. *[1-Pause]*
If one's mind Meditates on God and one's tongue utters His Praise,
And one sheds one's Ego and Wrath, Lust and Slander, then one (truly) loves one's God. *[1]*
O man, Contemplate thy Compassionate God, for, one is Blest, Contemplating His Name.
And be thou the Dust for all men to tread upon, and lo, thou Mergest in thy Lord's Vision. *[2-48-71]*

Sārang M. 5

I am a Sacrifice unto my Perfect Guru:
For, he has Emancipated me, and made Manifest the Glory of the (Lord's) Name. *[1-Pause]*
He rids his Servant of all fears and all their Sorrows;
So, abandon all other efforts, O man of God, and Cherish his Lotus-Feet in thy heart. *[1]*
Thy All-powerful Lord, the One Supreme Being, is thy (only) Friend,
And Highest of the high is He: So, pay ever thy Obeisance to Him. *[2-49-72]*

Sārang M. 5

Who is there to own thee without thy God?
Yea, He alone is the Treasure of Bliss, the Embodiment of Compassion, the Creator: so Contemplate Him ever thou. *[1-Pause]*
Praise ever that God, on whose Thread are Strung all the creatures of the universe,
And, go not to another and Contemplate Him alone who is thy only Giver. *[1]*
Fulfilling is the Service of my Master; it brings thee the fruits of thy heart's Desire.
So earn thou the Profit in the Life's Trade, and Reach thy Home in Peace. *[2-50-73]*

Sārang M. 5

O God, I have sought but Thy Refuge alone;
And my Mind is rid of its Doubt as it Sees Thy Vision. *[1-Pause]*
Thou alone Knowest my inmost state, unuttered, and Makest me Contemplate Thy Name.
And I am delivered of all my Woes, and Singing Thy Praise, I am in utter Bliss. *[1]*

1. *Lit.* perfect.

Thou hast pulled me with Thy Own Hands out of the Deep and Dark[1] Well of Māyā.
Says Nānak: "My Guru has snapped all my Bonds; and me, the Separated one, he has United with my God." *[2-51-74]* **P. 1219**

Sārang M. 5

The Lord's Name Blesses one with cool Comfort:
Yea, the Saints have found this, searchiug through the Vedas, the Purānas and the Smiritis. *[1-Pause]*
In the worlds of Shiva and Brahmā and Indra, one burns in the Fire of Passion;
But, when one Contemplates God, one is rid of one's Doubt and Sorrow and Pain. *[1]*
Whosoever was ever Saved, he was Saved through the Loving Adoration of God.
Saith Nānak: "O God, I pray to Thee: Meet me Thou, for I Serve Thy Saints." *[2-52-75]*

Sārang M. 5

Utter the Nectar-sweet Praise of thy God, O my tongue,
Yea, utter the Gospel of God, O man, hear only of Him and utter only His Name. *[1-Pause]*
Gather the Riches of the Lord's Name and Love thy God, body and soul;
And consider all other glory[2] as Illusion, for God, verily, is the only True object of Life. *[1]*
Thy God Blesses thee with life, the vital breath and Soul, and Emancipates thee He: So be Attuned to Him alone.
Says Nānak: "I seek the Refuge of Him alone, who brings Sustenance[3] to all." *[2-53-76]*

Sārang M. 5

I know not, nor can do any other deed,
Since, meeting with the Saints, I've found the Refuge of my Lord, the God. *[1-Pause]*
The body is afflicted with Five Passions, and so one commits nothing but Sin;
And boundless is one's Hope, though brief is one's life-span; and age[4] eats up one's powers as the days pass. *[1]*
Our God is the (only) Support of the supportless, Compassionate, the Ocean of Peace, the Destroyer of all our Maladies and Fears.
O Lord, this is what I crave for, tbat my life rests on Thy Feet[5]. *[2-54-77]*

Sārang M. 5

Insipid are all joys without the Lord's Name.
If we utter the Nectar-sweet Praise of God, the Unstruck Melody Rings within us. *[1-Pause]*
Contemplating the Name, one is Blest with Bliss, and one is rid of all one's Sorrows,
And one earns the Profit of God, Associating with the Saints, and brings it safe Home. *[1]*
Yea, He is Highest of the high; of Him, no one can find the limits.
O, I can Utter not His whole Glory: and Seeing Him, I am wonderstruck. *[2-55-78]*

Sārang M. 5

Man came to Hear and Utter the Lord's Word.
But, if one forsakes the (Lord's) Name and is attached to other desires, then vain is one's life. *[1-Pause]*
Know you from the Saints, O foolish mind, for, they Utter what's otherwise Unutterable;
And ingather the Profit of God and Cherish Him in the Mind that you are Released from your 'comings and goings'. *[1]*
If Thou Blessest me with Zeal, Power and Wisdom, I'll Utter Thy Name:
O God, they alone are Dedicated to Thy Worship with whom Thou art Pleased. *[2-56-79]*

Sārang M. 5

Rich only are they who Deal in the Lord's Name. **P. 1220**
So enter into Partnership with them, and, Reflecting on the Guru's Word, earn the Riches of God. *[1-Pause]*
Abandon thy Guile and be free of Envy, for, thy Lord Sees all.
And Deal only in the Capital-stock of Truth, and in-gather the Riches of Truth, and then you Lose not. *[1]*

---

1. *Lit.* blind.
2. ਬਿਭੂਤ (विभूत) : (Sans. विभूतिः), prosperity, dignity, riches, magnificence, splendour.
3. ਅਪਿਆਉ (अपिआउ) : (Sans.) food, diet, provisions.
4. ਜਰਣੀ(जरणी) : (Sans. जरा) : old age.
5. *Lit.* liveth Seeing Thy Feet.

Expend this Treasure as well as you may, it is exhausted not, for Infinite is the Lord's Treasure·
Says Nānak: "Thiswise alone you Enter the Kingdom of thy Transcendent God with Glory".
[2-57-80]

Sārang M. 5

O God, what am I, a poor suportless creature, before Thee?
O such is Thy Glory that Thou hast made a man of me from such a humble source[1]. *[1-Pause]*
O Beneficent Lord of all, O Thou Blesser of life and Soul, Infinite are Thy Merits.
Thou art the Master of all, who Sustainest all, and all hearts lean but on Thee. *[1]*
O God, no one Knows Thy State or Extent, for, whatever is, is but Thy Expanse.
O Lord, Seat me in the Boat of the Saints that I am Ferried across the Sea of Material Existence.
[2-58-81]

Sārang M. 5

Fortunate is he who seeks the Lord's Refuge,
And Knows not any but the Lord, and abandons all other efforts. *[1-Pause]*
One Dwells on God through word, deed and thought, and attains Peace Associating with the Saints.
And Imbued spontaneously with the unutterable Gospel of God, Tastes Bliss. *[1]*
He whom the Lord Owns in His Mercy, sublime is his Word.
Yea, they alone are Emancipated through the Saints, O Nānak, who are Imbued with their Detached God. *[2-59-82]*

Sārang M. 5

Since I entered into the Sanctuary of the Saints,
My Mind was Illumined and attained Bliss, and I was rid of all my Pain. *[1-Pause]*
O God, I pray unto Thee: Bless me Thou with Thy Name in Thy Mercy:
Yea, Contemplating Thee, I've forsaken all other interests, now that I earn Thy True Profit. *[1]*
O whosoever Created me, into Him I Merge: for, He alone is.
Says Nānak: "I am rid of my Doubt, by the Guru's Grace, and my Soul has Merged in the Over-soul." *[2-60-83]*

Sārang M. 5

O my tongue, utter thy Lord's Praise:
Yea, abandon all other tastes, for, wholesome is thy God alone. *[1-Pause]*
Cherish thou within, O heart, the Lotus-Feet of God: be Attuned to the One alone, O my mind.
And be thou purged of the Soil, Blest by the Saints, and then thou art cast not into the womb. *[1]*
O God, Thou alone art the Mainstay of my life and Soul, Thou alone art the Support of the Supportless.
So, I Cherish ever my Lord, the God, and am ever a Sacrifice unto Him. *[2-61-84]*

Sārang M. 5

To Comtemplate the Lord's Feet is Heaven for me.
Yea, one is Blest with the Nectar-Name and Emancipation through the Saints. *[1-Pause]*
O God, be Merciful that I Hear Thy Sublime Gospel,
And am Blest with Perfect Peace and am Fulfilled both in life and death. *[1]*
After a great search, I've found this to be the Quintessence of Wisdom that Devotion to the Lord alone Fulfils. **P. 1221**
Says Nānak: "Save for the Lord's Name, imperfect[2] are all other Ways." *[2-62-85]*

Sārang M. 5

O True and Beneficent Guru,
Seeing Thy Vision, I am rid of all my Woes: O, I am a Sacrifice unto Thy Lotus-Feet. *[1-Pause]*
True is the God of gods, True the Saints, Eternal the Lord's Name,
And the True object of life is the Loving Adoration of God, and to Sing the Praises of this Eternal Verity. *[1]*
Unfathomable and Unperceivable is He: O, no one can find His limits, for, He is the Support of all hearts.
O Glory be to the Lord, whose end no one can find, nor fathom. *[2-63-86]*

Sārang M. 5

I Enshrine the Guru's Feet in my Mind,
And I See the Lord Filling all; O, He is nearest of the near. *[1-Pause]*
My Bonds are loosed, and I am Attuned to God, and am Comforted by the Saints,
And my life has been Sanctified, and am wholly Fulfilled. *[1]*

1. *i. e.* a mere drop of sperm.
2. ਊਰੀ (ऊरी)=ਅਧੂਰੀ : imperfect.

O God, on whomsoever is Thy Mercy, he Sings Thy Praise:
Yea, Sings he ever the Lord's Praise: O, Nānak is ever a Sacrifice unto Him. *[2-64-87]*

Sārang M. 5

One is Alive only if one Sees one's Lord !
O Bewitching God, my Love, be Merciful to me, and dispel my Doubt. *[1-Pause]*
Neither by hearing, nor uttering (Thy) Name am I Comforted, for, how can one be Wise[1] without Faith?
Yea, he, who Loves not God, but the Other, his Face is Blackned. *[1]*
He, who is Blest with the Bliss-giving Lord, he believes not in wearing various garbs.
Says Nānak: "He, who is Bewithced by Thy Vihion, O Lord, is wholly Fulfilled". *[2-65-88]*

Sārang M. 5

Contemplate only thy Lord, the God,
For, thiswise, thy Sins will be burnt off instantaneously: yea, within it are contained (the merit of) myriads of ablutions and alms-givings. *[1-Pause]*
All other involvements are a vain effort without thy Lord, all wisdom is vain;
But, Contemplation of thy Blissful God Releases thee from the Round of births and deaths. *[1]*
O Ocean of Peace, I seek Thy Refuge O bless me with the Bounty of Thy Name.
Says Nānak: "I live Dwelling on my only God, and lo, I am rid of my Ego." *[2-66-89]*

Sārang M. 5

He alone is a *Dhurata*[2] who is attached to his Source:
He alone is a *Dhurandra*[3], he alone a *Basandhra*[4], who is Imbued with the Love of the One God. *[1-Pause]*
He, who practises Deception and Knows not (God) is not a *Dhurata*:
For, he abandons the Profitable works and plays a losing game, and Contemplates not his Beauteous God. *[1]*
He alone is Wise, he alone is a clever Pandit, he alone is a man of Courage,
And he alone is Approved, who Contemplates his God, associating with the Saints. *[2-67-90]*

Sārang M. 5

The Lord is the Life of the Saints; **P.1222**
And in the world of Desire, they Bathe in the Ocean of Bliss and in-drink the Essence of the Lord's Name. *[1-Pause]*
They in-gather the Priceless Riches of the Lord's Name, and Weave the Lord's Jewel in their body and Mind;
And they sparkle like the *Lāllā* flower, Imbued with the Lord's Love, and Enraptured by the Flavour of the Lord's Name. *[1]*
As is the fish involved with water, so are they Attuned to the Name.
Says Nānak: "The Lord's Saint is like the *Chātrik*, who is Comforted only by the Lord's *Svānti*-drop." *[2-68-91]*

Sārarg M. 5

Without the Lord's Name, life dances a Wild Dance;
And no matter what one does, one is Bound and Involved more and more. *[1-Pause]*
He, who serves any but his God, passes his time in vain.
And, when the *Yama* comes to destroy him, then wretched indeed will be his state.
O God, Save me, O Save me in Thy Mercy.
Says Nānak: "My Lord, the God, is the Ocean of Peace, and the Saints are my only Treasure." *[2-69-92]*

Sārang M. 5

My body and mind Deal only in God:
Now the ills of the world afflict me not, and I am Imbued with the Loving Adoration of my Lord. *[1-Pause]*

---

1. ਸੇਖਾਂ (सेखां) = ਸਿਖ ਸਕਦਾ ਹਾਂ : can learn.
2. A particular sect whose followers pretend to do something different from what they intend to, in order to ward off the evil eye.
3. The Yogi who besmears his body with the ashes.
4. *i. e.* a Kāpri whose practice is to wear a whole load of clothes.

The Saint Hears only the Lord's Praise, the God alone he Contemplates: this, indeed is the conduct of the Saint :
And he Enshrines the Lotus-Feet of God in his heart; and His Worship is his vital-breath. *[1]*
O God, hearken to my prayer in Thy Mercy,
That I utter ever Thy Blissful Name with my tongue : O Lord, I am ever a Sacrifice unto Thee. *[2-70-93]*

Sārang M. 5

He, who is devoid of the Lord's Name, is devoid of Understanding ;
He Contemplates not his God, the Master of Māyā, and comes to immense Grief. *[1-Pause]*
He Loves not the Lord's Name and is attached to this and that garb,
But, his illusory loves stay not with him, as water stays not in a broken pitcher. *[1]*
O God, Bless me with Thy Devotion that my mind is Imbued with Thy Love.
Says Nānak : "O God, I seek but Thy Refuge; for, without Thee, I know not another". *[2-71-94]*

Sārang M. 5

I Cherish in my Mind that moment,
When I'd Meet with the Saints and Sing of my God. *[1-Pause]*
If I Contemplate not God, all the deeds I do, are vain :
O, my Nectar-sweet God is the Lord of Perfect Bliss, and there is not another without Him. *[1]*
Vain are 'meditations' austerities', all "pious' deeds, all efforts for "Peace:" these equal not in Merit the Lord's Name.
Nānak's Mind is Pierced through with the Lotus-Feet of God, and he rests his Self on the Lord's Feet. *[2-72-95]*

Sārang M. 5

My Lord, the Inner-knower of all hearts, is ever with me.
And, Contemplating His Name, I am at Peace both here and Hereafter. *[1-Pause]* **P. 1223**
The Lord is my Friend, my Mate, and I ever Sing His Praise :
Yea, I've Met with Him through my Perfect Guru, and I forsake Him never. *[1]*
He, whom the Lord of all Creation Protects, in His Mercy,
He is wholly Attuned to his All-pervading God, and is rid of all Fears. *[2-73-96]*

Sārang M. 5

He whose Power is Lord, the God,
He is wholly Fulfilled and afflicted not by Sorrow. *[1-Pause]*
He, who is Dedicated to his only God, I live to hear of his Glory :
Yea, I strive to See his Vision, which only, by good Fortune, one is Blest with. *[1]*
I seek to See the Saints' Vision, by the Guru's Grace, and naught else :
O God, Bless Nānak, Thy Servant, that he lives to Wash the Feet of Thy Saints. *[2-74-97]*

Sārang M. 5

I live to Sing the Praises of my God.
O Gopāl, O Vithala, O Lord, be Merciful and let me forsake Thee never. *[1-Pause]*
O Master, my body and mind and riches belong to Thee; yea, there is no other Refuge for me.
And I live as Thou Keepest me, and I eat and wear what comes from Thee. *[1]*
I am a Sacrifice to the Saints, by whose Grace I am cast not into the womb again.
O God, I seek but Thy Refuge : So Drive me on as Thou Willest. *[2-75-98]*

Sārang M. 5

O my mind, the True Peace is in the Lord's Name :
And whatever else one does, lured by Vice and Delusion, is as dust. *[1-Pause]*
One falls into the Blind Well of the household and, Sinning, one is cast into the deeps of Hell ;
And one wanders from birth to birth, and is tied to death again and over again. *[1]*
O Thou Redeemer of the Sinners, O Thou Lover of the Devotees, be Merciful to me, the meek one.
Nānak begs of Thee, with joind palms : "O Lord, Emancipate me through Thy Saints". *[2-76-99]*

Sārang M. 5

Lo, Manifest is the Glory of my God :
(For), by His Grace, I am rid of the ailments of the body, mind and soul. *[1-Pause]*
Yea, my Craving is stilled, and I am wholly Fulfilled, and am rid of all Sorrow and Pain.
And my body, mind and Soul are Comforted, Singing the Praises of my Eternal God. *[1]*
Associating with the Saints, I am delivered of Lust, Wrath, Greed, Ego and Jealousy,
And my God, my Father and Mother, the Lover of the Devotees, has rid me of all my Fears. *[2-77-100]*

Sārang M. 5

Helpless is the world without the Lord's Name ;
And being deeply attached to the Māyā's dust, its barking desires are stilled not. *[1-Pause]*
The Lord Himself ministers the Potion of Māyā to the world, and so it recurringly comes and goes.
And, as it Contemplates not God, even for a moment, the Courier of the *Yama* wastes it away. *[1]*
O Thou Destroyer of the Sorrows of the meek, be Merciful that I be the Dust to be treaded over by Thy Saints.
Nānak craves only for Thy Vision, O God, which is the Mainstay of his body and Mind. *[2-78-101]*

P. 1224

Sārang M. 5

The Soul is Soiled without the Lord's Name .
Yea, the Lord Himself Strays one from the Path, ministering to one the Potion of Vice. *[1-Pause]*
One wanders through a myriad births and finds not Peace ;
For, one is Blest not with Equipoise, nor Meets with the Perfect Guru, and so the worshipper of Māyā[1] comes and goes. *[1]*
O my All-powerful and Beneficent God, Unfathomable and Infinite art Thou.
Nānak, Thy Slave, has sought but Thy Refuge : So Ferry him Thou Across. *[2-79-102]*

Sārang M. 5

Utter thou, O man, thy Lord's Praise :
Yea, Contemplate thy God, Associating with the Saints, Nectar-sweet is whose Taste. *[1-Pause]*
Dwelling on the One Eternal, Undying God, the intoxication of Māyā wears off,
And one comes not to Grief again, Blest with the Peace of Poise; and the Unstruck Melody Rings within one's Mind. *[1]*
The Praises of my God are sung even by Brahmā and his sons, and Sukhdeva the seer, and Prehlāda too,
Yea, whosoever Drinks the Lord's Wholesome Nectar, he is Awake to the Wonders of God. *[2-80-103]*

Sārang M. 5

Lo, one builds many castles of Sin,
And one is tired not, night or day, of striving for more and more. *[1-Pause]*
Yea, one carries on one's head the unbearable load of Sin,
But one is exposed utterly when the *Yama* Seizes one by the Forelock[2]. *[1]*
(Hereafter), one falls into the wombs of the quadrupeds, of camels and donkeys, or turns a ghost.
Contemplate thy God, Associating with the Saints, O Nanak, that thou art afflicted not (by Sin). *[2-81-104]*

Sārang M. 5

The Blind one licks the Poison[3] (of Māyā) with utter relish,
And then tired are his eyes, ears and body; and in an instant one loses one's breath. *[1-Pause]*
One injures the poor and so fills one's belly, but Māyā goes not along with one :
Yet, one commits Sin, and then regrets : yea, one can abandon not (one's ways). *[1]*
And then the Couriers of the *Yama* Seize one, and hit one upon one's head.
Nānak : one passes one's own dagger through one's mind, and splits it he. *[2-82-105]*

Sārang M. 5

The slanderer (of God) is destroyed in the mid-stream
The Lord Himself is the Refuge of the Saints, but he, who turns his back upon Him, him He Destroys[4]. *[1-Pause]*
No one hears him : yea, he finds no Refuge whatsoever.
He suffers Sorrow here and Hell Hereafter, and wanders through birth after birth. *[1]*

---

1. ਸਾਕਤੁ (साकतु) : Sans, (शाक्त), a worshipper of Shakti or Durgā, the consort of Shiva, or the female personification of divine energy. 'Tantras' are the doctrines, the practices and ceremonies that accompany this religion. Shakatism or Tantrism (especially the 'Vām Mārg') has been severely condemned in the Sikh scripture for observing certain rites which inlcude the use of meat, wine, and sexual intercouse accompanied by the 'tantric' techniques of 'Mantras' (spells), 'Mudra' (gestures) and 'Yantras' (diagrams). These practices are sought to be justified by a psycho-mental postulate that 'like kills like', a kind of spiritual homoeopathy, that seeks to destroy passions by indulgence in them in detachment. The basic ideas of Mantras (of awakening the 'Kundalini' by piercing through six 'Chakras' of the sacredness of the word 'Aum') are derived from ancient Hindu scriptures.
2. ਝੋਟ (झोट) = ਝਾਟਾ : hair of the head.
3. ਬਿਸੁ ਕੇ ਗਟਾਕ (बिसु के गटाक) : *lit.* the cart-loads (ਗਟਾਕ) of poison (ਵਿਸੁ ਕੇ).
4. ਮੀਚ (मीच) : death, extinction.

His evil becomes known all over : yea, he reaps only what he sows.
Nānak seeks the Refuge of his Fearless Lord, and so Sings he the Song of Bliss. *[2-83-106]*

Sārang M. 5

Desire drives one now this way, now that : **P. 1225**
Yea, it is fulfilled in no wise, and, in the end, one loses (the game of life). *[1-Pause]*
One attains not Peace, nor Poise : for, desire leads to more desire :
One burns in the Fire of Lust and Wrath, and knows not what's what ! *[1]*
The Sea of Material Existence is tossed about by Pain : O, Save me Thou, my Lord.
Nānak seeks the Refuge of Thy Lotus-Feet, O God, and he is ever a Sacrifice unto Thee. *[2-84-107]*

Sārang M. 5

O Sinner, who is it that instructed thee ?
You Contemplate not your God, even for a moment, who Blest you with your body and Soul. *[1-Pause]*
You are happy eating, drinking and sleeping, but, Dwelling on your Lord's Name, you are in Pain.
But, how humble were you when you wailed, encased in the mother's Womb ? *[1]*
You are trapped by Sin, intoxicated by Māyā[1], and so you wander from birth to birth.
But, know you that Peace is only in Knowing one's God; and, forsaking Him, one is ever in Sorrow. *[2-85-108]*

Sārang M. 5

O my mother, I seek the Refuge of the Lord's Feet ;
And I am Bewitched, Seeing the Vision of God, and the Evil within me is washed off. *[1-Pause]*
He is Unfathomable and Eternal, Highest of the high : O, Him one can evaluate not.
And, my Mind Flowers Seeing Him wherever it Sees, for, lo, He Fills and Fulfils all. *[1]*
He is the Enticer of my Mind, my Bewitching God, who is ever Compassionate to the meek: Meeting with the Saints, becomes Manifest He.
Nānak lives only to Contemplate his Lord, and so is caught not in the *Yama's* Noose[2]. *[2-86-109]*

Sārang M. 5

O my mother, my Mind is Intoxicated with God :
Yea, Seeing my Compassionate Lord, I am in utter Bliss, and my Mind is Imbued with His Essence. *[1-Pause]*
Singing the Immaculate Praise of God, I too have become Pure and am Soiled[3] not again.
And lo, I am hitched to the Lotus-Feet of my God, and Meet with the Infinite Person. *[1]*
He Holds me by the Hand and Blesses me with everything, and His Light Illumines my Within.
Says Nānak : "He, who becomes Detached, being Imbued with the Name, he Ferries his whole generation Across". *[2-87-110]*

Sārang M. 5

O mother, I be not if I Contemplate any but my God;
And forsaking Him, the Mainstay of my Soul, I am attached to Illusion. *[1-Pause]*
He who forsakes the Lord's Name, and treads another path, falls into Hell,
He is punished in a myriad subtle ways, and wanders he from womb to womb. *[1]*
He alone is a man of Honour and Riches who seeks naught but the Lord's Refuge:
He, by the Guru's Grace, Wins (the battle of) Life, and comes nor goes again. *[2-88-111]*

Sārang M. 5

The Lord axes[4] (the poisonous tree of) our Guile :
Yea, with the Fire of the Lord's Name, the jungle-loads of Illusions are burnt off. *[1-Pause]*
Associating with the Saints, we are rid of our Lust, Wrath and slanderous disposition, **P. 1226**
And we Attain the Object of our life, by the Guru's Grace, and gamble it away no more. *[1]*
We then Utter ever our God's Praise, Reflecting on the Perfect Word.
Says Nānak : "O Lord, I am the Slave of Thy Slaves and I greet Thee ever". *[2-89-112]*

Sārang M. 5

The Book is the Abode of God !
For, it contains the Perfect Wisdom of God's Way, and its Words one sings to Praise one's Lord. by the Saint's Grace. *[1-Pause]*

---

1. ਮਾਦ (माद) : (Sans. मदः) intoxication.
2. ਜਮ ਕੀ ਭੀਰ ਨ ਫਹੀ (जम की भीर न फही) : *lit.* is trapped not (ਫਹੀ) by the torture (ਭੀਰ) of death.
3. ਕਾਰੋ (कारो) : *lit* black.
4. ਕੁਠਾਰਿ (कुठारि) : (Sans. कुठार : an axe, hatchet), with an axe.

The seekers, the adepts, the men of silence—all seek their God, but rare are those who are Attuned to Him.
Yea, he on whom is the Mercy of my Master, he is wholly Fulfilled. *[1]*
He, in whose heart Abides the Lord, the Destroyer of our Fear, he is Acclaimed the world over.
O Creator-Lord Forsake me not even for a moment; this is the Boon I seek from Thee. *[2-90-113]*

Sãrang M. 5

Lo, Cod's Grace has rained all over
So Sing ye the Song of Bliss, yea, the Lord's Praise : for, the Love of God for man has become Manifest. *[1-Pause]*
Now, wherever one Sees, one Sees the Sea of Mercy, and not a place is devoid of His Grace.
O Thou Fount of Compassion, O my Perfect Lord, Bless everyone with the Boon of a Soul. *[1]*
True, True, True is our Lord, the God, True the Companionship of the Saints :
Yea, True are they, too, in whom wells up Faith and then, O Nãnak, they Wander not *[2-91-113]*

Sãrang M. 5

O God, Thou art the Mainstory of my vital-breath :
Yea, Thou alone art my Friend and Support : Thou alone art my Family. *[1-Pause]*
Thou hast Placed Thy Hand on my Forehead, and I Sing ever Thy Praise, Associating with the Saints.
Through Thy Mercy, I am wholly Fulfilled, and I Contemplate Thy Name with Love. *[1]*
Lo, when Nãnak, the Guru, became Merciful to me, I was Blest with the Treasure of All-Peace. *[2-92-115]*

Sãrang M. 5

The True Merchandise of the Lord's Name alone lasts with us :
Its Profit is that one Sings the Lord's Praise, and remains Detached in the midst of attachments. *[1-Pause]*
All the creatures are Comforted, Contemplating their Lord,
And one earns an Infinite Life, and is cast not into the womb again. *[1]*
When the Lord is Merciful, one is led on to the Sanctuary of the Saints :
Lo, Nãnak has been Blest with the Treasure of the Lord's Feet, and he is steeped in the Love of God. *[2-93-116]*

Sãrang M. 5

O mother, I am wonderstruck, Seeing my Lord's Wonders !
My Mind is Bewitched by the Unstruck Melody, Wondrous is whose Taste. *[1-Pause]*
Our Lord is our Father, Mother and Kinsman; yea, our Mind is Blest with His Joy.
And we Sing the Lord's Praise associating with the Saints, and we are rid of our Delusions[1]. *[1]*
We are Attuned to the Lord's Feet, and are Delivered of our Fears and Illusions.
Nãnak leans upon his only God, and so he wanders not from womb to womb. *[2-94-117]*

P. 1227

Sãrang M. 5

O mother, I am wholly[2] Imbued with the Love of my Lord's Feet,
And save for my God, I know not another : yea, I've burnt off my sense of Duality. *[1-Pause]*
To abandon God is to fall into the Dark, Deep Well of Vice :
Yea, when one's Mind is Bewitched by the Lord's Vision, one is pulled out of the Hell. *[1]*
By the Saints' Grace, one Meets with the Bliss-giving God, and the noise[3] of Ego is stilled.
And one is Steeped in the Lord's Love, and the Forest of the body and mind is in Bloom. *[2-95-118]*

Sãrang M. 5

I've abandoned trading in Illusions :
And stuck to the Real, the Quintessence, Contemplating the Lord's Name, in the Society of the Holy. *[1-Pause]*
Enshrining the Name in the heart, I waver not, nor leave my Path.
And, by good Fortune, am Ferried across the Sea of Flux, in the Boat of the Guru's. *[1]*
The Infinite Lord of all Pervades all space and interpace, and waters and the earth.
Drink thou, O Nãnak, the Elixir of the Lord's Name, for, insipid are all other tastes. *[2-96-119]*

---

1. ਪਰਮਾਦ (परमाद) : (Sans. प्रमाद), confusion, stupidity.
2. ਸਮੂਹ (समूह) : *lit.* a multitude, aggregate, number.
3. ਹੂਹ (हूह)=ਰੌਲਾ : noise.

Sārang M. 5

One Wails incessantly, and is in Pain,
For, one Dwells not on God, being intoxicated with the wine of Vicious attachments. *[1-Pause]*
They, who Contemplate God, associating with the Saints, are rid of all Sorrow,
And they Merge in God : O, Blessed is their human birth ! *[1]*
The four Boons and the eighteen extra-psychic powers, above these are the Blessed Saints of God :
Nānak craves for the Dust of the Saints' Feet, for, holding on to their Skirt, one is Ferred across. *[2-97-120]*

Sārang M. 5

The Servants of God crave only for the Lord's Name :
Yea, through thought, word and deed this is the Peace they seek : that they See the Vision of God with their Eyes. *[1-Pause]*
O Infinite, Transcendent Master, I can Know not Thy Extent or State.
My Mind is pierced through with the Love of Thy Lotus-Feet, and considering this Love to be the Treasure of All-good, I Cherish it within me. *[1]*
This is the (only) Truth the Saints have uttered through thc Vedas, the Shāstras and the Smiritis :
That only by Contemplating the Lord's Name, one is Emancipated, and the rest is but vain prattle[1] *[2-98-121]*

Sārang M. 5

O Fly, O Māyā, O thou creation of God !
Thou sittest only on Dirt and lickest the 'sweet' Poison of Illusion. *[1-Pause]*
Thou stayest nowhere : this is thy state I've seen with my Eyes :
Yea, save for the Saint, thou hast affected everyone, for the Saints keep ever on the side of God. *[1]*
All creatures are bewitched by thee, but save for the Saints no one has known thy bare reality.
Nānak, the Lord's Servant, is Attuned to the Lord's Praise, and Sees the Lord's Presence, Enshrining the (Guru's) Word im his Consciousness. *[2-99-122]*

Sārang M. 5

O mother, my Bonds of Death are snapped :
I've Attained Bliss, Contemplating my God, and I've become Dctached in the midst of the household. *[1-Pause]*
In His Mercy, the Lord has Owned me, and within me has welled up the desire to See the Vision of God. **P. 1228**
And I Sing the Lord's Praise, Associating with the Saints, and now I lean on no other hope. *[1]*
The Guru has pulled me out of the wild Forest and shown me the Path ;
And Seeing His Vision, I'm rid of all Sins, and I am Blest with the Jewel of the (Lord's Name). *[2-100-123]*

Sārang M. 5

O mother, I am Involved, yea, Intoxicated[2] with the Love of my God !
I crave to See the Vision of my Bewitching Lord, and no one can break my Bonds that Bind me to Him. *[1-Pause]*
My God is my Vital-breath, my Honour, my Father and Son, my Kinsman, yea, the Treasure of All good :
O, cursed be this bundle of bones, a worm of the dirt, if it Knows any but its only God. *[1]*
The Lord was Merciful, yea, He the Dispeller of the Sorrows of the meek, impelled by my Deeds of the past.
Nānak seeks the Refuge of Lord, the God, yea, the Treasure of Mercy ; and now he leans not on another. *[2-101-124]*

Sārang M. 5

Blessed is the Word that sings of God.
Yea, he, who Dwells on the Lord's Lotus-Feet of Incomparable Beauty, becomes a Saint. *[1-Pause]*

---

1. ਸਾਖੀ (साखी) : (sans. शिक्षा), instruction, teaching.
2. ਖੋਰਿ (खोरि)=ਖੁਮਾਰੀ ਵਿਚ : introxicated.

He Cherishes the Lord's Vision and is rid of all his Sins ;
And overcomes he the Cycle of birth-and-death ; and whichever Sin sprouts in him, the Lord Weeds it out. *[1]*
He, in whose Lot it is so Writ by God, yea, he, the rare one, Attains (unto God) :
And Utters he ever the Lord's Praise, seeking the Truth (within). *[2-102-125]*

Sārang M. 5

Pure is the Intellect of one who Dwells on the Lord's Name.
But he, who forsakes God, being attached to the Other, he deals with Illuson. *[1-Pause]*
O man, if thou Contemplatest God, Associating with the Saints, then all thy Sins are dispelled :
So Cherish thou the Lotus-Feet of God in thy heart, that thou diest not again. *[1]*
In His Mercy, the Lord Protects thee, if thou leanest on His Name ;
And lo, thou Contemplatest God, night and day, and thy Countenance sparkles at the Lord's Court. *[2-103-126)*

Sārang M. 5

O Bride, you are Accepted at the Lord's Door,
If you are rid of your Ego, Singing the Lord's Praise in the Companionship of the Saints. *[1-Pause]*
In His Mercy, the Lord Owns you and you are Blest with Wisdom, by the Guru's Grace ;
And, then you are wholly in Bliss, Attuned to thy Lord's Vision. *[1]*
She, who lives ever in the Lord's Presence, is the Lord's True Bride, and she is known as such all over.
Nānak : She, who is Imbued with the Love of God, I am a Sacrifice unto her, the Lord's Bride. *[2-104-127]*

Sārang M. 5

O God, Thy Lotus-Feet are my only Refuge :
I know but Thee alone : yea, I am Related to Thee alone, (for), Thou alone art my Protecting Lord. *[Pause]*
O Lord, I am Thine as Thou art mine ; yea, Thou alone Savest me both here and Hereafter :
Yea, Infinite, Highest of the high art Thou ; but, rare is the one to whom Thou art Revealed by the Guru's Grace. *[1]*
Unuttered, Untold, Thou Knowest the inmost state of all :
Yea, he, whom Thou Unitest with Thyself, he is Approved in Thy Court. *[2-105-128]* **P.1229**

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Chaupadās

Contemplate thy God, for, naught else is of avail :
Yea, in no wise else is the Craving stilled, nor Ego nor Attachment dispelled, and the world is seized by Death. *[1-Pause]*
One eats, drinks, makes merry or sleeps, and thiswise passes one's life in vain ;
And wanders from womb to womb, getting baked by its hell-fire, or being destroyed by Death. *[1]*
One beguiles or slanders others, and steeped in Sin, one washes his hands off (all that's good) :
Yea, if Aided not by the Guru, one Knows not the Real, and one is enveloped by the utter chaos of Ignorance and Desire. *[2]*
One is rendered Unconscious with the Potion of Vice, and Cherishes not God, the Creator-Lord :
And, the Lord of the earth, Detached, yet Hid (within), he Sees not, intoxicated, elephant[1]-like, with the wine of selfhood. *[3]*
In His Mercy, the Lord Emancipates the Saints, for, they lean on the Lotus-Feet of God.
Nānak has sought Thy Refuge, in utter humility[2], O Infinite, Boundless God : Save him Thou in Thy Mercy. *[4-1-129]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Partāla

Utter only what is good and sweet ; this a priceless Virtue.
Why committest[3] thou Sin ; reflect on it, and desist.
Dwell on the Guru's Word and Mount to the Castle of God,
And Sport with thy Lord, the God, in utter abandon of Love. *[1-Pause]*

1. ਮਤੰਗ (मतंग) : (Sans. मातंग), an elephant.
2. *Lit.* with joined palms.
3. ਕਿੰਕਰੀ (किकरी) = ਕਿਉਂ ਕਰਦਾ ਹੈਂ : why committest thou?

The world is but a dream, and all its expanse an Illusion :
So Cherish thy Lord's Love in thy heart : O, why art thou lured away by Desire ? *[1]*
Thy God is the Embodiment of Love, and Compassionate ever is He :
Why art thou, then, attached to the Other ?
If thou art Blest with the Companionship of the Saints and Dwellest on God,
Then thou hast to deal not with Death. *[2-1-130]*

Sārang M. 5

If one gives away gold in alms,
Or offers lands in charity,
And purifies one's mind in a myriad ways,
It equals not the Lord's Name,
So, be in Communion with the Lord's Lotus-Feet. *[1-Pause]*
If one utters the four Vedas with the tongue,
And hears the eighteen (Purānas) and the six (Shāstras) with one's ears,
It equals not the Divine Melody of the Lord's Name:
So, be in Communion with the Lord's Lotus-Feet. *[1]*
If one keeps fasts and offers prayers at fixed intervals,
And purifies one self through ablutions, and goes on pilgrimages, and eats not ;
And touching no one, cooks his own food[1],
And practises inly-washings in many ways,
And burns incense (before his gods) :
All this equals not the Contemplation of the Lord's Name.
O Compassionate God, hear Thou the prayer of Thy meek Servant :
And, Bless me with Thy Wondrous Vision that I See Thee with my Eyes, and Thy Name seems Sweet to me. *[2-2-131]*

Sārang M. 5

Contemplate thy God, who is ever thy Support. *[1-Pause]* **P-1230**
Yea, cling to the Feet of the Saints, abandoning Wrath, Lust and Greed.
And the Guru is Merciful to thee, and thy Destiny is Fulfilled. *[1]*
And thou art rid of Desire and Delusion, and the dark Bonds of Māyā ; and thou See-est the Lord Filling all, and no one is estranged with thee :
Yea, thy Master is Pleased with thee, and thou art rid of the Pain of births and deaths,
And Clinging to the Saint's Feet, thou Utterest the Lord's Praise. *[2-3-132]*

Sārang M. 5

Utter thou the Lord's Name : yea, Cherish the Lord in the Mind. *[1-Pause]*
Hear His Name with thy ears, Dwell thou ever on Him : yea, this is the (only) True Deed of expiation to dispel thy Sins.
Forsake all other ways, and enter into the Saint's Refuge. *[1]*
If one Loves the Lord's Feet, it sanctifies him wholly, and he is rid of all Fears ; and his Sins and Errors are burnt off.
Uttering and Hearing and Practising (the Name), one is Emancipated, and cast not again into the womb.
Yea, the Quintessence[2] (of all that is) is the Lord's Name,
So Dwell thou on it. *[2-4-133]*

Sārang M. 5

Abandon all other deeds and take to the Path of the Saints, yea, of Devotion to thy Lord. *[1-Pause]*
Love thou the Contemplation of the Lord, and Sing ever His Praise :
Seek ever the Dust of the Saints' Feet ; and God, of Himself, will Bless thee. *[1]*
If thou Dwellest on God. the Inner-knower of all hearts, thou art afraid not of death, and abidest ever in Peace and Bliss.
Enter only into the Refuge of thy Lord's Feet, and the ailments of the world of flux touch thee not.
Yea, the Saint is the Boat wherewith thou Crossest the Sea of Material Existence. *[2-5-134]*

Sārang M. 5

When I see the Vision of the Guru, I begin to Utter the Lord's Praise :
Yea, when I Cling to the Saint's Feet, my Mind is rid of the five Passions).and becomes 'alone'. *[1-Pause]*

---

1. ਪਾਕਸਾਰ (पाकसार) : (Sans. पाकशाला), a kitchen·
2. ਸਾਰਭੂਤ (सारभूत) : the essence or the vital part of anything.

All that seems, goes not along with us : so abandon thy Ego and Attachment,
And Love thy only God, and be Blessed, associating with the Saints. *[1]*
Meeting with God, the Treasure of Virtue, one is wholly Fulfilled.
Says Nānak : "One is then ever in Bliss, and the Guru shatters the strong Fortress (of Doubt), within.*[2-6-135]*

Sārang M. 5

I've beome Detached, seeking to See the Vision of my God ! *[1-Pause]*
Yea, I Serve the Holy, and Contemplate the Lord in my heart.
When I'd See my God, the Embodiment of Bliss, I'd Mount to His Couch [1] ; *[1]*
And abandon all works of Strife and repair to my Lord's Refuge.
Nānak : "If my Master takes me into His Embrace, I'd seek ever the Pleasure of my Guru". *[2-7-136]*

Sārang M. 5

Such now is my inmost state,
That my Compassionate God alone Knows. *[1-Pause]*
I've abandoned my father and mother, and have sold off myself to the Saints :
Yea, I have lost my caste, and Praise ever my (casteless) God. *[1]*
I've snapped all the Bonds that bind me to the world or the family : O, the Lord has Blest and Fulfilled[2] me :
For, such is the Instruction of my Guru that I Serve only my God. *[2-8-137]* **P.1231**

Sārang M. 5

O Bewitching God, Thou art my only Love :
O Thou, who bringest Sustenance to the elephant and the ant, and to the life that is in stone.
Thou art never far : yea, Thou art ever so near,
How Beauteous art Thou, O Wholesome God ! *[1]*
Thou art of no colour, no caste, no family :
O God, ever, ever, Merciful art Thou. *[2-9-138]*

Sārang M. 5

Lo, Māyā dances its devil-dance and yokes everyone to Vice; yea, she entices away even the sun and the moon :
And when tinkle her ankle-bells[3], Evil rankles within us ; yea, its myriad gestures bewitch and beguile any one but God. *[Pause]*
She has affected the three worlds, and outer discipline erases not its effect : and men, involved in Strife, are intoxicated with its wine and are tossed about as on the high seas. *[1]*
Only the Lord's Saints are Saved, and are Delivered they of the *Yama's* Noose : So, Contemplate thou Him alone, whose Name Sanctifies even the Sinners. *[2-10-139-3-13-155]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 9

O man, there's no one to help thee but thy God :
For, thy father and mother and wife and son and brother stay not with thee. *[1-Pause]*
Thy riches and lands and other possessions you consider your own are not your own.
When your body is shattered, nothing of these goes along with you : So, why cling you to these ? *[1]*
Thy God, who is ever Compassionate to the meek, the Dispeller of Sorrow, Him you Love not.
Says Nānak : "Hark, O man, thy life is but a night's dream, and this world is but an Illusion". *[2-1]*

Sārang M. 9

O my mind, why are you involved with Vice,
When nothing stays in this world and while one comes in, another goes out. *[1-Pause]*

---

1. *Lit.* mansion.

2. ਕਿਰਤਿ ਕਿਰਤਿ (किरति किरति): (Sans. कृत कृत्य), successful; having discharged one's duty, having attained one's purpose or accomplished one's designs.

3. ਨਉਪਰੀ (नउपरी): (Sans. नूपुरः) an anklet, an ornament for the feet.

Whose are the riches, the body and the possessions? Then, why love you these?
Yea, whatever seems, passes away, as does the shade of the clouds. *[1]*
Abandon your Ego, and repair to the Saint's Refuge that you are Emancipated instantaneously.
Says Nānak: "O my mind, without Contemplating God, you Attain not Peace even in dream."
[2-2]

Sārang M. 9

Why does man lose the Merit of his life?
And, intoxicated with the wine of Māyā, he is addicted to Vice and seeks not the Lord's Refuge.
[1-Pause]
This world is but a dream, then why is man lured by it?
For, whosoever comes into the world abandons it in the end. *[1]*
The illusory body one takes to be real, and thiswise one is bound (to the unreal).
Yea, he alone is the Emancipated one in the world, who is attuned to the Lord's Praise. *[2-3]*

Sārang M. 9

Never does one sing the Lord's Praise with his whole heart,
And steeped in Vice, night and day, he does what pleases his mind. *[1-Pause]* **P. 1232**
One is involved with another's women and hears not the Lord's Praise with the ears,
And ventures out ever to slander others; and even though warned, one listens not (to the Voice of the Saints). *[1]*
Now, what I shall say, how did I lose the Merit of the human birth?
Says Nānak: "All Vices are in me, O God; Save me Thou, for, I have sought Thy Refuge."
[2-4-3-13-139-4-159]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Sārang Ashtapadis : M. 1

How can I be without my God, O my mother?
O Lord of the universe, hail to Thee, all hail; I can be not without Thee. *[1-Pause]*
I, Thy Bride, crave for Thy Vision, O Lord, I seek to See Thee the whole Night through.
O Spouse of Lakshmi, my Master, Thou hast wholly Bewitched my heart: yea, Thou alone Knowest the inner Pain of another (like me). *[1]*
Without Thee, O Lord, I am afflicted by Pain[1], yea, it is through the Guru's Word that I Attain unto Thee.
Be Merciful to me, O Thou, that I am Merged in Thee. *[2]*
O mind, follow that Path by which thou art Attuned to thy Lord's Feet:
And, Singing the Praise of thy Beauteous God, thou art lost in His Wonder, and spontaneously thou Mergest in the Fearless One. *[3]*
In thy heart then Rings the even-toned Melody, which is subdued not, nor can be evaluated.
Yea, without the Lord's Name, everyone is a Pauper: this is the Wisdom I've learnt from the Guru. *[4]*
O my friend, my mate, hear thou, the Lord is now my only Love, my Vital breath, and the demons (of Desire) have poisoned themselves to death;
Yea, I am wholly Imbued with His Love, and as abundantly it came, so it remains. *[5]*
I am ever Attuned to Him, singing His Praises, wrapt in the Trance of Equipoise,
And have become Detached, Imbued with the Guru's Word, Centred on the Self. *[6]*
Sweet and Immaculate seems the Name, the Great Essence of the Lord, to me; and in my Self I've found the Quintessence of God.
And wherever, O God, Thou Keepest my mind, there it abides now in Peace: such is the Guru's Wisdom I am Blest with. *[7]*
Sanaka, Sanadana, and Brahmā and Indra, and the like, were Steeped in Thy Devotion, and so Thou wert Pleased with them.
Says Nanak: "I can be not without my God; yea, Glorious is the Name of God." *[8-1]*

Sārang M. 1

How can my Mind be Comforted without my Lord?
For, through Him, the Sins of aeons[2] of births are washed off, and inscribing His Truth on the Tablet of my Mind, I am Emancipated. *[1-Pause]*

---

1. ਗਣਤ (गणत) : (Sans. गणित, calculations); hence, cares.
2. ਕਲਪ (कलप) : (Sans. कल्प:), a day of Brahmā of 1,000 Yugas being a period of 432 million years of mortals and measuring the duration of the world.

I've overcome my Wrath and Selfhood, and the ever-fresh Love of God has welled up in my Mind:
And all other Fears of mine are dispelled, and the Immaculate Lord I See now ever with myself. *[1]*
I've shed the mercurial nature of mind, and Blest with the Dispeller of fear, my Mind is Attuned only to the Word,
And Tasting the Lord's Essence, my Thirst is quenched; and lo, by good Destiny, the Lord has United me with Himself. *[2]*
The (mind's) Empty vessel is now filled to the brim, and, through the Guru's Wisdom, I've Seen the Truth. **P. 1233**
And my Mind is Imbued with the Name of the Absolute[1] God, who is Compassionate to life since primodial times. *[3]*
My Bewitching God has Enticed my Mind; and I am Attuned to him, by good Fortune:
Yea, Reflecting on His Truth, I am rid of the Pain of Sin, and my mind becomes Immaculate in His Love. *[4]*
Unfathomable and Deep is He, the Lord, the Sea, the Mount of Jewels, nay, I know not, nor worship another.
And, Reflecting on His Word, I am rid of my Fears and Doubt: and I Know naught else but my only God. *[5]*
Subduing the mind, I have known the Immaculate State (of Unison), and I am Imbued wholly[2] with the Lord's Essence.
Yea, the Guru has Revealed the Truth to me, and so without my One God I know not another. *[6]*
He is Unfathomable and Unperceivable, who has no other Master; He is cast not into the womb, and through the Guru's Wisdom, I Know Him, the One alone.
And I am Filled to the brim (with God), and, now my mind Wavers not; and through the Mind is the mind satisfied. *[7]*
By the Guru's Grace, I Utter the Unutterable; yea, I Utter what God makes me Utter.
Nānak; My Lord is Compassionate to the meek: so I Know not any but my only God." *[8-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 3 : Ashtapadis

O mind, all Glory is through the Lord's Name:
So Know not any but thy God, and be Emancipated through the Name. *[1-Pause]*
Through the Word, be thou Attuned to thy God, the Dispeller of all Fears, the Destroyer of Death.
And thy Blissful Lord will be Revealed unto thee, by the Guru's Grace, and thou wilt Merge in Him all-too-spontaneously. *[1]*
Yea, the Immaculate Name is the only Feed of the Lord's Devotees, and the Lord's Glory is their Wear;
They abide ever in the Self and Serve ever their God; and attain Glory at the Lord's Door. *[2]*
The Egocentric has an Unripe mind, for, it wavers and wobbles, and he Utters not the Unuterable Gospel (of God).
Through the Guru's Word, the Eternal Lord comes to Abide in the Mind: O, the True Word is Nectar-Sweet! *[3]*
Through the Word, one becalms the mind's waves; and the tongue too (which expresses them) acquires the habit of Peace;
And one Meets with one's True Guru, who is ever Attuned to God. *[4]*
If the mind Dies in the Word, one is Emancipated, and is Attuned to God's Feet:
Yea, the God's Ocean is ever-Pure, ever-Immaculate, and whosoever Bathes in it, Attains Poise and Peace. *[5]*
They, who Reflect on the Word, are ever Imbued with His Love, and still their Ego and Desire;
And their Within is permeated through with the One Pure God, and they See the Lord Pervading all. *[6]*
O God, Thy Servants, with whom Thou art Pleased, are Steeped in Thy Truth;
But, if the world of Illusion be torn by Duality, it Mounts not to Thy Castle, for it Discriminates not between Good and Evil. *[7]*
The Lord, of Himself, Unites us with Himself, and we Utter the Unutterable through the True Word.
Nānak: "They, the True ones, who Utter the Lord's Name, Merge in the Lord's Truth." *[8-1]*

1. ਨਿਹਕੇਵਲ (नहकेवल) : Detached.
2. *Lit.* abundantly.

Sārang M. 3

Sweet, O Sweet, is the Lord's Name,
Through which are all our age-old Sins and Fears dispelled, and one Sees the One alone, by the Guru's Grace. *[1-Pause]* P. 1234
When the True Lord seems Pleasing to the Mind, myriads of one's Sins are eradicated,
And save for the Lord, one Knows not another: yea, the True Guru Reveals to one the One God. *[1]*
They in whose heart is Love, they abide in the Peace of Equipoise.
Yea, they, who are Imbued with the Word, their Glamour is like the *Lāllā* flower, and all-too-spontaneously, they are Steeped in God. *[2]*
Their tongue Tastes the Nectar-sweet Flavour of God, through the Word, and becomes Glorious in His Love.
And the Pure, Immaculate Name of God they Know, and their minds are Comforted, and they abide ever in Peace. *[3]*
Tired are the Pandits and the men of Silence, and they who wear all manners of garbs, deluded by Doubt.
But, they, who Reflect on the True Word, Attain unto their Immaculate God, by the Guru's Grace. *[4]*
They overcome their comings and goings Imbued with the Truth : the True Word is Pleasing to their Mind ;
And, Serving the True Grue, they find Eternal Bliss ; yea, they who drive their Selfhood out. *[5]*
Through the True Word wells up the Melody of Equipoise within one, and one is Attuned to the True God :
And, through the Guru, they Enshrine, within, the Immaculate Name of the Unfathomable, Unperceivable God. *[6]*
The whole world is contained in the One Lord : but rare is the one who Knows the One alone :
Yea, he who Dies in the Word, Knows all ; and Knows ever his only God. *[7]*
He, on whom is the Lord's Grace, alone Knows his God, yea, no one else Him Knows.
Nānak : They, who are Imbued with the Lord's Name, are (truly) Detached, being Attuned only to the Word. *[8-2]*

Sārang M. 3

O my mind, Unutterable is the Gospel of the Lord :
And, he on whom is the Grace of God, he alone finds its Utterance. *[1-Pause]*
The Lord is Unfathomable and Deep, the Treasure of Virtue, Realised through the Guru's Word,
And, vain are the deeds one does, led by Duality: for, one finds not Peace save through the Word. *[1]*
He, who Bathes in the Lord's Name, he alone is Immaculate, and he is Soiled not again :
Yea, save for the Name, the whole world is Soiled, and one loses Honour, strayed by Duality. *[2]*
O God, what shall I seize upon and what shall I abandon, for, I know not what to do ?
O Lord, be Merciful to me, and let Thy Name be my Friend. *[3]*
True, True, is the Compassionate Lord, the Builder of our Destiny ; he, whom He Loves, He Yokes to His Name.
Yea, he alone Knows, by the Guru's Grace, whom the Lord Himself Instructs. *[4]*
Seeing the Lord's Wonders, the mind still Cherishes Him not, though the world is nothing but 'coming and going' :
Yea, whosoever Serves the True Guru, Realises (God), and Attains unto the Door of Salvation. *[5]*
They, who Know the Lord's Court, they go not away from Him ; for, they Realise the Truth through the Guru :
Yea, Truth is their self-control : this is the Deed they do, and thus cease their 'comings and-goings'. *[6]*
They alone Practise the Truth at the Lord's Door, who lean on the True One, by the Guru's Grace.
The Egocentrics are strayed by the sense of the Other, and they Know not, nor Reflect on the Truth. *[7]*
The God Himself is the Guru : He, of Himself, Sees and Blesses all. P. 1235
Nānak : They alone are Approved whose Honour the Lord Himself Approves. *[8-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Ashtapadis

O Master of the earth, I have Seen Thy Glory :
Thou art the Doer and the Cause : Thou Createst and then Mergest all in Thyself ; yea, Thou Reignest over all. *[1-Pause]*

These kings of the world turn beggars in the end : yea, their repute is illusory :
But our Kingly Lord is Eternal, and Abides forever, and His Praises are sung by all hearts. [1]
O Saints, hearken ye to the Praise of this King, my God : I utter (of Him) as lies within my power.
Yea, He is Infinite, the King of kings, our Beneficent Lord, Highest of the high. [2]
Lo, He weaves the air into our solid bodies, and locks the fire in the wood,
And the earth is surrounded by the high seas, and yet they remain unaffected and distinct. [3]
In every home rings the Praise of this King, in every home are men Zealous of Him.
He first Provides Succour and thereafter Creates He the creatures. [4]
Of Himself He Does everything, and Consults not with another :
Yea, in vain do we assume many garbs, but it is through True Wisdom[1] that one Knows the Truth. [5]
The Lord's Devotee the Lord Saves with His Own Hands, and Blesses them with the Glory of the Name :
Yea, whosoever slights His Saints, them He Destroys. [6]
They, whose Companionship is with the Saints, are Emancipated: and they are rid of their Sins.
Yea, seeing their Devotion, the Lord is Merciful to them, and they are Ferried across the Sea of Material Existence. [7]
O God, I am low and insignificant ; Thou art the Highest of the high : how can I know Thy whole Power ?
Seeing Thy Vision, O Guru, my body and mind are Comforted, and I lean only on Thy Name. [8-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Ashtapadis

Hear ye the Gospel of the Unfathomable Lord :
O, Wondrous is the Glory of my Transcendent God ! [1-Pause]
I am a Sacrifice unto my Guru ever and forever more ;
For it is through His Grace that I Sing the Infinite Praises of my Lord.
Lo, my mind is Illumined from within :
With the Collyrium of Wisdom, my Ignorance has been dispelled. [1]
One knows not the limits of His Expanse :
Yea, Infinite and Wondrous is the Glory of my Lord.
His Infinite Moods[2] one can know not, nor describe :
For, He is neither in Joy, nor in Sorrow. [2]
A myriad Brahmās utter His Praise through the Vedas,
And a myriad Shivas Contemplate but Him alone.
A myriad persons became his Prophets, in whom was but a particle of His Power.
Yea, myriad Indras stand at the Door of this Lord, my God. [3]
From Him are a myriad winds and fires and waters, **P. 1236**
And a myriad oceans of Jewels and of curds and milk,
And a myriad suns and moons and the spheres of stars,
And a myriad gods and goddesses of a myriad kinds. [4]
From Him are a myriad earths, and the wish-fulfilling Cows,
And a myriad Elysian trees, and, they whose lips are on the flute ;
And a myriad heavens and the underworlds,
And a myriad high-minded men who Dwell only on Him. [5]
Of Him sing a myriad Shāstras and Smiritis and Puranas,
And a myriad men discourse upon Him in a myriad ways :
A myriad Hearers Hear of Him, the Treasure of Virtue,
For, He is in all life : He is the All-filling God. [6]
Myriads upon myriads are the *Dharmarājās* and *Kuberas*, the gods of wealth :
And, myriads are *Varunas*[3], and myriads the mountains of gold,
And myriads are the Sheshnāgas, who utter His Ever-new Names ;
But they too Know not the Limits of their Lord. [7]

---

1. ਸਾਖੀ (साखी) : (Sans. शिक्षा), teaching.
2. ਰੰਗ (रंग) : *lit.* love ; also, play.
3. ਬਰਨ (बरन) : (Sans. वरुण), the deity of the waters and regent of the west (the Neptune of the Hindus)

Myriads are the spheres, myriads the parts (of the universes),
And myriads are the Manifestations of His Love and Beauty,
And myriads are the forests and fruits and roots :
Yea, our God is both Manifest and Unmanifest. [8]

Myriads are the time-cycles, and endless are the days and nights ;
And myriads the creations and myriads the dissolutions.
Myriads are the creatures in the Kingdom of His Home :
Yea, our God Fills all places : He Pervades all beings. [9]
Manifold is His Play which one can describe not,
And manifold is His Power which He Manifests in a myriad ways.
Myriads are the bewitching Melodies that Sing of Him, our Lord,
And a myriad *Chitras* and *Guptas* are there, seen and yet unseen. [10]

He alone is the Highest of the high with whom is God,
And who, in His Love, Sings ever His Praise.
O, a myriad Unstruck Melodies Sing of His Bliss
Of Whose Relish, there is no limit, no end. [1]
True is He, the *Purusha*, True is His Abode :
Yea, He is Highest of the thigh : Immaculate and Detached.
He alone Knows the Extent of His Own Doings,
And He, our God, Pervades all hearts.
Compassionate is He, the Treasure of Mercy,
And Blessed is he, who Contemplates Him. [12-1-2-2-3-7]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang Chhant : M. 5

See in all hearts thy God who Blesses thee with fearlessness :
Yea, He Fills all and yet remains Detached.
He Pervades all hearts ; and all that seems is His Expanse : He Creates His Creation like the waves in water.
Yea, He it is, who Enjoys in all hearts, for, there is naught else but He.
He is One, yet Plays He the Play in a myriad ways : yet one Knows Him in the Society of the Saints.
Nānak : He, who's absorbed in the God's Vision, like fish in water, he Sees Him, the Blesser of fearlessness. [1]
O God, how shall I Praise Thy Glory :
For, Thou Fillest all places.
Thy Beauty is Manifest in all hearts : and when Thou Withdrawest Thyself, one becometh as dust.
Why shouldn't I Dwell on Thee, Associating with the Saints, when, after a brief hour, my turn (to quit) is to arrive.
And all the possessions, to which I cling now, will go not along with me. **P. 1237**
I Dwell on my God : but, how am I to Praise His Glory ? [2]

I ask the Saints : "Pray, tell me what kind is my God ?
I'd Surrender my Soul to Him if ye give me but His news.
Pray, tell me what kind is my God ; where does He Abide ?"
And say the Saints : "He, the Bliss-giving God, is ever with thee ; yea, He is in all places, space and interspace :
He is Bound not to any Bonds and yet, is joined to all hearts and one can say not who is His like.'
Nānak is wonderstruck by the Lord's Wonders, and asks he the Saints : "Pray, what kind is my God ?" [3]
Lo, my God, in His Mercy, Comes into my heart !
O, Blessed is the heart that Cherishes the Lord's Feet.
One Cherishes His Feet if one Associates with the Saints, and lo, the Darkness of his Ignorance is dispelled.
And, his mind is Illumined : and his heart leaps with Joy, when he Attains to his much sought-after God.
His Pain is dispelled and Peace rains upon him, and, in utter Bliss, he is Blest with Poise.
Says Nānak : "I've Attained unto my Perfect Master : lo, He, in His Mercy, Comes into me" [4-1]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Sārang : M. 4

[To be sung to the tune of Mehma-Hansa's Ballad]

Shaloka M. 2

The Mind's house sheltered by the body's roof is locked by Attachment, and the Key is in the Guru's hands
For, without the Guru, the mind's Door is opened not, for, the Key is in no one else's hands. *[1]*

M. 1

God is neither Pleased by making[1] music, nor by recitation of the Vedas ;
Nor through Yoga, nor by becoming all-knowing,
Nor by abiding ever in sadness ;
Nor through beauty, possessions and revelries ;
Nor by wandering naked at the pilgrim-stations,
Nor by offering alms in charity,
Nor by sitting out, alone, in wilderness,
Nor by dying as a warrior on the battle-field,
Nor by rolling in dust .
Yea, God takes only that into account that one Loves with the whole mind,
And if one is Imbued with the True Name. *[2]*

M. 1

If one studies the nine (grammars), six (Shāstras) and also six[2] (sub-divisions of the Vedas),
And utters, night and day, the (Mahābhārta of) eighteen chapters,
Even then one finds not the limits of God.
O, how can one be Emancipated, if one Dwells not on the (Lord's) Name.
Brahmā, who entered into the stem of the lotus, knew not the (Lord's) end ;
But, by the Guru's Grace, one Realises Him, through the Name. *[3]*

Pauri

The Lord, who Creates the Creation, is Himself Immaculate and Detached :
Yea, the whole world He Creates, as His Play-field,
He it is, who Attaches His creatures to Attachments, and Creates the three Modes :
And, they alone are Emancipated, by the Guru's Grace, who Love the (Lord's) Will.
Nānak : He, the True One alone Works in all, and all are Merged in Him. *[1]*

Shaloka M. 2

The Lord Himself Creates all, and makes each a distinct entity.
Whom shall we, then, call bad when the One God Pervades all. **P. 1238**
Yea, the Lord of all is the same : He Yokes each to his task and then Watches him He.
He Blesses some with more, others with less ; but no one goes empty from His Door.
Naked one comes, naked one quits the world, and in-between one spreads oneself out and afar.
Nānak : One Knows not the Lord's Will, nor what will He make us do hereafter ? *[1]*

M. 1

The Lord Creates men as distinct entities[3], and then Drives them on :
Yea, He, of Himself, Establishes and Disestablishes, and makes man wear a myriad garbs.
As many are the seekers, so many does He Bless with His Bounties :
Yea, in His Will, does man utter and run about : so why be vain, in vain ?
This alone is the Wisdom that's Approved : and this is what Nānak utters :
That it is on one's deeds that Justice is ministered (by God), and all else is a vain prattle. *[2]*

---

1. ਨਦੀ (नदी) : *lit.* Song.
2. ਖਟ (खट) : names of certain classes of works regarded as auxiliary to the Vedas, and designed to aid the pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials. Thy are six in number : (1) शिक्षा, the science of proper articulation and pronunciation ; (2) छंदस्, the science of prosody; (3) व्याकरन, grammar ; (4) निरुक्त, etymological explanation of difficult Vedic words ; (5) ज्योतिष, astronomy, (6.) कल्प, ritual or ceremony.
3. ਜਿਨਸਿ (जिनसि) : kind, species, sort, family, race.

Pauri

O, see the wonder that, by the Guru's Grace, Virtue wells up in one;
And one Utters the Guru's Word and Enshrines the Lord in his Mind.
One is then delivered of Māyā and Doubt, and one's Within is Illumined by God.
And they, who treasure Virtue, they Meet with the Guru, the *Purusha*.
Nānak: One Meets with one's God all-too-spontaneously and Merges in the Lord's Name. *[2]*

Shaloka M. 2

From God, the Merchant, the Traders Brought their Wares, as was the inherent Writ of each:
Yea, as was the Writ, so was the Command, and each Cherished what he was Blest with.
The Traders Loaded their Wares on the back of their minds;
But, lo, Some earned the Profit (of the Lord's Name), while the others frittered away even their Capital-stock.
No one asked for less: so whom is one to acclaim?
But they alone are Blest, O Nānak, who brought back their Stocks whole. *[1]*

M. 1

The Soul Separates and then Unites with the body:
Yea, one lives to die, and dies to be re-born.
One becomes now a father, now a guru, now a disciple:
Yea, one can make not their count, how many there are, how many there have been?
The God Writes the Writ of every one as are his deeds:
Yea, the (Soul of the one who's)) self-minded Dies, and he, who Lives in God, Lives, and on him is Grace of God. *[2]*

Pauri

The self-minded man is beguiled by the sense of the Other:
And, he utters Falsehood and practises Falsehood too.
He's involved with his wife and sons, and thus writhes ever in Pain.
He's Punished at the *Yama's* abode, for, he was strayed by Doubt.
The self-minded man loses the Merit of human birth, while Nānak Loves his God. *[3]*

Shaloka M. 2

They, who are Blest with the Glory of Thy Name, O God, their Mind is ever Imbued with Thy Love:
Yea, there is but one Elixir, the Name; no, there is not another.
This Elixir is within the Mind, but one Attains to it by the Guru's Grace;
And they alone Drink it with abandon, in whose Lot it is Writ by the Primeval God. *[1]*

M. 2

Why praise the creature? O man, Praise thy Creator Lord.
Says Nānak: "Without the One Lord, there's not another." **P. 1239**
Yea, Praise that Creator-Lord, who Created thy form,
And Praise only that Beneficent God who brings Sustenance to all.
Says Nānak: "Thy Lord is ever Alive, and Brimful ever is His Treasure,
So Praise thou Him, the Sublime Being, who's Infinite and Boundless." *[2]*

Pauri

Bliss-giving is the Lord's Name: Contemplating it, one gathers Peace:
So, I seek to Utter the Immaculate Name of God that I'm received with Honour in my Home,
The Guru's[1] Word is the (Lord's) Name: this Name I Cherish in my heart,
And the mind, quivering bird-like, is becalmed, Dwelling on the Guru.
Says Nānak: "If He, the Lord, is in Mercy, one is Attuned to the Name." *[4]*

---

1. ਗੁਰਮੁਖੀ (गुरमुखी) : that what comes from the great (ਮੁਖੀ), Guru.

Shaloka M. 2

Why grumble before Him who Knows the inmost state of all?
Yea, He alone is God whose Writ[1] no one can challenge.
Lo, every one walks in His Will, kings, courtiers, warriors and all.
So whatever Pleases my God is Pleasing to my mind.
They, who go the way of God, accept His Will without demur[2],
And if such be the Master's Will, they walk on His Path.[3]
As is the Writ, so go thou, O man,
For, it is He, who Sent us out into the world, and it is He, who Calls us back. *[1]*

M. 2

They, whom the Lord Blesses with His Praise, they alone Treasure God.
Yea, they, whom the Lord Blesses with the 'key', they alone can open the Lord's Treasure.
They, out of whose Treasures comes Virtue, they alone are Approved (by God).
Nānak: They alone are Blest by God, whose Pass-word is the Lord's Name. *[2]*

Pauri

Immaculate and Pure is the Lord's Name: Hearing it, one is in Bliss.
Yea, Hearing it, one Cherishes it in the mind, but rare's the one who Realises it.
O, forsake Him not, thy True Lord, upstanding or downsitting.
The Lord's Devotees lean on the Name, for, through the Name, one is Blest with Bliss.
Nānak: The Lord, our God, Pervades our body and Mind; yea, He's our only God, Realised by the Guru's Grace." *[5]*

Shaloka M. 1

Nānak: One's weight is adjudged truly if one weighs one's self with the weight of the Soul.
And, nothing can equal (God's) Praise which Unites us wholly with God.
To call thy Lord Great weighs well (in God's Eyes),
For, all else is vain prattle, and Pleases not God.
No Jeweller can weigh in his scales either the earth or the seas or the mountains with his little weights,
And vainly attempts he, when asked, to quieten the questioning mind.
The Ignorant mind is Blind and so runs after Darkness:
And the more it utters (led by Darkness), the more it exposes itself. *[1]*

M. 1

Hard it is to Hear and Utter of God: yea, through utterance alone one Utters Him not.
Some there are who utter Him through words, constantly, and in various postures.
If God be in Form, one would See Him thus, but His Form or Kind one can See not:
But all Doings He, the Creator-Lord, alone Does; and Establishs He all places, high and low.
O, hard is the Utterance of God, for, through utterance alone one Utters Him not. *[2]*

Pauri

Hearing the (Lord's) Name, one is in Bloom; through the Name is one Comforted:
Yea, the Mind is Satiated with the Name, and one is delivered of all Sorrows. **P. 1240**
Hearing the Lord's Name, one earns (True) Repute, and is Blest with Glory.
Through the Name is all Honour and Deliverance: the Name is one's True caste:
Yea, if one Dwells on the Name, by the Guru's Grace, one is Attuned (to God). *[6]*

---

1. ਚੀਰੀ (चीरी) = ਚਿੱਠੀ : letter ; hence, writ.
2. ਹਥਿ ਤਿਨਾ ਕਿਛੁ ਨਾਹਿ (हथि तिना किछु नाहि) : *lit.* they have nothing in their hands.
3. ਕਰਲੈ (करलै) : path.

Shaloka M. 1

One is defiled not by hearing music or by uttering the Vedas,
Nor by the changing of seasons, through the movement of the sun or the moon,
Nor through food, nor through baths.
Nor if it rains all over.
Nay, one is defiled not by the earth or the waters;
Nor if the water merges in the winds.
Says Nānak: "It is by turning one's back on God that one is Defiled;
For, he, who is without the Guru, is shorn of all Merit". *[1]*

M. 1

One can cleanse not one's mouth with a handful of water, but only if one Knows.
For the conscious Mind, it is through Wisdom, for the Yogi through Chastity,
For the Brāhmin through Contentment, for the house-holder through Charity;
For the monarch through Justice, and for the learned by dwelling on Truth,
(that the mind is cleansed.)
Can one cleanse one's mind with water? Nay, with a cool drink only one's thirst departs.
In the water are the germs of creation: and the dissolution is also through water[1]: (then, how can one's defilement be washed away with water)?. *[2]*

Pauri

Hearing the (Lord's) Name, one becomes an Adept, endowed with extra-psychic powers;
Hearing the Name, one is Blest with the Nine Treasures; and all one Wishes for, is Fulfilled.
Hearing the Name, one earns Contentment, and Māyā worships at one's feet.
Hearing the Name, one is in utter Poise, and is Blest with Bliss all-too-spontaneously,
It is through the Guru's Word that the Name is Awakened in us, and we ever Praise our God. *[7]*

Shaloka M. 1

One is born in Pain, and dies in Pain; yea, one deals with the world in Pain.
Hereafter is also Pain (for such a one), and the more such a one reads (the Sacred Taxts), the more he Wails.
Untie any package (of the world) and lo, it is Pain alone that shows its head.
Lo, one burns in Pain, while alive; and dies too in Pain.
Says Nānak : "It is by being Imbued with the Lord's Praise that one's mind and body Blossom forth:
Yea, the Fire of Pain scorches all, but Pain also is the Cure of our ailing mind ! *[1]*

M. 1

The world is like the dust!
If one deals in dust, one earns ashes.
The body too is but dust, for, when the Soul flies away, one rolls in dust;
And, when man is asked the Account (of misdeeds) Hereafter, he is greeted, ten-fold, with the dust. *[2]*

Pauri

If one Hears the (Lord's) Name, one is Sanctified: this, indeed, is one's Self-control, and *Yama* touches one not.
For, if one Hearkens to the Name, one's Within is Illumined and all one's inner Darkness is dispelled.
Lo, Hearing the Name, one Realises one's Self and earns the Profit of the Name;
And one is rid of one's Sins and is Blest with God's Immaculate Truth.
Nānak: Pure is one's Countenance if one Hears the Name;
Yea, it is through the Guru's Grace that one Contemplates the (Lord's) Name. *[8]*

Shaloka M. 1

(The Pandit) instals (the image of) God with its Courtiers in his home,
And bathes it he and worships it,
And applies to it the saffron-mark and sandal-paste, and offers flowers to the deity,
And falls at its feet that it be pleased.
But lo, it is from man not the image that he begs for his eats and wears.
Yea, if dark be his deeds, would he be punished not for them?
(The image) provides not with our sustenance, nor saves us from Death:
P. 1241
O, vain is the worship of such an image for the society of the Blind. *[1]*

1. The Hindus think that on the birth and death of some one, in the family, one is defiled, and that one is purified only after a bath. But the Guru says, when water is also the birth-giver and the destroyer of creation, how can it purify one's mind of body ?

M. 1

All Yoga to control the mind, all Vedas and Purānas,
And the practice of austerities, and all wisdoms, and all songs,
And all intellect and intuition, and all pilgrim-stations, and all places,
And all kingdoms run in accordance with the Lord's Command; yea, all joys and all delicacies come from God.
All men and all gods and all concentrations and all kinds of Yoga,
And all spheres and all parts of the universe, and all life of the worlds:
Yea, all of them He, the Lord Drives, according to His Will; but His Pen Writes as are our deeds.
Says Nānak: "True, True is God; True is His Name, and True is His Court and all His Courtiers too." *[2]*

Pauri

Through the (Lord's) Name, we are Blest with Bliss; through the (Lord's) Name is Deliverance:
Yea, whosoever Believes in the (Lord's) Name, is Honoured; yea, he who Cherishes the Lord in the heart.
Accepting the validity of the Lord's Name, one Crosses the Sea of Material Existence, and comes not to Sorrow again:
Yea, with Belief in the Lord's Name, the Lord's Path becomes Manifest, and one is Illumined from within:
Meet thou with the Guru, O Nānak, and Believe in the Lord's Name; but he alone Believes whom the God Blesses. *[9]*

Shaloka M. 1

One may walk through the whole world on one's head, and Contemplates God standing on one foot
And the wind-like mind one may control and meditate in the mind, droping one's neck.
But, on whom can one lean? Whom does one want to force?
Says Nānak: "One knows not whom will our God Bless with His Bounties;
For, His Will alone Works, while the fool imagines it is he who does." *[1]*

M. 1

If I say 'God is', and I say it a myriad times,
And I utter and utter ever and forever more, without end and without limit,
And such be my tenacity that I tire not of uttering this, nor am I ever held in check,
Even this would be too little; and to claim more for this would be a Sin. *[2]*

Pauri

Believing in the (Lord's) Name one Redeems one's whole generation,
And all those who keep one's Company, and who Cherish God in the heart.
Yea, Emancipated are they who Hear, and also those who Utter (the Name):
Yea, Believing in the Name, one is rid of one's Sorrows and Hungers, being Attuned to the Name.
Nānak: They alone Praise the (Lord's) Name who, by God's Grace, Meet with the Guru. *[10]*

Shaloka M. 1

All nights, all days, all auspicious moments and times,
And all seasons and all months and the whole earth and its loads,
And all winds and all waters, and all the fires of the underworld,
And all spheres and all divisions of the world and all the worlds and all forms (of life),
Over them all is the Lord's Infinite Will, and one can know not all its Manifestations.
Yea, myriads have uttered His Praise and myriads Dwell upon Him:
But not an iota (of His Worth) is known: the fools but prattle in vain. *[1]*

M. 1

If I were to walk on my eyes and see all the forms thiswise,
And if I were to ask all the wisemen about all that is in the Vedas,
And if I were to question all men and all gods and all warriors and all prophets,
And all the ascetics wrapt in their trance, and then See I the (Lord's) Court,
I'd Know that Hereafter the Lord Accepts only the True Name of the Fear-free and Immaculate God;
For, all else is false wisdom, an illusion, and a dark delusion: **P. 1242**
Yea, only when God Blesses us with His Worship, are we Emancipated, through His Grace. *[2]*

Pauri

Believing in the (Lord's) Name, one is rid of one's False intellect; and Wisdom awakens in one.
Yea, Believing in the Name, one is rid or one's Ego and all one's Maladies.
Believing in the Name, the Name wells up in one, and one Attains Peace all-too-spontaneously.
Believing in the Name, one becomes Content, and one Cherishes the Lord in the Mind.
Nānak : The Name is the Jewel, and one Dwells on God, by the Guru's Grace. *[11]*

Shaloka M. 1

If there were any Thy equal, then I'd Praise Thee before him.
But now I have to Praise Thee before Thyself ; O Lord, I'm Blind, though my name is 'Wisdom'.
One can utter (Thy Praise) only through the words : and the words one utters as is the habit (of the mind).
Nānak : One can say only but this, that all is Thy Glory, O God ! *[1]*

M. 1

When one was not in form, what did one do ? When in form what could he do ?
O, it is God alone who Does all and Watches all, each in his turn.
Whether one asks or asks not, the Beneficent Lord Gives in His Mercy.
I've searched the whole world through, only the One Lord is the Giver and all the others are seekers at His Door .
Yea, this alone I know that my Lord is Eternal and ever Alive. *[2]*

Pauri

Believing in the (Lord's) Name, one's Consciousness grows: through the Name, one becomes Wise.
Believing in the Name, one Utters the Lord's Virtues ; through the Name, one sleeps in Peace.
Believing in the Name ,one is rid of one's Doubt, and thereafter one comes not to Sorrow.
Believing in the Name, one Praises (One's God), and the Sinful mind is cleansed.
Nānak : One Believes in the Name, through the Guru's Grace, and he alone Believes whom the Lord Blesses. *[12]*

Shaloka M. 1

One reads the Shāstras, the Vedas and the Purānas :
And though one utters them, one Knows them not.
If one Knows God, then one Realises God.
O Nānak, it is all-too-vain to shout about thy Lord. *[1]*

M. 1

When I belong to Thee, O God, everything belongs to me ; yea, when I am not, Thou art.
Thou, O Lord, art All-powerful and Hearest Thou all ; on the String of Thy Power is the whole world strung.
Thou Sendest out everyone into the world, and then Recallest them : yea, Thou Createst and Watchest all.
Nānak : True is our God, and through His True Name, one is Approved by God. *[2]*

Pauri

Unknowoble is the Immaculate Name of God : O, how is one to Know it, pray ?
The Immaculate Name is within us, but how is one to Attain unto it ?
Yea, the Immaculate Name Pervades all, all over.
It is through the Perfect Guru that one Attains unto it, and one 'Seeth' it within one's heart,
And, it is by God's Grace that one Meets with the Guru. *[13]*

Shaloka M. 1

In the Kali age, men have become greedy and, dog-like, they usurp another's due[1].
They utter what is False, and care not for Righteousness.
In life, they are Honoured not, and after death, too, Evil is their repute.
Nānak : Whatever is the Writ of God, comes to pass. *[1]*

1. *Lit.* carcasses.

M. 1

Women have become submissive[1], while men have become tyrants[2];
And Self-culture and Self-control and Piety all have abandoned, and they eat what is forbidden.[3]

P. 1243

Men have lost all sense of shame and lost whatever Honour they had.
Says Nānak : "The One alone is True : O man, search not for another". *[2]*

Pauri

Within (the Yogi) is Darkness, but his outer body he besmears with ashes ;
And becomes he egotistical, led by Ignorance, though wears he the coat of a mendicant.
He's involved with Desire and Illusion, and utters not the Lord's Word ;
Yea, within him are Greed and Doubt, and strayed is he thus, the fool;
Says Eānak : "He Chererishes not the (Lord's) Name, and so gambles his life away in vain". *[14]*

Shaloka M. 1

Even if one lives a hundred thousand years and loves as many men, and revels with abundance as many times,
In the end one parts with these in an instant, and the joys turn into Poison,
Even if one t .stes sweets for a hundred years, even then thereafter he has to taste the bitter.
The sweet taste one soon forgets, but the bitter tastes linger for long ,
But, sweet is as painful as is bitter.
For, the more one indulges, the more is one wasted away.
All strife is vain, for, it leads to Pain :
And yet men waste themselves away in Strife. *[1]*

M. 1

Clothes and wooden furniture tastefully polished,
And houses plastered with lime to look glitteringly white :
With these pleasures, man sports with joy,
But lo, the Lord Admonishes him for this.
He, who tastes what is Bitter, mistaking it to be Sweet,
He, forsooth, gathers Pain, within.
If the Lord Blesses him with His Sweet,
Then alone departs the bitter taste.
Says Nānak : "He alone is so Blest by the Guru's Grace,
In whose Lot our Lord, the God, so Inscribes. *[2]*

Pauri

They, within whom is Guile, but who wash themelves from without,
They practise False values: within them is llusion.
Whatever one has within oneself, becomes manifest in the end,
And lured by greed one is cast into the womb again and over again.
Says Nānak : "One Reaps what one Sows : for, such is the Lord's Writ". *[15]*

Shaloka M. 2

The Vedas have given currency to the myths that make men reflect upon (human values of) good and evil :
And also to believe that one 'takes' (only) what one 'gives' : through this 'give-and-take' is man cast into heaven or hell.
The sense of high and low, and of caste and colour : such are the illusioas created in man,
But, the Nectar-Word (of the Guru's) makes one know the Quintessence; for, its springs are Wisdom and Contemplation,
And, 'tis uttered by those turned Godwards, and Realised by their likes alone, who, by God's Grace Dwell upon it in their consciousness.
In His Will , the Lord Creates (all) ; in His Will, He Watches and Keeps (all).
Says Nānak : "He who is rid of his Ego, (and is Attuned to the Lord's Will), alone is of any account to his God". *[1]*

---

1. ਬੋਧੀਆ (बोधीश्रा) : Buddhist, *i. e.* non-violent, submissive.
2. ਸਈਆਦ (सईश्राद) : (Arabic), *lit.* hunter.
3. ਅਹਾਜੁ (श्रहाजु)=ਅਖਾਜ : uneatable.

M. 1

Proclaim the Vedas that the seed of heaven and hell is in 'virtue' and 'sin' :
And whatever one sows, that one reaps, and the Soul has to eat accordingly.
But Wisdom praises the True God whose Name is Truth.
And thiswise Truth wells up in man, and one finds a Seat in the Lord's Court.
The Veda only trades in God : the Soul's Capital-stock is Wisdom, and to it one Attains through (God's) Grace.
And whosoever is without this Capital-stock is laden not with the Profit of God. *[2]*

Pauri

Even if one irrigates the *Neem*-tree with Nectar, **P. 1244**
And reading out the set words, one trusts a snake and feeds it upon milk ;
(It avails not), as the stone becomes dry soon after it is washed, so is the self-minded man !
If a poisonous plant is treated with Nectar, it loses not its poison.
O God, Lead me on to Thy Saints that I'm rid of all the Poisons within me. *[16]*

Shaloka M. 1

Death has no date ; it comes un-invited.
Some have already left, while others are ready to leave ;
Some have assembled[1] (their goods) while others have saddled their horses :
And then with their armies and drums, they leave their beauteous mansions behind.
Nānak : Man, the bundle of dust, in the end returns to dust. *[1]*

M. 1

The fortress (of the body) is of the dust ; and it falls like the dust:
Within it is the Thief (of Desire) ; O life, it is all an illusion thou see-est. *[2]*

Pauri

He, within whom is Slander, shames himself.
He is like an ugly witch, ever in Pain, whose face is blackened by Māyā.
Each day, he steals what belongs to another ; and hides from the Lord's Name.
O God, be Merciful that I associate not myself with him.
Nānak : He practises what is in his Destiny, and being self-willed, he comes to Grief. *[17]*

Shaloka M. 4

Everyone belongs to God ; from God, all emanate :
Yea, whosoever Realises the Lord's Will, attains to Truth.
By the Guru's Grace, one Knows one's Self, and then no one seems bad and evil.
Nānak : If one Dwells on the Name, by the Guru's Grace, then Blessed is one's birth. *[1]*

M. 4

The Lord Himself Blesses all ; yea, He it is, who Unites all with Himself.
Nānak : He, who Serves, and is Merged in God, through the Word, Separates not from Him. *[2]*

Pauri

Peace reigns in the mind of the God-conscious being, and within him wells up the Lord's Name.
This, yea, is his meditation, maceration and self-control and pilgrimages that he's pleasing to his Lord.
His mind is Pure and he Serves God and looks Beauteous, Praising his Lord.
My God Likes it thiswise and Saves such beings through the Guru.
Nānak : Them the Lord Unites with Himself, and they look Glorious at the Lord's Gate. *[18]*

Shaloka M. 1

The Rich are they who seek more and more (of God) :
But, they are Poor indeed the day they forsake the Lord's Name. *[1]*

M. 1

The sun rises and then it sets ; and lo, a day out of man's life has gone by,
And the body and mind indulge in pleasures, and one loses while another wins.
Everyone is puffed up with Ego and instructed not back to Wisdom,
But the Lord Sees it all, and when He Deprives man of his breath, lo, there he falls. *[2]*

---

1. ਸਾਰ (सार) : assembling (of goods).

Pauri

The Treasure of the (Lord's) Name one receives from the Society of the Saints :
Yea, when one's Within is Illumined by the Guru's Grace, one's Darkness is dispelled.
When iron is rubbed with the Philosopher's Stone, lo, it turns into gold.
Nānak : Meeting with the True Guru, one is Blest with the Name, and it one Contemplates. **P. 1245**
Yea, they who, in whose heart[1] is Virtue, they See the Vision of God. *[19]*

Shaloka M. 1

Accursed is the life of those who trade in the Lord's Name :
Yea, their Farm is destroyed : so the Grains they cannot gather.
Without Truth and Humility, they are, Acclaimed not Hereafter :
Yea, Wise is not he who destroys his Wisdom in Strife.
Through Wisdom, one Serves God; through Wisdom, one Attains Honour.
Through Wisdom, one Realises what one reads : through Wisdom, Charity comes into one's mind.
Says Nānak : "This is the True Path : all else leads to the Devil". *[1]*

M. 2

As one does, so should one be known : this is the need of the time.
Yea, he alone is handsome who is Virtuous[2] : else he is Deformed[3].
And he alone is of Blessed form who Receives (from God) what he asks for. *[2]*

Pauri

The Guru is the Tree of Nectar : it yields too the Fruit of Nectar ;
And He is Attained only if it is so Writ in one's Destiny; and one receives Him through the Guru's Word.
He, who walks in the Guru's Will, Unites with God.
Him the *Yama* eyes not, and his Within is Illumined.
Nānak : He is Blest and United with God, and is wasted not again in the womb. *[20]*

Shaloka M. 1

If Truth be one's Fasting, Contentment the Pilgrim-station and Wisdom and Cognition the Bath.
And Compassion the god, Forgiveness the Rosary ; then, one is a Sublime being.
If one's Way be the *Dhoti*, and the Awakened mind the freshly-plastered kitchen-square, and Deeds the Saffron-mark :
And if one's Food be of Love ; then rare is such a Devotee of God. *[1]*

M. 3

On the ninth day (of the moon) if one Practises the Truth,
And one eats up one's Lust and Wrath and Craving ;
And on the tenth lunar day, closes all the Ten Doors (of the body) ; and on the eleventh day, Realises God to be a Unity ;
And on the twelfth day overcomes the five Desires, then only the mind Believes.
O Pandit, no other instruction is of any avail ; observe these and thou art Delivered. *[2]*

Pauri

The kings indulge in pleasures and gather nothing but the Poison of Māyā ;
And, they crave for more and more, and usurp what is not their due.
They trust not even their sons and women ; such is their love.
They are lured away by Māyā at the first sight, and when they are cheated by it, they Grieve.
And, they are Punished at the *Yama's* door ; for, such is the Pleasure of God. *[2]*

Shaloka M. 1

If one sings the Lord's Praise, bereft of Wisdom,
Or converts his homestead into a mosque to satisfy his hunger,
Or being workless, gets his ears torn (to pass for a *Yogi*),
Or becomes a mendicant[4] and loses caste with the world,
And, though proclaimed as a guru, begs from door to door,
Never, O men, should one fall at the feet of such a one.

---

1. *Lit.* in the treasure.
2. ਲਿਙੁ (लिङ), mark, sign, token ; (2) well-formed (ਲਿੰਗ).
3. ਝਿੰਙ (झिङ) : deformed.
4. ਫਕਰੁ ਕਰੇ (फकर् करे) = ਫਕੀਰੀ ਕਰੇ : becomes a medicant.

He alone, O Nānak, Knows the Way,
Who earns with the sweat of his brow, and then shares it with the others. [1]

M. 1

They, whose minds are Dark like the deep caverns, Realise not their life-object, even when told.
Yea, they are Blinded in the mind's Eye, are Deformed in stature, and their Souls are drooping like the inverted lotus.
But they, who Understand and Realise, they are Wise and Beauteous. **P. 1246**
They who neither have the knowledge of the *Nāda* nor the *Veda*, nor make Discrimination between Good and Evil, And are Blest not with Wisdom, and Know not the Mystery of the Word
Nānak : They indeed are the real asses who pride on themselves, but have no Virtue to be proud of. [2]

Pauri

Blessed is the man of God and the Riches he has :
Yea, they, who expend theirRiches in the God's Way, are Blest in their giving.
And they, who Dwell on the Lord's Name, are never in want.
The men of God See ever the Lord's Presence before themselves, and so they discard the False Coins.
Nānak : The Devotees of God Cherish naught else but God; and they are Merged in the Lord's Name. [22]

Shaloka M. 4

Blessed and Fortunate are they, who Serve the Guru :
Yea, they who are Attuned to God through the Guru's True Word.
They, remain in the household, wrapt all-too-spontaneously in the Trance of Equipoise.
Nānak : they, who are Imbued with the Lord's Name, are truly Detached [1]

M. 4

If one calculates, one Serves not well, and is Approved not :
Yea, such a one loves not Truth, and Tastes not the Taste of the Word.
He loves not the True Guru, and is born only to die, being self-willed.
If he takes one step forward, he takes ten backwards too.
One Serves the Guru-God well only if one walks in His Will,
And abandoning his Ego, Meets with the Guru and Merges in Him.
Such a one forsakes not the (Lord's) Name, O Nānak, and he Unites with his True God. [2]

Pauri

Even he, who calls himself a chief or a king, remains not :
Not one of his lime-lined mansions goes along with him (in the Yond),
Nor his satchels of gold, nor horses, sweeping like wind; O accursed is all his sharp-wittedness.
He eats all the delicacies, but Sin increases through him.
Nānak : He, the self-minded fool, who Knows not the Giver, comes ever to Grief. [23]

Shaloka M. 3

The Pandits and men of silence are tired of their readings; tired are the mendicants of various hues, of roaming the earth :
Yea, being led astray by the Other, they Receive not the (Lord's) Name, and are gripped by immense inner Pain.
They, the Blind ones, act within the three Modes, for, they deal only with Māyā.
They read the Sacred Texts to fill their belly, but within them is Guile.
He, who Serves the Guru attains Bliss, for, he slays the Ego within him.
Nānak : Approved only is the Utterance and the Realisation of the Lord's Name, but rare is the one who Knows this Truth. [1]

M. 3

Naked one comes; naked one quits; yea, such is the Lord's Will.
For, He, to whom our Soul belongs, He takes it out in; so, on whom shall one fix the blame?
He, who is God-conscious, accepts the God's Will, and Drinks the Lord's Essence, all-too spontaneously.
Says Nānak : "Utter thou the Lord's Name with thy tongue, and Praise ever thy Bliss-giving God." [2]

Pauri

Our Lord has Embellished the Fortress of our body in a myriad ways;
And the man of the world[1] bedecks it with colourful wears[2]:
And furnishes he his court with red and white carpets. **P. 1247**
And thus he eats and suffers Pain, lured by Greed ;
For, he Cherishes not the Lord's Name, which alone brings him Deliverance in the end. *[24]*

Shaloka M. 3

Merged in the Guru's Word, I, the Lord's Bride, sleep in Peace :
Yea, the Lord, of Himself, has United me with Himself, taking me into His Embrace.
He's rid of his Duality all-too-spontaneously,
And within him Cherishes he the (Lord's) Name.
Yea, him alone the Lord Hugs to His Bosom, who remoulds (his mind).
Nānak : They, in whose Lot it is Writ by God, Unite with Him in this very birth. *[1]*

M. 3

They, who forsake the (Lord's) Name, what else will they Dwell upon?
They are the worms of Dirt; yea, they are wasted away by Strife and the five Thieves.
Forget not the Lord's Name, O Nānak, beguiled by false Greed. *[2]*

Pauri

They who Believe in, and Praise, the (Lord) Name, they alone abide Eternally :
They Cherish only their God in the heart and not another.
They See the Lord's Presence at all times before themselves, and Utter His Praise with their every pore :
Yea, Fruitful is the birth of the God-conscious being, Immaculate and Stainless is he.
Says Nānak : "He, who Dwells on his Living God, Attains Eternal Bliss". *[25]*

Shaloka M. 3

They, who forsake the (Lord's) Name, and do other deeds,
Are Bound down and Punished by the *Yama* as is the thief caught red-handed on the spot. *[1]*

M. 5

Blessed are the earth and the sky, Dwelling on the Lord's Name.
Nānak : They, who are bereft of the Name, their bodies are the feed of the crows. *[2]*

Pauri

They, who Praise the Lord's Name with Love, abide in their Self;
They come not into the world of form again, and are destroyed not another time.
They are Imbued with the Love of God ever and for ever more.
They are Dyed deep in God and through the Guru, is their mind Illumined.
And as they are on the side of God, the Lord Unites them with Himself. *[26]*

Shaloka M. 3

So long as this mind is trapped by the whirlpool (of Desire), one is puffed up by Ego.
One loves not the Word, nor Cherishes the Lord's Name.
In vain is one wasted away and his Service is Approved not (by God).
Nānak : He alone is the Lord's Servant who offers his head to his God,
And accepts the Guru's Will and Cherishes the Word in the heart. *[1]*

M. 3

That Service and Contemplation and Austerity is Approved, which Pleases thy God.
He it is who Forgives thee, and rids thee of thy Ego :
And Unites thee irretrievably with Himself and Merges thy Light in His Own.
Nānak : He alone Realises Him, by the Guru's Grace, whom the Lord Himself Blesses. *[2]*

Pauri

The self-minded being is Egotistical, but the Lord Knows it all,
Yea, he Cherishes not the Lord's Name, and the *Yama* Strikes him in the nead.
He carries the immense Load of waste on his head, and Sins and commits Evil.
Dreadful and treacherous is the Sea (of Material Existence), pray, how is one to Swim Across?
Nānak ; They, on whom is the Guru's Grace, are Emancipated and Delivered. *[27]* **P. 1248**

---

1. ਧਰਮਾਈ (धरमाई) : *lit.* the virtuous.
2. ਕਤੀਫਿਆ (कतीफिया): (Arabic, plural of ਕਤੀਫ਼ਤ) silken raiments.
3. ਮਨੂਰ (मनूर) : (Sans. मंडूरम्, rust of iron.)

Shaloka M. 3

Without Serving the True Guru, one attains not Peace, and one is born to be wasted away again and over again :
And one is rendered unconsious with the potion of Māyā, and Sins, attached to the Other.
Some are Saved by the Guru's Grace, and everyone pays obeisance to them.
Says Nānak : "Dwell thou ever on the (Lord's) Name that thou art Emancipated". *[1]*

M. 3

In the love of Māyā one forsakes Truth, Death and the Lord's Name;
And, in Strife, one loses the Merit of human birth, and suffers Pain within,
Nānak : "He, who Serves the Guru, attains Bliss : yea, he, in whose Lot it is so Writ by God". *[2]*

Pauri

If one reads only the account of the Lord's Name, he has to render no Account thereafter :
Yea, he has to answer no one, and he Attains Refuge in the Lord's Court.
The *Yama* too offers him homage and Serves him ever in utter humility.
Through the Perfect Guru, he Mounts to the Castle of God, and his Glory is Acclaimed all over the world.

Nānak : The Unstruck Melody Rings at the Door (of his Mind) and he Meets with his Lord, the God. *[28]*

Shaloka M. 3

If one carries out the Guru's Command, one attains utter Bliss.
Nānak : If one does the Deeds, enjoined by the Guru, oue is rid of one's fear and is Ferried Across. *[1]*

M. 3

Truth never grows old : the Lord's Name is never Soiled :
Yea. he, who walks in the Guru's Will, he comes not again into the world of form.
Nānak : If one forsakes the Name, one comes and goes again and over again *[2]*

Pauri

I, Thy seeker, beg of Thee Thy Bounties, O Lord, Bliss me Thou, in Thy Love:
Yea, I thirst for Thy Vision, O God; Bless me with it, O Thou.
I can be not without Thee: without Seeing Thee, life becomes a void.
Through the True Guru, I See Thy Presence, O Thou, who Pervadest all, all over.
Yea, Thou Thyself Wakest me from my Slumber, and Attunest me to Thyself. *[29]*

Shaloka M. 3

The self-minded beings know not what to utter, and within them are Lust, Wrath and Ego.
They think ever of Evil and discriminate not between Good and Bad;
But where they are asked to render the Account, there they are proclaimed False.
The God Himself Creates His Creation and also Gives it Thought.
Nānak: Whom is one to blame, when the True Lord Does all by Himself. *[1]*

M. 3

They alone Dwell on God, by the Guru's Grace, whom the Lord so Blesses.
Nānak : I am a Sacrifice unto those who Cherish their Lord. *[2]*

Pauri

Everyone builds up hopes, taking life to be long;
And wants to live for ever, and decorates his mansions.
He practises guile and makes a myriad Sinful efforts to gather riches :
But the *Yama* ever keep his eye upon him, and the life of the wretch decreases each day :
Yea, he alone is Saved, O Nānak, who has entered the Guru's Refuge. *[30]*

Shaloka M. 3

The Pandits read the Sacred Texts but indulge in Strife, in the love of Māyā : **P. 1249**
Yea, they forsake the Lord's Name, for, they love the Other, and are Punished for their self-mindedness.
They Serve not Him, who Created them, and who Sustains them ever.
So, they fall ever a prey to the *Yama*, and they get not over the Cycle of 'coming and going'.
They, in whose Lot it is so Writ by God, they are Met with by the True Guru;
And they Dwell ever on the Lord's Name and Merge in His Truth. *[1]*

M. 3

He, who repairs to the Guru's Feet, Deals in, and Serves, the True One.
Nānak : He follows the Guru's Will, and Merges in God's Truth, all-too-spontaneously. *[2]*

Pauri

In hope is Pain : it is the self-minded being who is attached to hope.
The God-conscious beings keep Detached, and so abide in utter Bliss.
They live in the household, but are not of it, and are Intuned only to God.
They accept the Lord's Will, and the world's pain and pleasure affect them not.
Nānak : They are woven with God, warp and woof, yea, the God, of Himself, Unites them with Himself. *[31]*

Shaloka M. 3

One should[1] pass on another's trust to the one to whom it belongs : in this is utter joy,
Yea, the Guru's Word is established only in the Guru, and becomes Manifest through no one else.
If the Blind one possesses a Jewel, he goes from door to door to find its customers,
But, they who know not its Worth, can offer not even a trinket in exchange.
But, if one knows not its value, one must take it to the Evaluators ;
And if one Cherishes such a one in the Mind, one is Blest with all the Nine Treasures.
Lo, the whole world Starves when the Treasure is in our very Homes;
For, when the Word Abides within us, it brings us Comfort, and we know not Pain or Sorrow.
Life belongs to God, but man prides on it and becomes Egotistical.
Nānak : Without Knowing, one Attains not (God), and one comes and goes over and over again. *[1]*

M. 3

My Mind is in Bliss, Meeting with my God ; all the Saints are filled with Gladness;
Yea, they, who are United by God to Himself are Separated not ever from Him.
Their Within is Permeated through with the Word, and Meeting with the Guru, they are rid of all Pain.
They Praise ever their Bliss-giving God, and Cherish Him in their heart.
Yea, they, who are Embellished with the True Word, no one can belittle[2] their Glory.
They repair to the Guru's Refuge, and their Honour the God Himself Saves.
Nanak : They, the God-conscious beings, are in Bliss, and their Countenances sparkle at the Lord's Court. *[3]*

Pauri

Lo, man is in immense love with his wife :
And seeing his sons, too, he's pleased, and is thus attached to Illusion.
And he procures them sustenance from wherever he can.
But, then he returns as a stranger unto them and no one can retrieve this situation.
Nānak : Accursed are man's loves, without the Lord's Name, for, they lead to Pain. *[32]* **P. 1250**

Shaloka M. 3

For the God-conscious being, Nectar-sweet is the Lord's Name, partaking of which one is rid of one's Hungers,
And one Craves no more, and one Enshrines the Lord's Name in the Mind :
If one lives on aught else but the Name, one is afflicted by Pain.
Nānak : One Tastes all Tastes when one Praises the Lord's Word : such a one the Lord Himself Unites with Himself. *[1]*

M. 3

The (Guru's) Word is the Life of all life : for, through it, one Experiences God.
Without the Word, Darkness fills the world; it is through the Word that God becomes Manifest.
Tired are the Pandits and the men of silence of their readings, and they wear many, many Garbs and wash their bodies,
But, without the (Guru's) Word, no one Attains (unto God), and one Wails in Pain.
Nānak : Through the Lord's Grace is the Lord Attained, when one's Destiny is Awake. *[2]*

---

1. This verse is said to have been uttered by Guru Amar Dās at the time of the installation of the fourth Guru on the throne of Nānak.
2. घधीली (बखीली) : (Persian), *lit.* slander.

Pauri

Man is attached to the woman for the sake of a vicious desire ;
But, lo, such is the Lord's Will that all that seems, passes away,
O men, find out the means by which one may live eternally in the world.
Yea, if one Serves the Perfect Guru, the wall of one's Body wears not off.
Nānak : Him the Lord Blesses and Unites with Himself, and Merges him in His Name. *[33]*

Shaloka M. 3

One fosakes the Guru's Love and Fear, being attached to Māyā,
And, lured by Greed, one loses one's Sense of Values, and one Loves not the God's Truth.
They, who Enshrine the (Guru's) Word in the Mind, by the Guru's Grace, Attain Deliverance.
Nānak : The Lord, of Himself, Unites and, of Himself, Forgives He. *[1]*

M. 4

He, without whom one can be not even for a little[1] while,
Forsake Him not, O mind, for He ever Careth for thee. *[2]*

M. 4

Lo, the month of *Shrāvan* hath come and it pours in God's Mercy : Now Dwell thou on the Lord's Name by the Guru's Grace :
Yea, it rains incessantly and one is cooled, and, dispelled are all one's woes.
The whole earth is now decked in green, and the seed that sustains thee, hath sprouted in abundance
Hark ho, thy Care-free Lord Calls thee in His Mercy, and Approves of thy Devotion.
O Saints, Contemplate ye Him, who Saves ye in the end
And, Praise your Lord, and be Devoted to Him, that Bliss comes to fill your whole mind :
Yea, they who, by the Guru's Grace, Contemplate their God's Name, are rid of all Craving and Pain.
Nānak is Comforted, Singing the Lord's Praise : O God, Bless him thou with Thy Vision, in Thy Love. *[3]*

Pauri

The Guru's Bounties increase with each day :
The Lord, in His Mercy, Blesses, and the Blessing becomes Manifest to all.
The Lotus of one's heart Flowers and one is Attuned to the state of Supreme Bliss.
And if anyone tries to rival him, then God throws Dust on his head.
Yea, such is the Glory of the Guru, that no one equals his Devotees. *[34]*

Shaloka M. 3

The Lord's Will is circumscribed by no one : yea, no one can stay one's God through cleverness or argument.
So one should abandon one's selfhood, and repair to His Refuge, Accepting His Will. **P. 1251**
The God-conscious being is Punished not by the *Yama*, and he's rid of his I-amness.
Nānak : The Lord's Servant is he, who is Attuned to His Truth. *[1]*

M. 3

O God, all Beauty, all Light, is Thy Blessing :
But, I want to play clever with Thee, and, so am attached to the self.
I do Deeds, lured by Greed and Attachment; and being Egotistical, my 'comings and goings' cease not.
Nānak : All that happens in the Lord's Will, is good, for, He alone is the Doer and the Cause. *[2]*

Pauri M. 5

If Truth be one's eats and wears, and the True Name be one's Mainstay :
Him the Guru Unites with the Perfect Guru : yea, Him the Lord-God Blesses.
His Perfect Destiny is Awakened and he Dwells on the Formless Lord.
And, he's attached to the Saints and Crosses the Sea of Flux.
Nānak : Praise thou the God and uttter, "Glory be to my God !" *[35]*

Shaloka M. 5

O God, be Merciful and keep every one in Thy Care.
O Lord, Bless us abundantly with our Sustenance, and ridding us of our Poverty, Ferry us across (the Sea of Material Exitsence).
Lo, my God hath Heard my prayer, and the whole creation is in cool Comfort.
O God, Take me into Thy Embrace and Dispel all my Woes.
Nānak but Dwells on Thy Name : for, Bliss-giving only is Thy Refuge, O Lord ! *[1]*

---

1. ਥਿੰਚ (थिंच) : a little.

M. 5

The glorious rains have come : for, such is the Lord's Will ;
And abundant is the growth of food, and the world is comforted.
The body and mind are in Bloom, Contemplating the Infinite, Unfathomable God.
O True Lord, my Creator, be Merciful to me ;
For, Thou Doest only what is in Thy Will : O Lord, Nānak is a Sacrifice unto Thee. *[2]*

Pauri

Great is the Glory of our Unfathomable God.
Through the Guru's World, I See His Vision and my mind is Cooled.
O men, the Lord is All-in-all ; 'tis His Will alone that Sways all.
Yea, everyone is subject to His Command : He Yokes and Drives all as He Wills.
Nānak : The Lord Does as is His Will, and everyone goes as is the Will of God. *[36-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Sārang : The Word of the Bhaktas
Kabirji

O man, why do you pride on your little achievements ?
If you have a few maunds of foodgrains in your granary, and a few coins more than the others, why are you puffed up thus ? *[1-Pause]*
If you are honoured still more, and have been granted the gift of a hundred villages and a revenue[1] of two hundred thousand coins.
Believe me, your overlordship lasts but for a few days like green leaves of the forest. *[1]*
No one has brought any riches into the world, nor taken any thing out.
Even kings, greater than Rāvana, passed away in an instant. *[2]*
So Worship ever the Lord's Everlasting Saints who make one Contemplate the Lord's Name.
Yea, he, on whom is the Grace of God, he alone repairs to the Society of the Saints. *[3]* **P. 1252**
Neither mother, nor father, nor wife, nor sons, nor riches go along with thee.
Says Kabir : "Contemplate thy God, O crazy one, else thy human birth is passing away in vain". *[4-1]*

O God, I can know not the limits of Thy Creation[2].
So, O God, I seek only to be Devoted to Thy Saints. *[1-Pause]*
He, who comes laughing (into the world), quits (it) wailing : but, he, who weeps (in Thy Separation), laughs in the end.
Yea, that what is established (not in thee), becomes a ruin; and a ruin (where Thou art Dwelt upon) springs to life. *[1]*
Thou driest up the seas, and out of the dry land wells up water : of the well Thou makest a mountain.
Yea, Thou stretchest the canopy of the sky over the earth, and the sky-high pride hath a fall in Thy Will. *[2]*
Of a king, Thou makest a beggar, and of a beggar a king :
Yea, if such be Thy Will, then a fool may turn a wiseman, and a wiseman a fool. *[3]*
And lo, of a woman, a man is born ; and through men do women come into being.
Says Kabir : "Thou, O God, art the Beloved of the Saints : I am a Sacrifice unto Thy Vision". *[4-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang : The Word of Nāmdevji

Why, O mind, roamest thou the forest of Vice ?
And, in thy Ignorance, lickest the Poison that maketh thee lose consciousness of thyself. *[1-Pause]*
When the fish lives in water,
It knows not the net, nor death.
But, lured by the taste of the tongue, she picks at the iron rod,
So dost thou, lured by the love of riches and women. *[1]*

---

1. ਬਰਾਤ (बरात) : (Arabic), the Royal writ, *i.e.*, Jagir.
2. ਰਾਜਾਸ੍ਰਮ (राजास्रम) = ਰਾਜ-ਆਸ੍ਰਮ : the royal residence, *i.e.*, the world, the abode (of God).

The bee gathers honey in her bee-hive,
But lo, man throws dust in her face, and escapes with the honey.
The cow yields milk to feed her young calves :
But the milkman chains her by the neck, and takes her milk. *[2]*
Man makes many miserly efforts to gather money,
And he buries his hoard in the womb of the earth.
Yea, the fool gathers more and more but knows not
That both the earth and his riches become but dust in the end. *[3]*

One is burnt in the fire of Lust and Wrath,
And keeps not ever the Society of the Saints.
Says Nāmdeva : "O man, seek thou the Refuge of thy God[1],
And, becoming fear-free, Contemplete thy Lord". *[4-1]*

O God, I make a bet
That from me, the Servant, art Thou known the Master : from Thee am I known : so we are both players of the same Game. *[1-Pause]*

Thou Thyself art the Temple, the Deity, and the Worshipper :
Yea, upon the water rises the wave, and the water too is but waves : and their distinction is but a make-believe. *[1]*

Thou Thyself Singest and Dancest and Playest upon the Clarionet[2].
Sayeth Nāmdeva : "O God, Thou alone art my Master : yea, Thou art Perfect, while I am wholly devoid of Virtue. *[2-2]*

(Sayeth God :) Those who are Dedicated to Me, are My very Embodiment :
Yea, they who See My Vision, even for an instant, are rid of their three Maladies ; and they, who are in Communion with Me, them I Pull out of the Well of the Household. *[1-Pause]*

Him, whom I Bind down, him My Devotee can Deliver : but he, who is Bound down by My Devotee, him I can't :
Yea, if at a time the Devotee Chains me too (with the Cord of Love), I cannot but Submit". *[1]*
I, the Life of all life, am Attracted only by Merit, and My Devotees give Sustenance to My Life".

P. 1253

Says Nāmdeva : "He, who Cherishes these thoughts in his heart, within him is the Ilumination of Love". *[2-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang

O man, what gains did you gather hearing the Purānas,
If the unalloyed[3] Devotion to God did not well up in you and you shared not what you had with those in need. *[1-Pause]*

O man, O god[4], if you are rid not of your Lust and Wrath, nor of Greed, nor Slander,
Then, in vain was all the Service you rendered unto your God. *[1]*
O Sinner, you rob men on the highway or break into other men's doors to fill your belly,
And that what brings you Dishonour in the other world, that Ignorance you practise and own. *[2]*
You are delivered not of violence, and compassion has come not to your soul.
Says Parmānand : "Why, O man, did you associate not with the Holy and utter the Immaculate Gospel (of God)" ? *[3-1-6]*

Abandon, O mind, all those who've turned their back on God.

---

1. ਤਾਚੀ ਆਣਿ (ताची श्राणि)=ਤਾਂਕੀ ਆਣਿ : His Refuge.
2. ਤੂਰਾ (तूरा)—ਤੁਰੀ : *lit.* clarionet.
3. ਅਨਪਾਵਨੀ (श्रनपावनी) : (Sans. श्रन+श्रपाय), that which is not destroyed.
4. ਦੇਵਾ (देवा) : (Sans. देव), god.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sārang M. 5 : Surdās

The men of God abide ever with God :
They surrender their body, mind and all they have, Intoxicated[1] with the Bliss-giving Melody of Equipoise. *[1-Pause]*
Seeing the Lord's Vision, they are freed of Vice, and attain all that they seek :
They involve themselves with naught else, for, they See ever the Glorious Presence of God. *[1]*
He, who seeks his God not, is like the worm who is fed on a leper.
Says Surdāsa : "I hold my God in the Palm of my Mind : and this is the very Heaven for me". *[2-1-8]*

Sārang : Kabirji

O mind, there is no one to Support thee without thy God !
For, the love of thy mother and father and brothers and sons and wife is but an Illusion. *[1-Pause]*
Prepare, O mind, a Raft that Ferries thee across to the Yonder Shore, for, thither thy riches go not along with thee.

And trust not the Vessel of thy body, for, a little stroke, and lo, there it breaks. *[1]*
You are Blest with the Essence of all religions, if you seek but the Dust of the Saint's Feet.
Says Kabir : "Hear ye, O Saints, the mind flaps ever its wild wings like the bird of the forest" (and is now here, now there). *[2-1-9]*

---

1. ਝੋਕ (झोक) : wave (of joy, ecstasy).

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Malhār, Chaupadās M. 1

One eats and drinks, makes merry and sleeps, but knows not death. **P. 1254**
But, abandoning one's Lord and Master, one is wasted away: accursed is such a life, for it stays not. *[1]*
O man, Dwell on the Name of thy only God,
That thou goest back to thy Home with Honour and Glory. *[1-Pause]*
He, who Serves Thee, O God, gives nothing to Thee: indeed he himself is the taker, the seeker;
For, Thou alone art the Giver, yea, the Life-Principle within all life. *[2]*
They, the God-conscious beings, who Contemplate Thee, are Blest with Thy Nectar and are made Pure:
So Dwell ever on the Lord's Name, O ye men, that ye are rid of the inner Soil. *[3]*
As is the season, so does the body enjoy and takes on the spirit of the season:
But, Blessed only is the season of the Lord's Name, for, can a thing sprout without the Seed even in Spring? *[4-1]*

Malhār M. 1

I pray to my Guru, my Love, that he leads me on to my Spouse:
Yea, when I hear the Clouds (of Grace) rumble, my peacock-mind dances, and Imbued with His Love, I koo-hoo His Praise. *[1]*
Pour down, O ye clouds, that my mind is 'wetted,'
And the Nectar-drop falls into my heart, and, bewitched by the Guru, I'm Intoxicated with the Flavour of God. *[1-Pause]*
She, who is the Beloved of the Master, Enjoys the Peace of Equipoise; yea, she, whose mind is Pleased with the Guru's Word,
And she loves her Love, body and soul, and becomes she the Eternanl Bride of God. *[2]*
She abandons her Demerits and becomes Detached, Attuned to her Eternal Lord and Master.
And, She is afflicted not by Sorrow or Separateness thereafter: such is the Mercy of God upon her. *[3]*
She comes not (again), nor goes; her mind becomes Moveless, clinging to the Refuge of the Perfect Guru.
Nānak: "Dwell thou on the Lord's Name, by the Guru's Grace, that thou art Accepted as the Blessed Bride of thy God." *[4-2]*

Malhār M. 1

When one's consciousness is Impure, it is Comforted not by the Name; and, in Ego, one wastes one's life away. **P. 1255**
And attached to another's woman or riches, and slandering others, one eats Posion and suffers Pain;
And one is delivered not of Guile or Fear, for one Reflects not on the Word: and in one's mind and mouth is nothing but Māyā.
And crushed beneath the *Sheshnāga's* load (of Sin), one's human birth goes waste leading to re-births and re-deaths. *[1]*
Yea, when the mind is Pleased with the Word, (one's life) is Blessed.
One wanders from womb to womb, donning a myriad garbs; but lo, when the Guru Saves, one Attains Truth. *[1-Pause]*
One bathes at the pilgrim-stations not to cool down one's passions, nor to love the Lord's Name,
And one casts away the Jewel and one goes through the door he came in.
Owing to that one becomes a Worm of the Dirt, and lo, one Merges again in Dirt.
And the more one enjoys, the more one is in Pain, and without the Guru, one finds not Poise. *[2]*
If I keep Service (of God) in my conscious mind, and utter His Praise with Joy and Reflect on God's Wisdom through the Guru's Word,
Then this Seeking Flowers, for, indeed, discursiveness leads to disintegration: O, I am a Sacrifice unto my Guru-God.
(O God), we are low wretches, of False Ignorant minds, and Thou it is who Embellishest us with Thy Word.
And wherever men Know their Self, there Thou, O True Emancipator, art, and Emancipatest them. *[3[*

What kind of place shall please Thee where I may sit to utter Thy Praise, and which of Thy Infinite Merits shall I utter?
For, Thou art Unfathomable, Unknowable, Not-incarnated, and the Master of the divine masters.
Who is it with whom I shall compare Thee when all are Thy seekers and Thou art the only Giver.
O God, Nānak is bereft of Thy Devotion, but he stands at Thy Door to be Blest with Thy Name. *[4-3]*

Malhār M. 1

The Bride, who knows not the Love of the Spouse, Wails incessantly; her body is never in Bloom :
She is devoid of hope, chained to her *Karma*, and, without the Guru, is starved by Doubt. *[1]*

O Clouds, Rain incessantly, for, my Love has come into my Home:
I am a Sacrifice unto the loved Guru who has brought my God into my heart. *[1-Pause]*
Ever-fresh is my Love of my God; yea, each day, there's a new Awareness through His Blessed Devotion.
And lo, I'm Emancipated, Seeing the Guru's Vision, and, through His Loving Adoration, I'm made Glorious. *[2]*

O God of the three worlds, I belong to Thee: Thou art mine as I am Thine:
Meeting with the True Guru, I've Attained to Thee, the Immaculate One, and am broken not on the Wheel of Time again. *[3]*

If the Bride is in utter Bloom, Seeing her Love, her God, then, indeed, she's Embellished with Truth,
And she leans only on the Name, through the Guru's Word, becoming eternally True, Blest by the Casteless, Immaculate God. *[4]*

Yea, she is Emancipated, her Bonds are loosed by the Guru, and, resting her consciousness in the Word, she is Blessed,
And she Cherishes the Lord's Name in the heart, and the sublime Guru Unites her with himself and God. *[5-4]*

Malhār M. 1

One covets another's woman and riches, and is afflicted with the evil of I-amness.
Give up thy Evil and slanderous nature, O man, and the low-born[1] Lust and Wrath. *[1]*

In thy Mansion Lives the Infinite, Unfathomable God; **P. 1256**
But, he alone Attains the inner Nectar, who's cultured in the Jewel of the Lord's Name. *[1-Pause]*
And looks alike upon pain and pleasure, and the good and bad of the world;
And through Intellect and Intuition is conscious of the Lord's Name and Loves the Guru, Associating with the Saints. *[2]*

He reaps the Profit of the Lord's Name, night and day; for, the Guru, the great Giver, Blesses him:
Yea, he alone is so Blest with His Wisdom by the Guru, on whom is the Lord's Grace. *[3]*
The body is the Temple of God, within which He has locked Infinite Light.
Nānak: Through the Guru, one is ushered into the Mansion of God and God Meets with him. *[4-5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1

The Pandit knows that all creation is through air and water,
And, fire too, without doubt, builds and sustains the body;

But, if he would know the Source wherefrom comes the Soul,
He would indeed be a *Pandit*, Aware and Awake. *[1]*
One Knows not the Nature of God,
And he, who Sees Him not, what can he Know of Him: How can he describe Him?
He's up above on the skies, and also down below in the underworld;
So, what can one say of Him: can one make me Wise in this?
He, who utters the Name with the heart, and not with the tongue
(Knows alone): for, how can anyone else Realise the Name? *[2]*
He, verily, who utters not (the Name) only with the tongue but with the heart
Knows alone, if God's Grace be upon him.
Yea, he who is Intuned to Him, night and day,
And is Merged in the True One, alone is the (Awakened) man. *[3]*

1. *Lit.* Chandāla.

If he be of a high caste[1], and Serves (God),
I can utter not his Praise, nor fathom his Glory ;
And if he be of a low caste, and Serves God,
Then I'd indeed offer even my skin for his footwear. *[4-1-6]*

Malhār M. 1

My one malady is that I am separated from myself.
And the other that I crave to be what I ought to be.
And the third that I am in the eye of the all-powerful Death.
And then the body is afflicted by disease and it falls.
Which of these Maladies would you cure, yea, which indeed ? *[1]*

O Ignorant Physician, apply not thy cures to me,
For, my Pain goes not, nor Sorrow,
And thy cure cures me not. *[1-Pause]*
He, who forsakes God and indulges in sensuous pleasures,
Within him arises Pain :
And the Blind and Ignorant mind is Punished ;
So apply not thy cure to me, O Ignorant one ! *[2]*

The *Sandal*-wood is known by its fragrance ;
And the man by breath, the mainstay of life :
Yea, when man breathes his last, he falls :
And thy medicaments, O Physician, then are of no avail. *[3]*
Thy body is of Gold ; within it is Stainless Swan-soul :
And within the Soul is the Immaculate Name, the Quintessence[2] of God.
Through the Name, one is purged of all one's Sorrow :
Yea, it is through the True Name that one is Delivered and Released. *[4-2-7]*

Malhār M. 1

Pain is the Poison : the Lord's Name turns it into an Antidote[3], **P. 1257**
Pounding it in the Mortar of Contentment with the Pestle of Compassion.
If one takes this (Antidote), one dies not,
And when comes one's end, one strikes even the *Yama* to the ground. *[1]*
O Ignorant one, be treated by such a Cure for your Ailment.
That you are delivered of your Sins. *[1-Pause]*
Dominions and possessions and beauty are all shadows :
And when the Chariot (of the Sun of Wisdom) moves, (and there is day-break), one sees them each in its true colour.
Neither thy body, nor thy name, nor caste (goes along with thee in the Yond).
And there shines ever the Light of Day, after the Night of life is past. *[2]*
Make firewood of thy tastes, of Craving the oil,
And fire them with the matchstick of Lust and Wrath.
Of all sacrificial acts, all *Yagnas*, the reading of the Purānas,
Only that act is Approved which Pleases God. *[3]*
If Austerity be the paper and the Lord's Name the script[4] :
Yea, if in the Writ of any one be this Treasure of Bliss,
He is Acclaimed Rich in the (Lord's) Abode.
O, Blessed is his mother, who brings him forth. *[4-3-8]*

Malhār M. 1

White are thy wears ; sweet is thy speech,
And thou hast a sharp[5] nose and black eyes.
But hast thou, (O beauty), seen thy Master too ? *[1]*

---

1. ਕੁਲੀਨੁ (कुलीन) : (Sans. कुलीन), of high descent, of good family, well-born.
2. ਅੰਸੁ (अंसु) : (Sans. अंशुः), *lit.* a ray, beam of light.
3. ਮਾਰਣ (मारण) : (Sans. मारणम्), *lit.* a magical ceremony performed for the purpose of destroying an enemy; calcination ; a kind of poison.
4. ਨੀਸਾਣੁ (नीसानु) : a grant or letter under a great seal from any man of power to a dependent, ar order, a pass.
5. *Lit.* long.

Even if I were to fly high up into the skies,
It would all be, O God, through Thy Power :
For, I See Thee in the waters as upon the earth, and over the mountain and at the river-banks,
And in all places and in the interspace, O Master, Our Hero ! *[2]*
Thou, who hast Blest us with the body and also the Wings :
And within us put the Craving and the Desire to fly out and after,
If Thou be in Grace, I am Comforted and Whole ;
And, as Thou Makest me see, so do I see. *[3]*
Neither goeth one's body, nor its Wings ;
For, these are but mere aggregates of water, air and fire,
And when God is Merciful, we Contemplate Him, Associating with the Guru.
And our body Merges in the True One, our God. *[4-4-9]*

Malhār M. 3 : Chaupadās

Himself the Formless God Assumes Form : Himself, He Afflicts us with the Doubt and Strays us from the Path :
Yea, He Creates and Watches all ; and, as is His Will, so are we Yoked.
The Servant is Blest with Glory, if He Makes him Submit to His Will. *[1]*
But, God alone Knows His Will, and it is by the Guru's Grace that He is Attained.
This is how the one attached to the Illusion turns to the House of God, if one Dies (to the self) while yet in life. *[1-Pause]*
One reads the Vedas and utters discursive thoughts about Brahmā, Vishnu and Shiva :
Yea, this Māyā of three Modes has straved the whole world, and the fear of births and deaths stays.
But, when, by the Guru's Grace, one Knows the One alone, one is rid of one's Doubt. *[2]*
We are meek and humble, Ignorant, without Wisdom, O God, Take care of us,
And be Compassionate to us that we Serve Thee, becoming the Slaves of Thy Slaves :
Yea, Bless us with Thy Treasure (of Bliss) and Make us utter ever Thy Name. *[3]*
Says Nānak : Know Him, the God, by the Guru's Grace, and know (the world) to be no more
Than a bubble or foam on the waters, which dies as soon as it is born. **P. 1258**
And if you Merge in Him, from whom you issue forth, then the (world's) expanse Dissolves for thee". *[4-1]*

Malhār M. 3

They, who Realise the Lord's Will, are United with God : their Ego is burnt off through the Word.
They are truly and forever Devoted to the Lord, Attuned to the True One :
Yea, they See the Lord's Truth in everything, spontaneouly, through the Guru's Word. *[1]*
O my mind, Submit to the Lord's Will that you Enjoy Bliss :
For, the Lord Loves His Will and he whom He Blesses, he is Thwarted not. *[1-Pause]*
Working within the frame-work of the three Modes, one's mind outgoes incessantly and one Loves not God, nor is Devoted to Him,
And one is never Emancipated, indulging in acts of Ego.
Yea, whatever the Lord Wills, that alone comes to pass, and one wanders as is the Writ of his past deeds. *[2]*
Meeting with the True Guru, one's mind is subdued, and the Lord's Name comes to abide in one's Mind :
Yea, such a one, one can evaluate not, nor utter his whole Praise.
He lives in the Fourth State and Merges in the True One. *[3]*
My God is Unfathomable, Unperceivable, and His Value one cannot evaluate :
Yea, one Knows Him by the Guru's Grace, if one Lives the Word.
So, Praise thou the Lord's Name, O Nānak, that thou art Blest at the Lord's Door. *[4-2]*

Malhār M. 3

Rare is the one who Realises God, through the Guru, by God's Grace.
Yea, save for the Guru, there is no other Giver : and he alone Forgives and Blesses.
Meeting with the Guru, one is Cool-comforted, and one Utters ever the Lord's Name. *[1]*
O my mind, Dwell on the Nectar-Name of God :
Yea, it is when one Meets with the True Guru, the *Purusha*, that one Receives and Merges eternally in the Lord's Name. *[1-Pause]*
The Egocentrics are ever in Isolation, one Separate from the other.
Ego, the great Malady, afflicts them, and the *Yama* strikes them in the head.
The Saints are United (with God) through the Guru's Word, and Cherish ever the Lord's Name. *[2]*

O God, Thou art the Creator-Lord of all: Thou Createst and then Watchest and Givest thought to all.
Some, through the Guru, Thou Unitest with Thyself, Blessing them with the Treasure of Devotion.
O God, Thou Knowest the inmost state of all, so why should we Wail, and before whom? *[3]*
The Lord's is the Nectar-Name : it is through His Grace that one Attains unto it,
And one Utters ever His Name, Blest with the Guru's Equipoise.
Nānak : The Lord's Name is the Treasure of Bliss; so be ever Attuned to the Lord's Name. *[4-3]*

Malhār M. 3

I Praise ever my Bliss-giving Guru, who is the very Embodiment of God.
Lo, I've attained to the Sublime State (of Bliss), by the Guru's Grace, and my Glory Rings through the universe :
Yea, whosoever Sings ever the Praise of the True God, Merges in His Truth. *[1]*
O my mind, Dwell thou on God, by the Guru's Grace,
And abandon thy Illusory family and Ego and the vice of Craving, and keep Death ever before thy mind's eye. *[1-Pause]*

The True Guru Blesses us with the Lord's Name : yea, there is not another Giver besides him. P. 1259
He Blesses us with the life of the spirit, and we Merge in the True Name;
And God Pervades our hearts at all times, and we are wrapt in the Trance of Equipoise. *[2]*
The Guru's Word has pierced my Mind through, and within my heart (too) is the True Word.
Yea, my God is Unfathomable: and it is through the Guru that the God's unutterable Gospel is uttered.
When He, our Bliss-giving Lord, Blesses one with Compassion, one Dwells upon the Lord of the earth. *[3]*

And then one comes not, nor goes, and Contemplates God, all-too-spontaneously, by the Guru's Grace;
And through the (Awakened) Mind, one Meets with the (Higher) Mind, and our Mind Merges in its kind.
Yea, whosoever has rid himself of his self is Pleased with the True One, through His Truth. *[4]*
The One God then Abides in the Mind and not another.
Yea, Nectar-sweet only is the Lord's Name, and that is the only Immaculate Truth in the Word.
But one Receives the Name, O Nānak, if such be the Writ of God. *[5-4]*

Malhār M. 3

Through the Name were the *Ganas*[1] and *Gandharavas*[2] Saved, Awakened by the Guru's Word.
For, stilling their Ego, they Enshrined the Lord enternally in the Mind and heart.
He alone Realises Him whom God Unites with Himself :
Yea, one is Attuned to the True One, Singing ever the Guru's Word. *[1]*
O my mind, Cherish every moment the Lord's Name :
The Word is the Guru's Boon, which brings thee inner Bliss, and it lasts ever with thee. *[1-Pause]*
The Egocentrics are pretentious, and being attached to the Other, they Grieve,
And, forsaking the Lord's Name, they are permeated with Poison, and they lose the Merit of the human birth.
This opportune moment comes not again to them, and they Regret and Wail ever thereafter ;
And they are re-born to re-die and are consumed by Dirt, for, they Realise not. *[2]*
The God-men, who are Imbued with the (Lord's) Name, are Emancipated, Dwelling on the Guru's Word,
And, they Contemplate the Emancipating Name, and Cherish God in their hearts.
Through the Sublime Word, their body, mind and speech become Immaculate and Sublime,
And, they Know and Realise only the One God, and for them there is not another. *[3]*
The Lord Himself is the Doer and the Cause : yea, Himself He Blesses one with His Grace,
And one's body and Mind are Imbued with the Guru's Word and his Service sinks in one's consciousness.
In one's inner Self Abides then the Unfathomable and Mysterious God : Yea, one Realises Him only if one becomes conscious of God.
Nānak : The God Blesses him on whomsoever is His Mercy, and Drives He all in His Will. *[4-5]*

---

1. ਗਣ (गण) : (Sans. गण), a troop of demi-gods considered as Shiva's attendants. and under the special superintendence of Ganesh.

2. ਗੰਧਰਬ (गंधरब) : (Sans. गंधर्वः), a celestial musician; a class of demi-goods regarded as the singers or musicians and said to give good and agreeable voice to girls.

Malhār M. 3 : Dutukās

Through the True Guru, one Attains unto the Abode of God :
Yea, it is through the Guru's Word, that one is rid of one's Ego. *[1]*
They, on whose Forehead is Writ the Lord's Name,
They Contemplate ever the Lord's Name, and are Blest with Glory at the True Court of God. *[1-Pause]*
And they know the Way through the Guru to subdue the mind, and are ever Attuned to God.
Yea, they are truly Detached, being Imbued with the Guru's Word, and are Honoured at the True Court of God. *[2]* **P. 1260**
This mind plays but to the Tune of the Lord's Will, and, in a moment, it Wanders in all conceivable directions.
But, when the Good God is in Mercy, then this mind is instantaneously Subdued. *[3]*
The way of the mind only the Mind knows, Reflecting on the Word.
Saith Nānak : Contemplate thou ever the Name that thou art Ferried across the Sea of Existence", *[4-6]*

Malhār M. 3

Our body, Soul and the vital breath belong to God; yea, our God Pervades all hearts.
Without the One God, I know not of another; this is the Wisdom Revealed to me through the True Guru. *[1]*
O my mind, be Attuned to the Lord's Name,
And Contemplate, through the Guru's Word, the Unseen, Unperceivable and Transcendent Creator Lord. *[1-Pause]*
Attuned to the One God, one's body and Mind are Imbued with Him, and one Merges in Equipoise;
And, by the Guru's Grace, one is rid of one's Fear and Doubt, Attuned to the One Name. *[2]*
Through the Guru's Word, if one Practises the (Lord's) Truth, then alone is one Emancipated[1],
Yea, rare is the one among millions to whom this Wisdom is Revealed, and lo, he Attunes himself to God. *[3]*
Wherever I See, I See the One God : this is the Wisdom I've received from the Guru.
And I Surrender to him my body and mind, purging myself of my self. *[4-7]*

Malhār M. 3

My True Lord is the Eradicator of Sorrow and is Attained through the Word ;
And, whosoever is Imbued with His Worship, is ever Detached and Honoured at the True Door. *[1]*
O my mind, be Submerged in the Mind,
And be Imbued with the Lord's Name, through the Guru's Word, Attuned to thy God. *[1-Pause]*
My God is Unknowable, Unperceivable, but through the Guru's Instruction, He is Revealed unto us;
And, we are Attuned to Him, His Truth becoming our Discipline, and our only Deed His Praise. *[2]*
The Lord Himself is the Word, the True Wisdom, who Draws our Light into His.
The body is impermanent : with the breath it rings (for a brief time), but the Nectar-Name of God makes it eternally Alive. *[3]*
The God, of Himself, Creates all, and Yokes all to His Purpose, and Pervades He, the True One, in all.
Nānak : Without the (Lord's)Name, nothing stays, and it is through the Name that one is Blest with Glory. *[4-8]*

Malhār M. 3

The mind is lured by the Poison of Ego, yea, on its head is an immense snake-load (of Ego).
But when to one is ministered the *Mantram* of the Word, ono is purged by God of the Poison of Ego. *[1]*
O my mind, Ego and Attachment lead to immense Pain :
This Sea of Existence one can Swim not Across, save by the Guru's Grace. *[1-Pause]*
The three-headed Māyā pervades all forms through Attachment,
And the State of Bliss, the *Turiya*[2], one Attains, Associating with the Saints, and one is Ferried across by the God's Grace. *[2]*
As the fragrance of *Chandan* spreads out and afar :
So is the life of the Lord's Saint, and the Lord's Praise. *[3]* **P. 1261**
O God, be Merciful to me that I Enshrine Thee in my heart.
Nānak has attained unto the Perfect Guru, and he Cherishes the Lord's Name in the Mind. *[4-9]*

1. *Lit.* knows the state of Emancipation.
2. The fourth state of the soul in which it becomes one with Brahman or the Supreme Spirit.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 3

Is this mind a householder or Detached, abiding in Dispassion?
Or, is this mind colourless, eternal and ever the same?
Is the mind nature mercurial, or one of aloofness?
Pray, how was the mind afflicted by the sense of 'mine-ness'? *[1]*
O Pandit, give thought to this mind.
Why read incessantly and carry an unavailing load? *[1-Pause]*
It is the Creator-Lord who has made Māyā and 'mine-ness' a part of our nature,
And Willing thus, has Created the whole creation.
Pray, know thou this Truth, by the Guru's Grace,
And Surrender ever to the God's Refuge. *[2]*
He alone is a Pandit who casts off the load of the three Modes,
And Utters ever only the Name of Lord, the God;
And is Instructed by the True Guru in His Sublime Wisdom,
And Surrenders wholly his body to the Guru,
And remains ever 'Aloof' (in the Mind) and Datached,
Then such a Pandit is Approved by God. *[3]*
One must know the One alone in all,
And See the One alone, Realise the One alone :
Yea, whomsoever the God Forgives, He Unites him with Himself.
And then he is ever in Bliss, both here and **Hereafter** *[4]*
Says Nānak : "Even if one tries in a myriad ways,
One is Emancipated only if God's Grace be upon one.
Yea, such a one Sings ever the Lord's Praise,
And then one rises above the bounds[1] of the Vedas and the Shāstras". *[5-1-10]*

Malhār M. 3

The Egocentric wanders from womb to womb, strayed by Doubt,
And is Punished, each day, by the *Yama*, and he loses Honour.
Serving the True Guru, one is no more swayed by the *Yama*:
And one Meets with God and finds one's True Home. *[1]*
O man, Contemplate the Lord's Name, by the Guru's Grace,
And exchange not the Merit of human birth for a mere trite, led astray by Duality. *[1-Pause]*
When the Lord is Merciful, one Loves Him, by the Guru's Grace,
And within one is Devotion, and one Cherishes God in the heart :
Yea, through the Guru's Word, one is Ferried across the Sea of Material Existence,
And one Sees the True God at the Door of Truth. *[2]*
One attains not unto the Guru even if one performs a myriad rituals;
And, without the Guru, one is led astray by Doubt into believing what is not,
And one becomes Egotistical and gets 'Attached' :
Yea, the Egocentric suffers Sorrow, misled by the sense of the Other. *[3]*
The Creator-Lord is Unfathomable and Infinite.
And it is through the Guru's Word that He is Dwelt upon, and one reaps Profit.
The Lord is a Presence, the Self-dependent Care-free He.
Nānak : By the Guru's Grace, one Merges in the Lord's Name. *[4-2-11]*

Malhār M. 3

They, who are Dedicated to the Guru's Wisdom, are Emancipated in life, **P. 1262**
And they are ever Awake, being Devoted to God.
They Serve the True Guru, abandoning their self,
O, I am a Sacrifice unto the Saints such as these. *[1]*
I live only if I Utter the Lord's Praise :
Yea, the Guru's Word is Nectar-sweet: and, through the Lord's Name, one is Emancipated. *[1-Pause]*
The love of Māyā envelops one in dark Ignorance :
But, only the stark Egocentric is lured thus away.
He passes his days and nights involved in Strife,
And suffers Punishment, and is born to die over and over again. *[2]*

1. कूक (कूक) : *Lit.* proclamation.

The God-conscious being is Attuned to the Lord's Name,
And clings not to False attachments and Greed.
Whatever he does, he does spontaneously,
And he Sucks in the Lord's Essence joyously with the tongue. *[3]*
Among myriads is the one who Knows :
And him the Lord Blesses with Magnificence and Glory.
He who is United with God, is Separated not ;
For, he, O Nānak, Merges forever in the Lord's Name. *[4-3-12]*

Malhār M. 3

Everyone utters the Lord's Name with the tongue ;
But, he alone Receives it who Serves the True Guru.
And he snaps his Bonds, and lives he in the House of Emancipation.
And, through the Guru's Word, abides he in his (inner) Home. *[1]*
O my mind, be not cross with thyself :
And, in the Kali-age reap the ever-lasting Profit of the Lord's Name, through the Guru's Word, and rest thy heart on it. *[1-Pause]*
The *Chātrik* Wails and Cries incessantly,
And without seeing his Love, he sleeps not in peace :
Yea, he can suffer not the pangs of Separateness,
And, lo, when he Meets with the True Guru (the *Svānti*-drop), he Meets with Him all-too-spontaneously. *[2]*
He, who is bereft of the (Lord's) Name, Suffers and Grieves :
Yea, whosoever is burnt by Craving, is satiated not.
Without good Fortune, one Attains not the Lord's Name ;
And the more one does the deeds, the more is one tired (in spirit). *[3]*
The Word of the Vedas leads one to the thoughts of the three Modes,
And one is involved with, and deals in, the Poison (of Māyā).
And one is born to die, and be wasted over and over again.
It is through the Guru that one Attains the Sublime State of Bliss, Enshrining (God's) Virtues in the heart. *[4]*
He, who Submits to the Guru, everyone Submits to him,
And his mind is Cooled through the Guru's Word.
And, he is Acclaimed through the four ages, and becomes he Immaculate :
But rare, O Nānak, is such a God-conscious being. *[5-4-13-9-13-22]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 4 : Chaupadās

I Dwell ever on God, and I'm rid of Sorrow, Cherishing the Guru's Wisdom in my Mind and heart :
Yea, all bonds of hope and desire have been snapped; so Merciful is the Lord upon me. *[1]*
My eyes eternally and forever gaze upon God :
Yea, Seeing the True Guru, my mind is in Bloom, and I Meet with my Lord, the God. *[1-Pause]*

P. 1263

He who forsakes the Lord's Name, is accursed and dishonoured.
O God, Lead me on to the Guru-Saint, who Cherishes Thee ever in the heart.
Seeing my Guru, I Blossom forth, as does the mother seeing her child. *[3]*
The Bride and the Groom bide together, but between the two is the stone-wall of I-amness.
The Perfect Guru, however, pulls down the Wall, and Nānak Meets with his God. *[4-1]*

Malhār M. 4

Even the Gangā, Yamunā and Godāvari crave for the Dust of the Saints' Feet,
And pray : "O God, we are laden with Sin and are Delivered not till the Saints come to anoint us with their Dust." *[1]*
One may bathe at the sixty-eight pilgrim-stations :
But only when one's Eyes are saturated with the Dust of the Saints' Feet, one is Delivered of one's Sins. *[1-Pause]*
Bhāgiratha, the seer, had brought the Gangā into life ; and Kedāra was established by Shiva,
And Kāshi attained glory, for, here Krishna grazed his cows ; and here also the Gangā Meets with the Lord's Saints. *[2]*

As many are the pilgrim-stations established by the gods, so many do crave for the Dust of the Saints' Feet:
Yea, if I Meet with the Lord's Saint, the Guru, I'd anoint my Countenance with the Dust of his Feet. *[3]*
O God, as many are the beings, non-beings, in Thy vast Creation, so many do long for the Dust of the Saints' Feet.
Nānak: He, on whose Forehead it is so Writ, he is Blest with the Dust of the Saints' Feet, and is Ferried Across. *[4-2]*

Malhār M. 4

He alone Loves God on whom is the Pleasure of God:
Yea, he is rid of all his Craving and Sorrow, who utters the Lord's Praise. *[1]*
O mind, Dwell on God to be Emancipated;
And Contemplate and hear only the Guru's Word, that you are Ferried across the Sea of Material Existence. *[1-Pause]*
Yea, I am a sell-off to the Saint on whom is the Grace of God :
For, meeting with the Saint, I am ever in Bliss, and am purged of all my Sins. *[2]*
The Lord's Saint Hungers ever for his God, and is Satiated only when he Utters the Praises of his Lord:
Yea, the Lord's Saint is like a fish in the Lord's waters, for, he is choked to Death, forsaking his God. *[3]*
But, he alone Knows the Taste of God's Love, who Loves God, or he, into whose mind God Comes as Love.
Yea, he is in Bloom, Seeing his Lord, and is rid of all his body's Hungers. *[4-3]*

Malhār M. 4

He, who Creates the creatures, also Assigns to each one his task;
And, the Lord's Servant He Blesses with Glory, and Yokes him to His Own Purpose. *[1]*
The True Guru makes men Wise in the Lord's Name. **P. 1264**
So utter ye the Name of God, O Seekers, my Brothers, for the God alone Ferries us across the Sea of Material Existence. *[1-Pause]*
He, who Serves and Worships the Guru, he, verily, is Pleasing to the Lord :
Yea, the Guru's Worship, is the Service of God: it is the Guru who, in his Mercy, Ferries us Across. *[2]*
The Unwise agnostics are straved by Doubt, and, thus deluded, they make flower-offerings to their gods,
And worship the lifeless stones and tombs, and thus waste their human birth. *[3]*
He alone is the True Guru who Realises God, and Utters the Gospel of the Lord;
And, if ye Utter His Truth with the tongue, ye are wholly Sanctified: in it is contained the Merit of offering silks and foods (to the gods). *[4]*
The True Guru is the very Embodiment of God, who Utters the Nectar-Word.
Nānak: Blessed and Fortunate is the Seeker, who is Attuned to the Feet of God. *[5-4]*

Malhār M. 4

Blessed, Blessed are the Saints in whose heart abides the True Guru :
Seeing them, my mind is in Bloom: O, I am a Sacrifice unto them. *[1]*
O Wise one, utter ever the Name of God:
Yea, they are delivered of all their Craving who Taste the Lord's Essence through the Guru's Word. *[1-Pause]*
The Lord's Servants are the Lord's Saints, my life-mates, Meeting with whom I am rid of my Illusions.
As the swan separates water from the milk, so the Saint (spots out and) quenches our inner Fire of Ego. *[2]*
They, who Love not their God, ever practise Guile,
And they reap what they themselves sow; and no one can do any worse to them[1]. *[3]*
That what is God's characteristic, is also the Saint's, for, God Himself Abides in the Guru-Saint.
O Blessed, Blessed, is Nānak, the eternal friend of all, who rose above the praise and dispraise of man. *[4-5]*

Malhār M. 4

Unfathomable, Unperceivable is God's Name: and he alone Dwells upon it, on whom is God's Grace.
And, he, by good Fortune, attains unto the Society of the Saints, and thiswise, he is Ferried Arcoss.

1. The line can also be rendered as : who else can feed or sustain them, when they have to reap what they have sown.

In my Mind is the never-ending Bliss,
And, Contemplating the Lord's Name, by the Guru's Grace, my mind is rid of its Doubt and Fears. *[1-Pause]*

O God, they, who Hymn Thee, Meditate upon Thee, Lead me on to those Saints in Thy Mercy,
I'm in Bliss Seeing their Vision, and I am rid of my Sorrows and the Pain of Ego. *[2]*
He, who Contemplates the Lord's Name, night and day, his human birth is Fulfilled:
He himself Swims across and makes others too follow his Path; and, lo, his whole generation is Saved. *[3]*

O God, Thou Thyself Created the universe and Holdest it under Thy Sway ;
And, Thou art Merciful to Nānak too, and hast Saved him from sinking in the Quagmire of Māyā. *[4-6]* **P. 1265**

Malhār M. 4

He, who has Tasted not the Lord's Nectar, by the Guru's Grace, his Craving is stilled not:
Yea, the Ignorant Egocentric burns in the fire of Ego, and so comes to Sorrow.
He comes and goes, and thus wastes his life, and when afflicted by Sorrow, he Regrets.
Accursed is the life of one who Cherishes not the Creator-Lord. *[1]*

O man, Contemplate thou the Lord's Name, by the Guru's Grace;
And if the God be Merciful, He'll Lead thee on to the Guru, and thou wilt Merge in the Lord's Name. *[1-Pause]*

The life of the Egocentric goes Waste, and he is eternally shamed being ever on the Round :
He sinks in the Tide of Lust and Wrath; yea, he is Burnt by his Ego.
His Intellect is dimmed, and he has neither Wisdom nor extra-psychic powers; and the Tide of Greed washes him to the shores of Pain.
Bereft of the Guru, he is afflicted by immense Sorrow; and, when seized by the *Yama*, he Grieves and Wails. *[2]*

The Lord's Unperceivable Name one Receives all-too-spontaneously through the Guru,
And the Treasure nf the Name one Cherishes in the heart, and one's tongue sings the Lord's Praise.
Attuned only to the Word, he abides in Bliss, night and day,
And, all-too-spontaneously, he Attains unto the Name; yea, such is the Glory of the True Guru. *[3]*

Through the Guru, comes God to Abide within our Mind; O, I'm ever a Sacrifice unto the Guru.
And to Him I Surrender my body and mind, and keep Attuned to His Feet.
Be Merciful, O Perfect Guru, and Unite me, of Thyself, with Thyself:
I am but the load of iron, and it is in Thy Boat, that I am Ferried across. *[4-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 4 : Partāla

O God, associating with Thy Saints, Thy Servants ever utter Thy Name. *[1-Pause]*
O men, O seekers, Deal only in the Lord's Name, gather only the Lord's Riches that no thief can thieve. *[1]*
The peacocks and the *Chātriks* sing and dance, night and day, hearing the rumble of the clouds: *[2]*
Yea, whatever even the deer, the fish and the birds utter, even in that I hear the Speech of my God. *[3]*
Nānak has hymned only the Lord's Praise, and lo, no more for him is the Fury of the *Yama*. *[4-1-8]*

Malhār M. 4

Utter, O utter, only the Lord's Name, for, Him seek only men of Destiny:
Yea, whosoever will lead me on to the Path of my God, I'd repair indeed to his Blessed Feet. *[1-Pause]*

The God is my Friend, my Life-mate; O, I'm in Love with my Lord. **P. 1266**
I Utter His Name and Sing only of Him; and all other loves I've forsaken and abandoned. *[1]*
Bewitching is my God, my Love, the Supreme Bliss, the One ever Detached.
Says Nānak: "I live only if I See my God: O Lord, Bless me with Thy Vision even if it be for a moment." *[2-2-9-9-13-9-31]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Chaupadās

O my mind, why are you ridden with care: why think you of the life of 'effort':
For, he, on whose side is God, becomes care-free, and leans on naught else. *[1]*
Lo, the Rains have come, O friend, a Guest has Walked into my Home:
O God of Grace, be Merciful to me, the poor one, and Merge me in Thy Name, the Nine Treasures (of Bliss). *[1-Pause]*
I've prepared a myriad 'foods' for Thee, and 'eats' and 'sweets' of many kinds,
And I've 'plastered' and made 'fragrant' the 'kitchen-square': Now, come Thou and Partake of my offerings. *[2]*
Thou hast Destroyed the Demons: Thy friends are pleased with Thee, and the body's Temple, my Home, Thou Ownest:
Yea, when Thou, my Playful Love, Comest into my Home, I am Blest with Bliss. *[3]*
In the Society of the Saints, I am Blest with the Refuge of the Perfect Guru, for, such for me was the Writ of God.
Nānak has Attained unto his Blissful God, and now he Sorrows no more. *[4-1]*

Malhār M. 5

The child is fed upon milk, without it he lives not;
And the mother takes care of him and feeds him: and so he is satiated. *[1]*
O God, Thou art our Father, the Compassionate Lord of all,
And though we are Thy erring children, we have no other Refuge to seek. *[1-Pause]*
The child-mind is mercurial, and it minds not playing even with fire or a snake,
But when the mother and father keep him in their loving eye, he is harmed not, and plays care-free with joy. *[2]*
O God, of whom Thou art the Father, why, and for what else, shall he hunger?
For, in Thy Home is the Name, the Nine Treasures (of Bliss), and whatever one asks from it, one Receives. *[3]*
The Compassionate Father hath given the command that whatever the child needs, let he be provided with it.
Nānak seeks but Thy Vision, O God; let his heart rest ever on Thy Lotus-Feet. *[4-2]*

Malhār M. 5

I've assembled myself in every way and abandoned all cares:
And have launched upon the Voyage of Life, leaning only on my God. *[1]*
How beauteous is the Music (of my Soul):
And the Dawn has broken upon me, and I See my Love, and my whole House is filled with the Wedding Song. *[1-Pause]*
I've swept clean my inner Temple with my whole Mind, and now go to ask the Saints (about my Lord): **P. 1267**
And, searching thiswise, I find my Eternal Guest, and I get Devoted to him, bowing at His Feet. *[2]*
When my Love Came to rest on the Inner Seat (of my heart), I Sang the Song of Bliss,
And all my companions and friends were Comforted, and I attained unto the Perfect Guru, by God's Grace. *[3]*
All my playmates are in Bliss, and the Guru has wholly Fulfilled me.
Says Nānak: "The Bliss-giving God is now my Spouse: and He Forsakes me not." *[4-3]*

Malhār M. 5

From a king to a worm and from a worm to the god of gods, all fill their bellies, giving pain[1] to the others,
For, they abandon God, the Treasure of Mercy, and worship the others, and so Slay their Souls, like thieves. *[1]*
Yea, they who forsake their Lord, die in Travail and Sorrow:
And they wander from womb to womb, and find no Refuge. *[1-Pause]*
Yea, they, who Contemplate another and not their God, are ass-like and Wild:
They seek to be Ferried Across in a paper-boat: and vainly pretend that they will reach ashore. *[2]*
Even Shiva and Brahmā, and gods and demons, all are burnt in the fire of Death.
Nānak seeks but the Refuge of the Lord's Lotus-Feet: O my Creator Lord, Remove not me far from Thee. *[3-4]*

---

1. ਦੋਖ (दोख) : (Sans. दोष:), *lit.* crime, sin.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Dupadās

He, the Detached one, my Guru, the Lover of my God,
Without him I can be not even for a moment: for, immense is my Love for him. *[1-Pause]*
Associating with him, I Cherish my God, and, by the Saint's Grace, my mind is Awakened;
And hearing his Instruction, my mind is purged of its Soil, and I Sing my God's Praise, Imbued with his Love. *[1]*
I've Surrendered my mind to the Saints to make Friends with them; and lo, by good Fortune, they are Merciful to me.
And now there is in describable Bliss within me, and I am Blest with the Dust of their Feet. *[2-1-5]*

Malhār M. 5

O mother, lead, me on to my Love,
For, every one, on whose heart's Couch is her Love, Sleeps in Peace. *[1-Pause]*
Though I am full of Sins, my Lord is ever Compassionate: O, how can I, the Meritless one, play clever with my God?
And, how can I rival those who are Imbued with His Love: this is only my stubborness, born of Ego. *[1]*
So, I've sought God's Refuge in utter humility, for, my Guru, the *Purusha*, is ever Bliss-giving;
And, in a moment, I am rid of my Sorrow, and I pass the Night (of my life) in Peace. *[2-2-6]*

Malhār M. 5

Burst forth, O Clouds (of Mercy), tarry not; **P. 1268**
Yea, pour incessantly that my mind is Comforted and is ever in Bliss. *[1-Pause]*
O God, I lean only on Thee; why Forsakest Thou me?
The Bride is like a Slave and it becomes not her to be without a Master. *[1]*
When my Lord Hearkened to my prayer, He Came hurrying to me, in His Mercy.
Says Nānak: "Lo, I am now Blest with the Groom, and my life is Fulfilled, and my Glory has become manifest (to the world)." *[2-3-7]*

Malhār M. 5

O my mind, Contemplate the True Name of Thy Love,
That thou art rid of thy Sorrow and Pain, and Enshrining the Guru's Being in thy heart, thou art Ferried across the Sea of Material Existence. *[1-Pause]*
If thou seekest the Lord's Refuge, thy Adversaries are humbled, hoisted[1] by their own Sins,
And the Protector-Lord Saves thee with His Hands, and thou art Blest with the Boon of the Lord's Name. *[1]*
In His Mercy, the Lord rids thee of thy Sins and Blesses thee with the Immculate Name;
And God, the Treasure of Virtue, Comes to Abide in thy Mind, and thou art no more in Sorrow. *[2-4-8]*

Malhār M. 5

My God is the Beloved of me, yea. He is the Mainstay of my Vital-breath
And through Loving Adoration of Him, I am Blest with His Name: so Merciful is my Beneficent God to me. *[1-Pause]*
I Contemplate Thy Feet, O Love; my heart throbs only in Thy Hope,
And I pray to the Saints that I crave only for the Vision of my God. *[1]*
My life is in Thee: Separated, I wither away: so, Bless Thy Servant with Thy Vision, O God.
For, Thy Name is the Mainstay of my life and Soul: O Lord, be Merciful to me. *[2-5-9]*

Malhār M. 5

Now, I am in Love with my God!
And Contemplating Him, my King, I am in Peace: O Lord, rain Thy Bliss-giving Mercy upon me. *[1-Pause]*
O Ocean of Peace, Forsake me not even for a moment, for, through Thy Name, I am Blest with the Nine Treasures (of Bliss);
And, Meeting with Thy friendly Saints, my Destiny is wholly Fulfilled. *[1]*
Yea, Joy wells up in my Mind, and I am rid of Pain, Attuned to the Transcendent Lord.
And I Cross the impassable Sea of Material Existence, resting my Mind on Thy Lotus-Feet. *[2-6-10]*

1. ਵਿਆਪੇ (विआपे) : effect

Malhār M. 5

The world's Sky is overcast with the Clouds of Mercy :
Yea, when my Love is Compassionate to me, it Rains, and I am Blest with Peace and Bliss. *[1-Pause]*
And my Craving is stilled, and I am rid of my Sorrows, Dwelling on the Transcendent Lord :
And, Associating with the Saints, I overcome the world of 'coming-and-going' and Wander no more.
My body and Mind are Imbued with the Immaculate Name of God, Attuned to His Lotus-Feet ;
And Entering His Refuge, the Lord Owns me as a part of His very Being. *[2-7-11]*

Malhār M. 5

How can life Live, Separated from Life :
Yea, he, whose Mind zealously craves to Meet with his God, and to Suck the Essence of His Lotus-Feet *[1-Pause]* **P. 1269**
O Love, whoever rests his Hope on Thee, between him and Thee, there is no Separateness:
O, whosoever forsakes his Loved God, he is accursed and Lives not. *[1]*
The God of the universe Pervades his body and Mind, and he ever Sees His Presence before himself.
Says Nānak : "The Lord Pervades the inmost Self of all beings : yea, He Permeates all". *[2-8-12]*

Malhār M. 5

Who is it that is Emancipated not through Contemplation of the Lord ?
Yea, even they, who had assumed the forms of the birds, of fish, of deer, and the boar, were Delivered, Associating with the Saints. *[1-Pause]*
And the gods too, and also the demons, the *Kinaras*, the *Yakshas* and men were all Ferried across the Sea of Material Existence :
Yea, whosoever Contemplates God, associating with the Saints, he is Delivered of his Sorrows. *[1]*
He becomes lustless, wrathless, and Detached from the poisonous essence (of Māyā).
And Contemplates he the Compassionate God : Nānak is ever a Sacrifice unto him. *[2-9-13]*

Malhār M. 5

Today, I sat at the Store-house of God ;
And my Capital-stock of the Name I have pooled with the Saints : and, lo, now I'd go not to the *Yama's* Shore[1]. *[1-Pause]*
The Transcendent Lord is Merciful to me, and the closed Doors of Doubt are flung open ;
And, I have Attained unto the Merchant-Prince of Infinite Credit, and reap the Profit of the Bliss-giving Treasure of the Lord's Feet *[1]*
I have repaired to the Refuge of my Eternal and Deathless God, and all my Sins are driven out of me:
And all my Strife has ended ; my Woes are past ; and now, my Clay would be cast not into the Mould of the womb again. *[2-10-14]*

Malhār M. 5

We are all lured away by the Love of Māyā in a myriad ways ;
And one among millions is the Perfect-Servant of God, who keeps Devoted to Him for long[2]. *[1-Pause]*
Due to the Wander-lust of the mind, one is tired, and then one's body and riches become strangers to oneself;
And one cheats the world surreptitiously and knows not the One who Lives along with us. *[1]*
And then one is trapped (by Desire) like the deer, the fish, or a low beggar, and one suffers Sorrow .
O God, Ferry this Stone Across in Thy Boat of Mercy, and let him find Peace in the Society of Thy Saints. *[2-11-15]*

Malhār M. 5

O mother, my vile Adversaries have poisoned themselves to death ;
And He, to whom I belong, has Saved me : so Merciful is my God to me. *[1-Pause]*
When our Lord, the Inner-knower, Pervades all hearts, vhy should I Fear any but the God?
Yea, He Lives ever with us and leaves us never, and is Seen wherever one Sees. *[1]*
He is the Support of the supportless, the Destroyer of the Sorrows of the poor; yea, He, of Himself, Owns us all.
O God, Thy Servants lean only on Thy Support : and Nānak, too, seeks but Thy Refuge. *[2-12-16]*

Malhār M. 5

O my mind, Contemplate ever the Lord's Feet :
Yea, take wings to fly out to thy God, the Craving for whose Vision has lured thy Mind away. *[1-Pause]*

---

1. *Lit.* way, path.
2. ਚਿਰਾਨੋੰ (चिरानो)=ਚਿਰਾਂ ਤੋਂ : for long.

Searching and searching, we find the Path, if we Serve the Saints,
And God is Merciful to us, and we In-drink the Great Essence of the Lord's Name. [1]

P. 1270

I am on fire, O God, Save me : Save me, O Save me, my Lord,
And Hold me, Thy Servant, by Thy Hand, and Make me Thy very Own. [2-13-17]

Malhār M. 5

It is the innate Nature of God to be Devoted to His Devotees,
And to Smother and Slay their Slanderers, and thus to make Manifest His Glory, [1-Pause]
And to be Compassionate to all life that the whole universe may resound with His Victory,
And to Hug His Servants to His Bosom. that even the hot winds touch them not. [1]
Lo, my Lord and Master has made me His very Own, and brought Peace to me, ridding me of my Fears and Doubt;
And Faith has welled up in my Mind, and I am in utter Bliss. [2-14-18]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Chaupadās

Through the Guru, one Sees God Permeating the whole Expanse:
Through the Guru, one Sees the world to be involved in three Modes:
Through the Guru one knows the import of the *Nāda* and the *Veda* :
Yea, without the Perfect Guru, the world is enveloped by utter Darkness. [1]
O my mind, Utter ever the Guru's Name to attain Bliss;
And Enshrine the Guru's Wisdom in thy heart, and Contemplate with each breath thy only God. [1-Pause]
I am Sacrifice unto the Louts-Feet of the Guru's:
Yea, I Utter His Praise ever and forever more,
And I Bathe myself in the Dust of the Guru's Feet,
And thus I am Honoured at the True Court of God.
The Guru is the Boat: he Ferries us across the Sea of Material Existence:
Yea, if one Meets with the Guru, one is cast not into the womb again.
But, he alone is Blest with the Service of the Guru,
In whose Lot it is so Writ by God. [3]

The Guru is my life, the Mainstay (of my Soul);
The Guru is my Family and my Code of Conduct.
The Guru is my Groom: I've sought only the Guru's Refuge.
Nānak: The Guru is the Invaluable Manifestation of God. [4-1-19]

Malhār M. 5

I've Enshrined the Guru's Feet in my heart:
It is by the Grace of God that I've Met with the Guru.
The God Yokes His Servant to His Own Task:
Yea, inestimable is the Glory of the God's Servant. [1]
O Perfect Bliss-giving God, be Merciful!
For, it is in Thy Mercy that one Cherishes Thee and is Imbued with Thy Love, night and day. [1-Pause]

It is in Thy Will that we Utter and Hear of Thee,
And whosoever Realises Thy Will, Merges in Thee, the True One.
He lives to Contemplate ever Thy Blessed Name,
And he seeks no other Refuge but Thine. [2]

O Creator-Lord, all pain, all pleasure, is in Thy Will,

P. 1271

In Thy Will, Thou Forgivest: in Thy Will Thou Punishest us:
Of both, here and Hereafter, Thou alone art the Master.
O God, I am a Sacrifice unto Thy Glory. [3]
Thou alone canst Evaluate Thyself,
And Thou alone canst know and Describe Thy Wonder.
They alone are Thy Devotees who abide in Thy Will,
And, Nānak is ever a Sacrifice unto them. [4-2-20]

Malhār M. 5

Lo, the Lord is Merciful to me,
And He Rains the Nectar (of His Grace) upon me;
And, all the creatures, all over, are satiated;
And the Tasks of everyone are wholly Fulfilled. *[1]*

O my mind, Cherish ever the Name of thy God,
Which we Attain through the Service of the Guru, and which lasts with us both here and Hereafter. *[1-Pause]*
The (Citadel of) Pain (within) is destroyed: and all our Fears are dispelled,
And the Lord takes Care of each one His Own creatures,
Yea, He is our Eternal Protector, our Ever-compassionate God,
And I am for ever a Sacrifice unto Him. *[2]*

The Creator-Lord, who has Delivered thee of the clutches of Death,
Contemplate ever thou Him, O my mind.
He Watches all with His Eye of Grace and Protects all.
So Utter ever the Praise of that Lord, thy God. *[3]*

There is only but One Creator Lord,
And to the Devotees of God, His Glory is wholly Manifest.
For the sake of His Name, He Blesses all (who turn to Him).
O, this speech that Nānak utters is the Voice of God. *[4-3-21]*

Malhār M. 5

In the Guru's Refuge, one is Blest with all the Treasures (of Bliss),
And is Blest also with Glory at the True Court of God,
And one is delivered of one's Doubts, Fears and Sorrows,
And one Sings ever the Lord's Praise, associating with the Saints.
O my mind, Praise ever thy Perfect Guru,
And Contemplate the Lord's Name, night and day, that all thy Desires are Fulfilled. *[1-Pause]*
There is no one to equal the Glory of the True Guru,
For, the Guru is God, the Transcendent Lord.
He rids us of the Sorrows of births and deaths,
And one tastes not the Poison of Māyā again. *[2]*

Ineffable is the Guru's Glory: one can utter it not;
For, the Guru becomes God, Contemplating the True Name.
True are his Deeds: his self-discipline is Truth:
Yea, that mind is wholly Purged, which is Imbued with the Love of the Guru. *[3]*
One attains unto the Perfect Guru by Perfect Destiny,
If one drives Lust, Wrath and Greed out of one's mind.
Nānak prays to Thee, O God,
Be Merciful and let him find the Refuge of the Guru's Feet. *[4-4-22]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār M. 5 : Partāla

I've Pleased my Guru and now the God is Merciful to me, and I Revel in His Love.
I have Embellished myself (with Virtue), P. 1272
And purged my mind clean of all Evil,
And lo, the outgoings of my mind have ceased. *[1-Pause]*
With such a Mind, Associate thyself with the Saints, and still thy self,
And Hear the Unstruck Melody of the drum and other instruments; thy tongue uttering the Lord's Name, *Koel*-like, wrapt in beauty and sweetness. *[1]*

O God, such is the Glory of Thy Vision, infinitely Bewitching and Fruitful: so also the Companionship of Thy Saints.
Ferry me Across, O Lord, for, I Utter Thy Name:
Yea, I tell ever the Rosary of Thy Name, in my Mind, associating with the Saints.
Yea, Thou alone, O Love, art my Beloved God. *[2-1-23]*

Malhār M. 5

My Mind passes through the deep Forest (of the world):
Yea, it walks with zeal wrapt in the Love (of God).
It is anxious ever to Meet with its Lord, the God. *[1-Pause]*
Māyā entices me with its three Modes: O, whom shall I go to, to tell of my Pain ? *[1]*
I've made every other effort but I am rid not of my Sorrow:
So I hasten to the Refuge of the Saints, and associating with them, Sing the Lord's Praise. *[2-2-24]*

Malhār M. 5

Glorious, O Glorious, is the Glory of my Loved Love.
And the heavenly singers, the *Gandharvas*, and the *Mohinis* sing His Praise with their utterly melodious voices. *[1-Pause]*
They manifest themselves in a myriad forms, and they, the wise ones, Sing all kinds of Melodies. *[1]*
Yea, over the mountains, and the trees, on the earth, and in the seas, it is He, the God, who Fills all
Says Nānak: "He, whose heart is Pure, Tastes the Taste of God in the Society of the Saints." *[2-3-25]*

Malhār M. 5

Through the Love of the Guru, I have Enshrined the Lotus-Feet of God in my heart. *[1-Pause]*
Yea, Seeing His Fruitful Vision, I am rid of my Sins,
And my Mind is Illumined, and has become Immaculate. *[1]*
O, I am wonderstruck Seeing the Beauty of my God;
And as I Utter His Name, myriads of my Sins are washed off.
Now, I've wholly Surrendered myself to Him, clinging to His Feet.
For, He alone is: yea, He alone is.
O God, Thy Devotees seek but the Refuge of Thy Door,
And lean only on Thee. *[2-4-26]*

Malhār M. 5

Pour, O cloud, with abandon, in the Lord's Will,
That I am Blest with good Fortune and Bliss. *[1-Pause]*
As after the rains, the earth becomes Blessed, so does the mind Flower, associating with the Saints. *[1]*
As the peacock loves to dance as the clouds rumble.
And the *Chatrik* craves for the *Svānti* drop;
So do I Love my Lord, the God:
And, lo, associating wih the Saint, my Mind is Awake. *[2-5-27]*

Malhār M. 5

Sing thou ever the Praises of God,
Enshrihing the Lord's Name in the Mind; *[1-Pause]*
And shed thy Ego and Pride, associating with the Saints:
Yea, Contemplate thy Lord, single-mindedly, that thou art rid of thy Woes. *[1]*
The Transcendent Lord is then Merciful to thee,
And all thy involvements with Māyā are past.
So, Clinging to the Feet of the Saints,
Nānak ever Utters the Praises of God. *[2-6-28]* **P. 1273**

Malhār M. 5

(The Guru), the Manifestation of God, Roars like the the cloud:
Yea, he Utters the Lord's Praise and so is ever in Bliss. *[1-Pause]*
The Refuge of the Lord's Feet Ferries one across the Sea of Material Existence; the Nectar-sweet Speech (of the Guru) is the Unstruck Melody: *[1]*
And the seeker[1] seeks ever to arrive at His Pool to Satiate the Thirst of his Soul.
The Lord's Servant loves to See the Vision of God, and the Lord, in His Mercy, Blesses him with it. *[2-7-29]*

Malhār M. 5

O Govind, O Gopāl, O my Love, my Compassionate God! *[1-Pause]*
O Sustenance of my Vital-breath, the Friend of the supportless, rid me, the poor one, of my Pain. *[1]*
O All-powerful, Unfathomable Lord, O Perfect Being, be Merciful to me. *[2]*
I have fallen into the pitch-dark Well (of Illusion): Ferry me Thou Across, O my God! *[3-8-30]*

1. *Lit.* traveller.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1 : Ashtapadis

The *Chakvi*[1] knows no sleep without her Love,
But when the sun is awake, and she sees him with her eyes, in utter humility she falls at his feet. *[1]*
So am I, too, in Love with my Friendly Lord,
And I can be not without Him even for a moment; so much do I Hunger and Thirst for Him. *[1-Pause]*
The Lotus is in the pond, the sun-rays in the sky, and yet when rises the sun, the lotus is spontaneously in bloom;
So whosoever Loves his Love with the whole heart, his Light Merges in the All-Light. *[2]*
The *Chātrik* wails and cries out for its love, the *Svānti*-drop
And though it pours incessantly around him, he is satiated not without its love. *[3]*
Born of water, the fish lives in the water, and in accordance with her past life, suffers pain or pleasure in this.
And she can be not without water, even for a moment, her life and death are dependent upon it. *[4]*
When the Bride is in the foreign Land, and the Lord at Home, she sends out her message of love to Him, through the True Guru.
And she in-gathers Virtue and keeps her Lord in her heart, and, Imbued with his Devotion. she Blossoms forth. *[5]*
Everyone craves for his God, but only if it be in the Guru's Will, one Attains unto God,
And one finds the True God within oneself; but it is through the Guru's Grace that to Him one Attains. *[6]*
Within everyone is the Soul, and the Soul is He, who Pervades all :
But, it is though th e Guru's Grace that one's Within is Illumined and, all-too-spontaneously, one Merges in Equipoise. *[7]*
O Bliss-giving God, Fulfil me, for, I am Thy very Own.
Lo, Nānak has found his God Within, by the Guru' Grace, and his inner Fire is quenched. *[8-1]*

Malhār M. 1

Through the Guru's Service, one keeps ever Awake ; and, without God, one leans not on another.
(For, one knows that) the body stays not, howsoever one tries, and melts away like glass in fire. *[1]*

P. 1274

O man, why pridest thou then on thy body and riches?
For, they take no time in abandoning thee, then why doth the world waste itself away in Ego? *[1-Pause]*
O, Victory be to our Saviour, our God, who Tests and Protects us all.
O God, all that is, belongs to Thee, and there is no one to equal Thee. *[2]*
Thou Createst all life but Keepest the key to their living in Thy Own Hands, and, Thyself, Blessest us with the Collyrium (of Thy Wisdom) through the Guru :
Eternal art Thou over the heads of all, who hast no overlord, the Destroyer of 'births and death' and Fears and Doubt. *[3]*
This poor world is a fortress of paper, though in form and colour it is cleverly done up,
But a whiff of wind, or a little drop of water, and there the fortress falls instantaneously. *[4]*
If on a river-bank be a house, tree-like, within whose trunk lives a snake,
O where would that tree-like house, the mind, be, if the river (of Desire) overflows it, and, the snake of Duality, coming out of its hiding, bites the man? *[5]*
Through the *Mantram* of the Guru's Wisdom and Contemplation of the Guru's Word, the Vice in us is burnt off.
And our body and Mind are Cooled[2], and one attains Truth; such wondrous is the Worship of God. *[6]*
O God, Thou art Compassionate to all life; and all that is, seeks Thy Grace.
I, too, am in Thy Refuge, O Lord, so Save Thou my Honour; and Meet me within me, O True God! *[7]*

---

1. A bird said to be in love with the sun.
2. ਹੇਂਵ (हेव) : (Sans. हेम), *lit.* cold, wintry.

The Blind world is involved in Strife, and knows naught: and, bound (to itself), acts like an automaton;
But, when one Meets with the True Guru, one Knows and Realises, and the True Wisdom Abides within one. *[8]*
The Meritless body is an Illusion without Truth : so I seek (the Lord of Truth) through the Guru;
And the Guru, my Master, leads me on to my God : yea, without the True One, the world is but a dream. *[9-2]*

Malhār M. 1

The fish and the *Chātrik* find peace through water, and the deer through music. *[1]*
Hark, O mother, the *Chātrik* wails at night. *[1-Pause]*
O God, if such be Thy Will, then my Love for Thee goes not: *[2]*
And my Sleep vanishes and my Ego is tired out: and True Wisdom Dwells in my heart. *[3]*
I would fly from one branch to another, and quench my Thirst only by Loving Thy Name. *[4]*
And fix my Gaze ever on Thee ; my tongue will cry out only Thy Name, and only Thy Vision will Satiate me. *[5]*
If I Embellish my body and Thou be not with me, my body is as if on Fire and my wears Sting me and become me not. *[6]*
O, I can live not without Thee, my Love; yea, I am Comforted not, without Seeing Thee. *[7]*
The God is All-too-near, but seems not so : it is through the True Guru that I See Him thus. *[8]*
And He Meets me all-too-spontaneously, and I Attain Bliss; and through the Word, my Thirst is quenched. *[9]*
O God, it is through Thee that my Mind Believes; O Lord, I can say not Thy whole Praise. *[10-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 1 : Ashtapadis

The whole Earth (of our body) is bent with the weight of the Waters (of Sin),
Or the high Mountains or the Hollows deep like the underworld. **P. 1275**
But, Reflecting on the Guru's Word, the Seas are Calmed.
And stilling one's Ego, the Way (of Emancipation) becomes smooth. *[1]*
I, the Blind one, am Illumined by the Light of the Lord's Name,
And I lean only on the Name, and walk on the Mysterious Path, in the Fear of the Guru. *[1-Pause]*
Yea, through the Guru's Word, I know well my Path,
Blest with the Support of the Guru and the Power of the True One.
Yea, I Cherish the Name through the Guru's Beauteous Speech ;
And, if the God so Wills, I know His Door. *[2]*
I Fly across the skies, or am Seated in composure, Attuned to the One God ;
When, through the Guru's Word, the Name becomes the only Mainstay of my life.
And then there are no tidal Waves, nor the Sea, nor Mountains (on the way).
Yea, there is then no Path to be traversed, and one abides in one's Home. *[3]*
Of Thy Home, where Thou Abidest, O God, Thou alone Knowest : and there is no other Home but Thine
Yea, without the True Guru, one Knows naught, and everyone is weighed down by the night-mare (of Māyā).
One Wails incessantly, but, without the Guru, one Realises not the Name.
But instantaneously one is Released through the Name, if one Knows the Guru's Word. *[4]*
Some there are who are stark Ignorant, Unwise and Not-knowing,
Others lean on the Lord's Name, Blest with the Fear of the Guru's.
And they In-drink the sweet Nectar-Word of God :
Yea, whosoever Sucks it in, is Emancipated. *[5]*
If one Enshrines the (Lord's) Name in the heart, Cherishing the Love-in-Fear of God, and does the Guru's Deeds and Utters the True Word,
On him then rains the Guru's Mercy, and the (body's) earth becomes Beauteous, and one Sees God Pervading all.
The man of Evil mind, the Guru-less one, sows the seed in the barren land :
But Darkness grows out of it, without the Guru's Grace, and one is Drowned without sufficient cause. *[6]*

All that the Lord Does is in His Will;
And, that what He has Writ can be erased not.
Bound to the Lord's Will, one does all deeds,
And Imbued with the One Word, one Merges in the True One. [7]
O God, on all the four sides Works Thy Will: Thy Name Prevades even the four sides of the underworld.
Yea, the True Word Pervades all : and, through Thy Grace Meetest us Thou, the Eternal One[1].
Over the heads of all are 'comings-and goings', and also hunger, and sleep and death.
Nānak : If one is Blest with the Name, one's Mind is Pleased with God, and upon one is the God's Grace. [8-1-4]

Malhār M. 1

O man, you know not what is Death, what is Emancipation,
And sit unconcerned on the river-bank, though you too can Know through the Guru's Word. [1]
O heron-minded one, how were you trapped ?
Why don't you Know, and Cherish not in your heart the Unfathomble Lord ? [1-Pause]
To keep yourself alive, your eat up all life.
And though your nature was to Swim, you were Drowned ! [2]

You've tortured all life (to build your own life),
And now, that the treacherous Noose is around your neck,
You can spread out not your wings to fly into the Yond. [4]

O Wild Egocentric, you suck the essence (of Poison) with joy,
And are trapped :But you too are Delivered too if you Reflect on the Wisdom and the Virtues (of God). [5]

P. 1276

Serving the True Guru, your Bonds of Death are loosed,
And you Cherish the True Word in your heart. [6]
He, who Cherishes the Immaculate Word, yea, the Wisdom of the Guru's,
He, forsooth, Enshrines the Lord's Name in the heart. [7]
He, who indulges in pleasures here, is in Pain Hereafter.
Says Nānak, "No one is Emancipated without the True Name" [8-2-5]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 3 : Ashtapadis

When God is Merciful, one attains to the True Guru : yea, without His Grace, one attains not unto him :
And, Meeting with the True Guru, one is transmuted into Gold, when such be the Lord's Will. [1]
O my mind, attune thyself to thy God's Name :
Yea, from the True Guru one Attains to the True Lord, and one Merges in Him. [1-Pause]
From the True Guru is Realised the God, and one is cast not into the womb again. [2]
By the Guru's Grace if one Dies in life, and lives only in the Practice of the Word,
One Attains to the Gate of Salvation, if one rids oneself of one's self. [3]
By the Guru's Grace, one is reborn into the House of God, wholly purged of Māyā,
And eats the uneatables,[3] one's mind Whole and Awake, and Meets (the God), the Purusha, through the *Purusha* (the Guru). [4]

The Unknowing world is a passing show, but here one loses all one has :
Yea, the Profit is only in the Companionship of the Saints: but, it is through the (Lord's) Grace that one Attains to it. [5]
O mind, no one Attains (unto God) without the True Guru ; think it out and see for yourself :
And, it is by great, good Fortune, that one Attains unto the Guru, and one is Ferried Across. [6]

The Lord's Name is our only Mainstay, our Support.
O God, be Merciful and lead me on to the Guru, that I Attain unto the Gate of Salvation. [7]
On my Forehead is the Writ of God which no one can erase.
Says Nānak : "They, who Love the Lord's Will, are the Perfect beings". [8-1]

1. ਥੈਆਲੰ (बैग्रालं) : (Sans. ग्रव्यय+ग्रालय), whose abode is Eternal, *i.e.*, God.
2. *Lit.* this
3. *i.e.* desires.

Malhār M. 3

The world is involved with the word of the Vedas, and reflects only on the three Modes;
And, without the Name, suffers the Punishment of the *Yama's*, and is born to die over and over again.
Yea. when one Meets with the True Guru, one is Emancipated. *[1]*

O my mind, Serve only thy True Guru,
And you are Blest by great, good Fortune, by the Perfect Guru, and you Contemplate ever the Lord's Name. *[1-Pause]*
In his Will, the Lord Creates the whole creation : in His Will, He Sustains all.
Yea, in His Will, the Lord Purges one of Evil, and one Loves one's Lord.
In His Will, one Meets with the True Guru and one's whole life is Fulfilled. *[2]* **P. 1277**

True, True is the Word : it is the God-conscious being who Realises it :
Yea, Praise be to the God, of whose equal there is not another.
If His Mercy be upon one, one is Forgiven, and one Attains unto Him. *[3]*

Our God, the True Master, is Supreme : through the True Guru, He becomes Manifest :
And when He rains the Nectar of His Mercy, one's mind is Comforted, and one is Attuned to the Nectar-Pool (of the Saints).
Through the Lord's Name, one is ever in Bloom and Withers not, nor Dries up. *[4]*

Without the True Guru one finds not God : O mind, try it out yourself if you may
It is by God's Grace that one finds the True Guru, and then Attains (unto God), all-too-spontaneously.
It is the Egocentric who is deluded by Doubt : yea, without good Destiny, one comes not upon the Riches of God. *[5]*

Acting within the three Modes, one's outgoings cease not, howsever one reads and reflects on the Books :
Yea, he is Emancipated not, nor Arrives at the Gate of Redemption.
Without the True Guru, one's Bonds are loosed not, and one Loves not the (Lord's) Name. *[6]*

The Pandits and men of silence read through the Vedas over and over again,
But, they Cherish not the Name, and abide not within their (inner) Home.
So, over their heads ever hangs Death, and due to their inner Guile, they are wasted away. *[7]*
Everyone craves[1] for the Lord's Name, but without good Destiny, one Attains it not :
Yea, when the Lord is in Grace, one Meets with the Guru, and one Enshrines the Lord's Name within one's Mind.
Says Nānak : Through the Name is one Blest with Honour, and one Merges in the Being of God". *[8-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār M. 3 : Ashtapadis

When the Lord is Merciful, He Yokes us to the purpose of the Guru,
And He rids[2] us of the (inner) Pain and makes us Cherish the Lord's Name.
If one be Attuned to the True One, one is truly Delivered,
Which state is Described in the True speech of the Guru's Word. *[1]*
O my mind, Contemplate thy God, the Treasure (of Bliss) :
Yea, it is by the Guru's Grace that one Attains the Riches of the Lord, and one is ever Attuned to God in a state of Equipoise. *[1-Pause]*

If the Bride Embellishes herself without the Groom,
She is considered Vile and of Low conduct, and is Wasted away.
The Egocentric, similarly, has evil thoughts,
And though he does many (ritualistic) deeds, he Cherishes not the (Lord's) Name. *[2]*
The God-conscious being Embellishes himself like a (True) Bride,
And, through the Word, keeps the God in his heart;
And, stilling his ego, he Realises the One alone,
And he is deemed to be the Lord's Glorious 'Bride'. *[3]*

---

1. ਪਰਤਾਂਪਦਾ : (परतापदा) : craves eagerly.
2. ਪਲਰਿ (पलरि) : (Sans. परिहरण), leaving, abandoning.

Without the Compassionate Guru, no one has ever Attained to God,
And the Egocentric is enticed away by the lure of the Other.
O Wise ones, know ye thiswise :
That, without Meeting with the Guru, one is Emancipated not. *[4]*

Everyone utters for the sake of utterance ;
But, without stilling the mind, one can Worship not God.
If one be imbued with Wisdom, the Lotus (of one's heart) Flowers,
And the Lord's Name Abiding in his heart, he Merges in the Name. *[5]*

Everyone worships God, abiding in Ego, P. 1278
And so one's mind is saturated not with God, nor one gathers Peace.
One utters (God) to gratify one's own Ego,
And so wastes away one's life, and one's dedication avails not. *[6]*

They alone are the True Devotees of God, whom the Guru Loves :
Yea, they're Attuned ever to the Lord's Name :
They See the God's Presence, yea, the Name, ever before themselves,
Who seems to be All-filling, through the Guru's Word. *[7]*

The God, of Himself, Forgives and Blesses us with His Love :
Yea, one is rid of Ego, the great Malady, by the Guru's Grace;
And then one Merges, through Truth, in the True One. *[8-1-3-5-8]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār : Chhant M. 5

Our Loved Lord, of Himself, Blesses us with His Devotion :
Yea, He, our God, Permeates the beings of His Devotees;
And Permeating them thus, night and day, He Forsakes them not even for a moment :
(For), He is the Treasure of Virtue, ever our Companion, the Meritorious Master of the universe.
He Entices away our minds with His Lotus-Feet, and we are Imbued with His Name.
Says Nānak : "Ever Compassionate is our God of Mercy, but rare is the one who Realises Him". *[1]*

O Love, Infinite art Thou, Thy State is Indescribable :
Yea, Thou hast Saved myriads of Sinners.
Purifier of the Sinners art Thou, the Lover of the Devotees, the Ocean of Mercy, the Master of all.
So, I Utter Thee ever, in association with the Saints, becoming Care-free, O Inner-knower of hearts
They, who had wandered through myriads of wombs, them Thou Emancipated through Thy Name.
Nānak Craves for Thy Vision, O God, Assemble him Thou in Thyself. *[2]*

O Lord, my mind is Attuned to Thy Lotus-Feet!
O God, Thy Devotees are like fish in Thy Waters :
Yea, Thou art the fish and the waters too; there is no distinction between the two.
O Lord, Hold me by Thy Hand, and Bless me with Thy Name: for, through Thy Grace, one is Blest with Eternal Glory.
O mind, Dwell on thy God, the Compassionate Lord of the poor, with a single mind, associating with the Saints.
O God, Nānak, the supportless low wretch, hath sought Thy Refuge: Own him Thou in Thy Mercy. *[3]*

Thou Thyself, O God, Meetest with Thyself (in Thy Devotee):
O Lord, my King, Thou art the Destroyer of our Doubts.
Yea, Wondrous art Thou, O Inner-knower of hearts, Meet Thou with me, O Love, O Treasure of Virtue,
That I am ever in Bliss, and ever Embellish myself with Thy Excellences.
I am Bewitched by Thy Vision: How Beauteous do I look in Thy Company? Yea, thiswise is Thy Writ Fulfilled.
Says Nānak: "O God, I seek but the Refuge of those who ever Dwell upon Thee." *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Malhār: M. 1

[To be sung to the Tune of the Ballad of Rānā Kailash and Maldi]

Shaloka M. 3

One's Mind is in Bloom on Meeting with the Guru as is the earth embellished after the rains,
When the whole world is lush and green, and the ponds are full to the brim. **P. 1279**
The inmost Self is Imbued with the Love of Truth as is the madder with its red colour;
And the Lotus (of the heart) Flowers, and the Mind Sees the Lord's Truth, through the Guru's Word.
But the Egocentric is on the other side of God: see him, if thou may,
That he is trapped like a deer, and over his head ever hangs Death.
Vile are Hunger, Thirst and Slander; and wild Lust and Wrath,
But, so long as one Dwells not on the Word, one Sees not (the Reality) with the Eyes.
But, if Thou Willest, O God, men become Content and their Involvement is over?
Yea, whosoever Serves the Guru, Saves his Soul, for, the Guru is the Boat, and also the Ladder to Mount upto God.
Says Nānak: "He, who is Attached to God, Receives His Quintessence: O True One, Thou art Attained through a Truthful Mind." *[1]*

M. 1

There is but one Road and the one Door; yea, to reach upto the Self, the Guru is the Ladder,
And Beauteous is the Master, whom one Sees there, and all Bliss is in His True Name. *[2]*

Pauri

The Lord Himsef Creates and Knows Himself,
And Separates the earth and the sky and Spreads the canopy of the heavens (over the world).
Lo, He Upholds the skies without pillars, making His Word Manifest,
And Creates He the sun and the moon Illumined by His Own Light,
And Creates He night and day: O Wondrous are His Wonders.
He it is, who Created the pilgrim-stations where men give thought to religion, and bathe on the auspicions occasions.
Yea, there is not another without Thee, O God; so how shall one describe Thee?
Eternal only is Thy Throne: the others but come and go. *[1]*

Shaloka M. 1

Nānak: When it rains in the month of *Shrāvana*, the four things are in immense joy:
The snakes, the deer, the fish and the indulgers, who have the where-withals to enjoy. *[1]*

M. 1

When it rains in the month of *Shrāvana*, the four things suffer separation:
The calfs, the poor, the way-farers and the slaves! *[2]*

Pauri

O God, True art Thou who Dispensest nothing but Truth:
Thou are Wrapt in Thyself, Thy Source, Lotus-like, hid from the eye.
Brahmā is renowned great, but he, too, Knew not Thy End:
Yea, Thou hast neither a Father, nor Mother, who may have Brought Thee forth?
Thou neither hast Form, nor Sign, nor any Caste.
Thou neither hast hunger, nor thirst; and Ever-satiated, Thou Walkest abroad.
In the Guru thou art Merged, through whom Thou Dispensest Thy Word.
By Thy Grace, O True one, (the Guru) is Pleased with one and one Merges in Thy Truth. *[2]*

Shaloka M. 1

They have called in the Physician to feel my pulse:
But the innocent one knows not that the Pain is in my heart! *[1]*

M. 2

O physician, you are yourself Wise only if you first know the Malady (of my mind),
And then suggest a Medicament with which all my Maladies are eradicated:
Yea, the Medicament with which one is rid of all one's Maladies, and Peace abides in one's body.
And with which you are rid of your own Ailments first: only then can you be known a (true) Physician! *[2]*

Pauri

It is God who Created Brahmā, Vishnu and Shiva:
Yea, He it is, who Blest Brahmā with the Veda, and Yoked him to His Worship;
It is He, who brought the 'Ten Incarnations' into being of whom one was Rāma,
Who hastened to destroy the demons, but all this was the Lord's Will.
Of such a God, not even Shiva Knows the End, and he too seeks to Serve Him, his God.
He, of Himself, Established His Throne: He alone truly Evaluates Himself **P. 1280**
He it is who Yokes the whole world to its tasks, Keeping Himself Hid from its eye.
And He, the Discriminating God, makes us all do all the deeds: for, such is His Eternal Will. *[3]*

Shaloka M. 2

O loved Mate, the Rains have come: now think only of thy Loved Groom.
Says Nānak: "She who is in two minds Wails herself to death, for, she loves not God, but the Other." *[1]*

M. 2

O loved Mate, the Rains have come: the Clouds have opened their hearts.
Says Nānak: "The loved Brides of God Sleep in Peace, for, they Love their only Lord." *[2]*

Pauri

The Lord Himself Created the Tourney: Himself He brings the Spectators to watch the Bout,
And there is a riot of Noise all around, but the Blessed ones are in Joy.
For, they Floor the Egocentrics, the Foolish ones, who build on Illusions.
Nay, the God Himself Stages this Play: Himself He Wrestles, Himself He Defeats His Adversaries.
The Groom of the whole creation is One: but, He is Realised (only) through the Guru:
In His Will, the God Writes the Destinies of all, without the ink or the pen.
And, in His Will, He Leads us on to the Saints, who ever Utter the Praises of God.
Says Nānak: "Praise the True Word through which ye may Realise the God's Truth." *[4]*

Shaloka M. 3

The Clouds (of Mercy) hang thick and low in the Skies, changing fast their colours.
I know not, O God, how deep and dedicated will be my Love for Thee.
But the Brides, who Loved their God in His Fear, their Love stayed whole,
But she, who Loved not her God in His Fear, gathered no Peace. *[1]*

M. 3

The Clouds (of Mercy) hang thick and low, and the Pure Water falls on the ground (of the heart).
Nānak: The Bride, whose mind is torn from her Groom, is ever in Pain. *[2]*

Pauri

God Creates the Two sides; but He, the One, Pervades both;
And Created He the Word of the Veda too, which brought about incessant strife between the two.
The two sides are: Detachment and Attachment; and Religion it is that Discriminates[1] between them,
The Egocentrics practise Falsehood and they, verily, are Defeated and Humbled at the Lord's Court.
But they, who Practise the Guru's Wisdom, enshrined in His Word, are the Heroes among men, for, they still their passions of Lust and Wrath,
And they enter into the Sanctuary of God, Embellished with the Guru's Word.
Such Devotees are the Beloveds of Thee, O God, who Cherish Thy Name.
Yea, they, who Serve their Guru, unto them I am a Sacrifice. *[5]*

Shaloka M. 3

The Clouds are thick and low, and lo, it Rains incessantly.
Says Nanak: "The Bride that walks in the Will of the Groom, Revels ever in Joy." *[1]*

---

1. ਰੈਬਾਰਿਆ (रैबारिग्रा) = ਰਹਿਬਰ : a conductor, guide.

M. 3

O wretches, why watch ye so impatiently the Clouds, for, the Clouds have naught in their hands.
Cherish ye Him in the mind, who has Created the Clouds.
But, he alone will Cherish God, on whom is His Grace.
For, shorn of God's Grace, one merely Wails, but it avails not. *[2]*

Pauri

Serve thou Him who takes no time to Create and Recreate:
He, who Stretches the sky overhead, in an instant, and Builds and also Destroys,
He, of Himself, Creates the world and then gives thought to the Created Nature.
The Egocentric has to render the Account, and he is Punished for his Misdeeds. **P. 1281**
But, tht Account of the God-man is settled with Honour, and him the God Blesses with the Treasure of His Praise.
There, no one hears our Wailings, nor anyone can meddle in God's Affairs.
There, only the True Guru is our Friend, and he alone Saves us in the end.
Yea, the creatures of God Serve on one else but the Guru, the Emissary of God, who stands over the heads of us all. *[6]*

Shaloka M. 3

O Seeker, He, whom thou Seekest, Him Seeks the whole world;
But it is in His Will that He will Rain (His Mercy) on thee, and the whole Vegetation (within) will Blossom forth.
It is by the Guru's Grace that one Attains unto Him, but rare is the one who Knows.
So Dwell thou upon Him, upstanding and downsitting, and thou art ever in Bliss.
Says Nānak: "The God Dispenses His Nectar at all times, but He Gives through the Guru." *[1]*

M. 3

The earth writhes with Pain and Wails and Prays to God in utter Devotion:
And lo, the God Gives her His Ears and Comforts her all-too-spontaneously.
And He Bids the god of rain, and it rains all over.
And immense is the yield of grains from the earth: beyond value is this Wonder.
Says Nānak: "O man, Praise thou the Name of God, who takes care to Bring Sustenance to all,
Which brings Joy to everyone and one knows not Pain." *[2]*

Pauri

True, Ever-True art Thou, O God, and Thou Unitest the men of Truth with Thyself.
The others stand on the side of the Other: and the False ones mingle not with Thy Truth.
(But) Thou Thyself Unitest and Separatest all, thus Exhibiting Thy Wondrous Power.
Separated, one experiences Sorrow through Attachment: but this experience, too, is the result of Thy Writ.
I am a Sacrifice unto those who're Atttuned ever to Thy Feet,
And remain Detached, like the lotus in water; but this, too, is brought about by Thee.
They are ever in Bliss, yea, Ever-Beauteous are they, who're rid of their selfhood.
Yea, they know not Separation nor Sorrow, who are Merged in the Being of God. *[7]*

Shaloka M. 3

Praise thou that God, O Nānak, in whose hands lies everything.
If, by the Guru's Grace, God Comes into ye, ye are ever in Bliss;
And ye are ridden not with Doubt and are rid of all cares.
Yea, whatever happens, happens spontaneously, but one Knows not why?
When the True Lord Abides in one's Mind, one is wholly Fulfilled.
Says Nānak: "The God Hears what they utter, yea, they whose names He Inscribes in His Book." *[1]*

M. 3

The Lord, ever at all times, Dispenses His Nectar, but they alone Know who are Wise:
Yea, they, who Realise (God) by Guru's Grace, Cherish the Lord's Nectar in their hearts.
They In-drink ever the Lord's Nectar with abiding Love, stilling their Craving and Ego:
The Nectar is the Lord's Name, which the God Dispenses in His Mercy.
Says Nānak: "It is by the Guru's Grace that one Sees the All-pervading God." *[2]*

Pauri

How is one to weigh the Unweighable ? And, if one Knows Him not, how is one to Realise Him ?
P.1282
It is through the Guru's Word that one Reflects on Him, and Merges in His Virtues.
He, of Himself, Knows His own Value Himself, He Meets with us ;
Else, one can Evaluate Him not, for, even His Praise is Ineffable.
I am a Sacrifice unto my Guru who has brought me True Wisdom.
The world is being beguiled : the Nectar (within) is being Robbed: but the Egocentric Knows it not.
Without the Lord's Name, nothing goes along with one, and one wastes one's life in vain :
Yea, they, who are Awake, through the Guru's Wisdom, keep their Homes intact and the Demons (of Desire) can help themselves not. *[8]*

Saloka M. 3

O *Chātrik*-like Seeker, Wail not, nor Crave, and Submit thy mind to the Lord's Will ;
For, Submitting to the Will, thou art rid of thy Craving, and thou art Imbued four-fold in the Love of thy Lord. *[1]*

M. 3

O *Chātrik*, thou art Destined to live in Water : so abide thou in Water,
But, if thou knowest not what thy Love is like, then thou Wailest.
Thy Love rains (His Mercy) in all directions on the earth, as upon waters, and there is no place bereft of Him.
If in such a Downpour one thirsts for Water, it shows nothing but one's bad luck.
Says Nānak : They, who Cherish (their Love) in the Mind, are Awake to Him, by the Guru's Grace. *[2]*

Pauri

The ascetics, the celibates, the Siddhas, the *Pirs*, the religious guides—of these no one knows (God's) End :
But the God-man, who Dwells on the Lord's Name, Merges in God.
Through the thirty-six *Yugas*, He Abided in utter chaos, for, such was His Will,
And He was surrounded on all sides by black and wild waters, Created by Himself.
O, Infinite and Endless and Unfathomable is He, the Creator[1] of all :
Yea, He it is who Created fire and air and thirst and hunger,
And this too was His Will that he, who loves the Other, will be subject to Death.
Yea, whomsoever He causes to Realise the Word, him Saves the Saviour of us all. *[9]*

Shaloka M. 3

The Rains (of God's Mercy) Fall all over with Compassion for all :
But such Trees alone Blossom forth that stand in the openness of God, by the Guru's Grace.
Says Nānak : "By His Grace, one is in Utter Bliss, and the creaturely being is delivered of Pain" . *[1]*

M. 3

When the Night is Dewy, the (Lightning of God) Flashes, and then it Pours in a steady stream,
And immense is the Yield upon the earth when such be His Will.
Partaking of it, one is Satiated, and the creatures Know the Way.
The riches (of the earth) come and go, as the Lord Plays His Play.
But the Riches of the Wise one are in the Lord's Name, and into it he Merges.
Says Nānak : "They, on whom is God's Grace, gather God's Riches in their Skirts". *[2]*

Pauri

The God, of Himself, Does everything : then, before whom is one to complain ?
Yea, He, of Himself, Demands from us the Account : of Himself, He makes us do the Deeds.
And that alone comes to pass what is in His Will : and it is only the fool who thinks he can force his Will (upon God).
Yea, the Lord, of Himself, Forgives us ; and only then are we Delivered.
He, of Himself, Sees and Hears everything, and Sustains all beings.
Yea, He alone Pervades all, and Gives thought to each and all. **P. 1283**
If one Knows oneself, by the Guru's Grace, one Loves the Lord's Truth.
Who is one to ask, O Nānak, when it is God alone who Giveth. *[10]*

---

1. ਸਰਜੀਤੁ (सरजीतु) : (Sans. स्रष्टा), the Creator-Lord.

Shaloka M. 3

Mistake not, O ye men, this world is the animal-world.
For, the Seeker, like the *Chātrik*, has the animal-nature, and he Knows not (his True Self),
The Nectar is in the Lord's Name, and it quenches our Thirst.
Says Nānak : "They, who Partake of it, by the Guru's Grace, Thirst not again". *[1]*

M. 3

Bliss-giving are the notes of Malhār, if one sings, through it, the Lord's Praise :
Yea, if the Lord is Merciful, then this Bliss Pervades the whole world.
The God rains (His Mercy) and the world is Blest with Life, and the earth is Embellished with God's Green ;
Says Nānak : "This world is Permeated through by (God's) Waters, and from these is the whole creation.
But rare is the one who Realises it, by the Guru's Grace and he, forsooth, is Emancipated. *[2]*

Pauri

O Master, O Guru-God, Thou art the only Self-dependent Being :
Yea, Thou art all-in-all, and no one else is of any account.
Man is vainly vain and the True Glory is only Thine :
Yea, it is through Thee that the earth came into being and also the 'coming-and-going'.
He, who Serves the True Guru, is alone of any account :
Yea, if one is rid of one's Ego, then one Calculates not (and Believes).
The Egocentric is enveloped by Darkness as is one strayed in the wilderness of the woods.
Yea, a mere iota of the Lord's Name rids us of myriads of our Sins. *[11]*

Shaloka M. 3

O Seeker, *Chātrik*-like you cry knowing not where your God Lives : but, if you pray with the whole heart, you Know the Lord's Abode.
Yea, whatever you utter, you are led by your own mind, and, though your utterance is immense, it avails you not.
The Compassionate Lord is Great : from Him you Receive whatever you long for.
Yea, not only yours but the Thirst of the whole world is quenched by God. *[1]*

M. 3

The Seeker prays *Chātrik*-like, with Devotion and spontaneity, when the Night is Dewy, and says :
"This Water (of the Lord's Name) is my Life : without it, I can be not".
It is through the Guru's Word that with it one is Blest, and one is rid of one's self.
Says Nānak : "He, without whom I could live not even for a moment, Him I have Met through the True Guru". *[2]*

Pauri

Myriads are the worlds and the underworlds : yea, endless and countless are these.
And all, O God, are Created and Supported by Thee : Thou Createst and also Destroyest.
The eighty-four lakhs of species on the earth too Issued forth from Thee.
There are some who're called kings and chiefs, lauded and applauded by men.
Others are renowned as men of means, and they gather riches and lose Honour, being attached to the Other.
There are 'givers' and also 'beggars' but over the heads of all is God.
Yea, bereft of the Lord's Name dreadful are these low wretches.
Says Nānak : "Falsehood lasts not, and that alone comes to pass which the True Lord Does". *[12]*

Shaloka M. 3

The meritorious Bride, *Chātrik*-like, Mounts to the Castle (of God), but one, without Virtue, is far removed from Him.
Yea, within us Abides God, but His Presence is Seen only through the Guru's Grace.
And (Seeing Him), one shouts not for Him, and His Eye of Grace Blesses one.
Says Nānak : "They, who are Imbued with the (Lord's)Name, Meet with Him all-too-spontaneously, by Realising the Guru's Word". *[1]*

P. 1284

M. 3

The *Chātrik* prays : "O God, be Merciful and Bless me with the Life of the Spirit,
For, without Thy Waters, my Thirst is quenched not, and I Die.
O God, infinitely Compassionate art Thou, the Blesser of Merit, the Treasure of Bliss.
Says Nānak : "Forgive me, O God, in Thy Mercy, through the Guru, and Bide with me even in the Yond". *[2]*

Pauri

The God, of Himself, Creates the world and gives Thought to Virtue and Sin (in each),
And whosoever Loves not the Name, is involved in the world of three Modes.
They, who practise not Virtue, but Sin, are wasted away in the Lord's Court.
Yea, they gamble away their life, and fruitless is their coming into the world.
They, forsooth, quieten their minds through the True Word, and Love ever the Lord's Name,
Who Cherish the True, Infinite and Unfathomable Lord in their hearts.
Thou, O God, art the Treasure of Merit, we are shorn of all Virtues.
But, he alone Attains unto Thee whom Thou Forgivest, and he Reflects on the Guru's Word. *[13]*

Shaloka M. 5

The *Shāktas*, who forsake the (Lord's) Name, pass not the Night (of Life) in Peace :
Yea, whosoever Sings the Lord's Praise, is Blest with Peace, night and day. *[1]*

M. 5

All Jewels, all Pearls and Rubies are in the Destiny[1] of man,
But he alone (finds them, and) looks Beauteous at the True Court with whom God is Pleased. *[2]*

Pauri

Serving the True Guru, one Cherishes the True God :
Yea, whatever one practises in the Guru's Presence, that alone avails one in the end.
And the *Yama* can touch one not, for, the True Lord is one's Refuge.
Yea, Lighting the Lamp of the Guru's Wisdom, one Illumines one's inner Core.
The Egocentrics run Wild, bereft of the Lord's Name.
Though wrapped in a human skin, they have imbibed the animal-nature, and are Black from within
But others, through the True Word, See the True Lord Pervade all.
Says Nānak : "The Name is the Treasure of Bliss : and it is through the Perfect Guru that one Sees it (within)". *[14]*

Shaloka M. 3

The Seeker, *Chātrik*-like, Realise the (Lord's) Will, all-too-spontaneously, through the Guru,
And lo, on him pours the Rain of Mercy, steadily and incessantly ;
And the Seeker Wails no more, for, within his Mind now is Bliss.
Says Nānak : "Praise ye that God who Brings Sustenance to all". *[1]*

M. 3

O *Chātrik*, you know not what is the nature of your Thrist and how it is quenched ?
So, you drink in not the Lord's Nectar, deluded by the sense of the Other.
If the God be Merciful, you Meet with the Guru all-too-spontaneously.
Says Nānak : "It is from the True Guru that one is Blest with the Lord's Nectar, and one Merges in Equipoise". *[2]*

Pauri

Some there are who repair to the woods, composed in their silence.
Others suffer the pangs of wintry frosts and freeze themselves like ice.
Others besmear their bodies with ashes and cleanse themselves not.
Others keep their hair matted, to look wild, and so lose caste with their fellowmen. **P. 1285**
Others wander about naked, and doze not, nor sleep.
Others burn themselves in fire, limb by limb, and thus waste themselves away.
Without the (Lord's) Name, their bodies are reduced to the dust : so why, and for what, shall one grieve for them ?
Yea, they alone look Beauteous at the Lord's Court who Serve the True Guru. *[15]*

1. *Lit.* Forehead.

Shaloka M. 3

The Seeker[1] prays in the early morn, and the Lord Hears his Prayer,
And He Bids the Guru[2] to rain His Mercy upon him
O, I am a Sacrifice unto them, who Cherish the God's Truth in their hearts.
Says Nānak : "Everyone is in Bloom if he reflects on the Guru's Word". *[1]*

M. 3

O Seeker, thy Thirst is quenched not, even if thou Wailest a myriad times.
For, it is by God's Grace, that one is Blest with the True Guru : it is through His Grace that Love wells up in us.
Says Nānak : "If the God Comes to Abide in one's Mind, one is purged of Sin". *[2]*

Pauri

The Jainas are strayed from the Path : yea, they're wasted away by God :
For, on their tongues is not the Lord's Name, nor do they Bathe at the Pilgrim-station (of God),
They pluck their hair with their hands and shave[3] not their heads clean,
And remain unclean, night and day, and love not the (Lord's) Word.
They lose caste (with God) and Honour too, and do no (Righteous) deeds, and thus waste their human birth.
Their minds are Soiled, and they eat what is defiled, and so they lose caste[4] with man
O, who can have True Culture save through the Guru's Word ?
Yea, it is is the God-man who Merges in the Being of God. *[16]*

Shaloka M. 3

In the Month of Rains, the Bride is in Bloom, Reflecting on the Guru's Word.
Says Nānak : "She is eternally Wedded to her God, through the infinite Love of the Guru's". *[1]*

M. 3

In the Month of Rains, the Meritless Bride burns in Fire who loves the Other.
Says Nānak : She, who Realises not her Spouse, the God, all her Embellishments are False". *[2]*

Pauri

The True, Unfrthomable and Mysterious God is Pleased not, if one forces one's will.
Yea, even if one sings with the tenderness of the *houris*, He is swayed not.
Others dance about and about and their steps falter not, but they too Worship not their God.
Others eat not the food-grains, the fools ; now, what shall one do to them ?
Every one Craves and Craves, and one's Craving is quenched not in any wise.
Myriads there are who are tied to the rituals, and thus indulge themselves to death.
The only Profit is in the Lord's Name, and whosoever In-drinks this Nectar, is in Peace.
Yea, 'tis the God- men who gather the Loving Adoration of their God. *[17]*

Shaloka M. 3

He, who sings the Guru's Word through the notes of *Malhār*, his body and Mind are in Bliss :
Yea, it is through the Guru's Word that one Realises the One True God, for, there is no other God but He.
If the True One be in one's body and Mind, one's Repute is True.
Within one, then, is True Devotion and all-too-spontaneously one is Blest with Honour.
The *Kali*-age is the age of Darkness, and the Egocentric finds not the way out.
Says Nānak : "Fortunate are they to whom God becomes Manifest, by the Guru's Grace". *[1]*

M. 3

Indra, (the god of rain), rains his mercy upon men, and their minds are in bloom.
But Indra too is subject to the Command of God : O, I' m a Sacrfice to my God.
Through the Guru, one Cherishes the Word, and one Sings the Praise of the True Lord. **P. 1286**
Says Nānak : "They, who are Imbued with the Name, Immaculate are they, and all-too-spontaneously, they Merge in the True God. *[2]*

---

1. *Lit.* Chātrik.
2. *Lit.* cloud.
3. ਭਦੁ (भद्दु) : (Sans. भद्राक्ष, to shave), shaving the head:
4. *i.e.* without recognition.

Pauri

Serving the Perfect Guru, I have Attained unto my Perfect Lord.
Yea, I've Enshrined the Perfect Word in the Mind, Contemplating God through Perfect Destiny.
Through Perfect Wisdom and Concentration, I have rid myself of the Soil (of Ego).
The God is the (only) Pilgrim-station at whose Fount I have Bathed my Mind.
Yea, he, who has stilled his Mind through the Word, O Blessed be his mother!
He rings True at the True Door: O, Blessed is his coming into the world!
When the Lord's Pleasure is upon him, then who can ask him to render the Account (of his deeds).
Says Nānak: "He, who Praises the True One, Fulfils his Destiny." *[18]*

Shaloka M. 1

Mad are the 'gurus' who pass their (Spiritual) crowns on to the undeserving ones, and shame-faced are those who accept (their thrones):
They are like the mice who can contain themselves not in their holes, but seek to drag a winnowing basket along with their tails[1].
Death is the deserts of those who trade in 'blessing' others, as also of those who are 'blessed thus'
Nānak: One knows not where the God, in His Will, Casts them away.
For me, the Harvest of the Spring is the Lord's Name: yea, the Lord's Name is again the Harvest I gather in Autumn.
For, lo, I have covenanted with my God to farm only His Lands.
Myriads are those that are attached to the world, and, they come and they go.
But beggars are they all, forsure, and thiswise they pass their whole life (in vain). *[1]*

M. 1

The elephant eats an immense load of grains, jaggery and ghee,
And he belches aloud and breathes noisily, and scatters dust; but then he regrets when he falls to the ground.
So does the Blind man, puffed up by Ego.
Yea, only when one Merges in God, is one Approved.
But, only half a grain is the feed of the sparrow, but, lo, her song is writ across the skies!
For, Pleasing to the God only is he, who utters His Name.
The all-powerful tiger tears the bodies of countless deer, and many others too help themselves on what he kills;
And, drunk with power, he contains himself not in his den; but when comes his end, he grieves.
O, who is it whom the Blind one wants to impress with his roars?
For, thiswise, he is Pleasing not to the Lord, his God.
The little worm perches itself on the boughs of a milk-weed[2] and bites tenderly at its shoots.
But, it would be pleasing to the Lord only if it utters His Name.
The world but lasts with us for a brief time, and the more we crave for pleasure, the more we earn pain.
And though many there are who pretend to be Detached, not any one can abandon (the world).
The fly always dies for the sweets.
And he alone is Ferried Across whom Thou Savest, O God! *[2]*

Pauri

Unfathomable, Unperceivable art Thou, O True Master, Unknowable and Infinite:
O Lord, Thou alone art the only Giver, the others are but Beggars at Thy Door.
Whoever has Served Thee, has found Bliss, Reflecting on the Wisdom of the Guru's.
Others are attached to Māyā, for, such is Thy Will.
It is through the Guru's Word that one Praises Thee with utter Devotion.
For, without Devotion, there is no Worship; one is Devoted not, if one Meets not with the True Guru.
Thou art the only God of all, and every one Serves and Prays at Thy Door:
"O God, Bless me with Contentment, making Thy True Name the Mainstay of my life." *[19]*

---

1. ਤਿਕਲਿ (तिकलि)=ਤ੍ਰਿਕ ਠਾਲ : (Sans. त्रिकम्), *lit.* the lower part of the spine, the part about the hip, waist.
2. ਅਕ (अक) : swallow-wort.

Shaloka M. 1

The time passes by day and by night,
And the body wears off and becomes a mere waste. P. 1287
But still the whole world is involved in involvement:
And, the pool of Continence dries up within one.
The Blind one is incessantly involved in Strife:
And after him his kindreds wail that he may return to them again.
Without Knowing, one Realises not,
Else they, who weep for the dead, would know that they themselves have to die.
For, such is the Will of God.
That they be Dead who Cherish not their Lord. *[1]*

M. 1

Death kills all love, all hate, all strife,
And dies one's beauty of form, and in pain, is one wasted away.
For, it is for a brief while that one makes images in the mind, and utters with the tongue and makes merry.
Says Nānak: "Without the True Name (the cloak of) one's Honour is torn from head to foot." *[2]*

Pauri

Ever-Blissful the Lord's Nectar-Name, and it avails us (even) in the Yond.
Yea, the world is like mad without the Guru, for, (without the Guru) one Realises not the Name.
They who Serve the True Guru, are Approved of by God, for, they Merge their Soul in the Oversoul,
Yea, he alone is the Servant of God, who submits to His Will.
Can any one find Peace going one's own way? The Blind one commits but Dark deeds.
One is satiated not ever with the Poison (of Māyā): the Craving of the Unwise one goes not.
And whosoever is attached to the Other, is wasted away: yea, without the Guru, one Realises not.
Yea, he alone Serves the Guru in Peace on whom is the Grace of God, in His Will. *[20]*

Shaloka M. 1

He, who gathers the Lord's Riches, earns Honour and Righteousness;
But, the riches that bring one Pain, those riches are not one's friends.
Yea, they, who gather the (worldly) riches, are as Paupers.
O God, they, in whose hearts Thou art, they are the oceans of Virtue. *[1]*

M. 1

One gathers riches through pain; and when these depart, then too they leave one in pain.
Says Nānak: "Without the Lord's True Name, no one is ever Satiated."
Beauty too stills not one's craving: and the more one sees it, the more one hungers;
Yea, as many are the joys of the flesh, so many do afflict us with Pain. *[2]*

M. 1

Through Dark deeds, one's mind becomes Blind; and the Blind mind blinds also the body:
Yea, when the stone splits apart, can one make it whole, plastering it with mud?
When the dam gives way, there is no boat nor raft to Ferry one across the Unfathomable Waters.
Says Nānak; "Without the True Name, boat-loads of men are Drowned forsooth." *[3]*

M. 1

If one be a king of kings, having huge loads of gold and silver;
And have myriads of hosts, equipped with spears and horses and orchestras to make martial music,
But where he has to Cross the Unfathomable Sea of Fire,
Whose Shore one sees not, and men and women Cry and Wail,
There is it truly known who, indeed, is a king and who is a king of kings? *[4]*

Pauri

Some there are who're Chained by the neck by God,
But they are Released from Bondage if they Realise the (God's) Truth.
Yea, he alone is True through whom we Receive what's Writ in our Lot.
And, it is through His Will that one is Delivered, and it is when one goes (before God) that one Knows. **1288**
The (Guru's) Word Ferries everyone across the Sea of Existence only if one Realises it.
And, lo, the thieves of the riches and beauty, who gamble their lives away, are pressed in the oil-press.
And the slanderers and back-biters are fettered and chained.[1]
Yea, he who, by the Guru's Grace, Merges in Truth, is Acclaimed at the Lord's Court. *[21]*

Shaloka M. 2

The beggar is called the king, the fool is termed wise;
The blind man is called the seer; yea, so are the words bandied about.
The mischievous ones and those addicted to falsehood secure the first place in life[2].
This is what the Guru teaches that in the *Kali* age men discriminate but indicriminately. *[1]*

M. 1

The deer, the hawks, the courtiers are called 'clever' and learned,'
For, they trap their own caste! But in the Yond they find no Refuge.
Yea, he alone is Learned and Wise who Practises the Lord's Name:
For, unless a tree is rooted in the soil, how will it spread out its shade?
The kings are like whores, the courtiers like dogs;
For, they awaken those that sleep in God's Peace.
The king's servants tear (the docile subjects) with their nails,
And, like curs, lick up all the blood that they spill.
But, hark, where men are to be Judged (at the Lord's Court),
Their noses will be chopped off, for, God will Trust them not. *[2]*

Pauri

The God, of Himself, Creates the earth and then takes Care of it,
And, without His Fear, one is rid not of one's Doubt and one Loves not the Name.
It is through the True Guru that God's Fears wells up in one, and one is Emancipated:
Yea, through the Lord's Fear one attains Equipoise, and one is Illumined by (God's) Infinite Light.
Through God's Fear, does one Cross the Sea of Fear, Reflecting on the Guru's Word:
Yea, through His Fear, do we Attain unto the Fear-free Lord of whom there is no End, no Finitude.
The Egocentric knows not God's Fear and he Wails, cast in the Fire of Craving.
Says Nānak: "One finds Peace only through the Lord's Name, yea, when one Enshrines the Guru's Wisdom in the heart." *[22]*

Shaloka M. 1

Lust loves beauty, hunger is tied to the taste,
Greed loves nothing but riches, and sleep falls for even a tiny bed.
Wrath is in league with dark abuse, and it barks out the talk of strife.
Than this it is good to keep one's silence, for, save for the Lord's Name, all that one utters is dirt. *[1]*

M. 1

Dominions, riches, colour, beauty, caste, all the five are great deceivers,
Who have deceived the whole world and no one's Honour is safe from them.
But they, who repair to the Guru's Feet, overpower even these:
Unfortunate, O Nānak, are those, who are still deceived by them. *[2]*

---

1. ਹੜਵਾਣੀਐ (हड़वाणीऐ) : If the word is derived from Sans. हड्डिकः, a man of the low caste + वाणीर, a sort of cane), it would mean : "is caned by the Chandāl".

2. ਪੂਰੇ ਥਾਉ (पूरे थाउ) : fills (the first) place.

Pauri

He, who calls himself wise, is held responsible for his deeds,
For, without the Lord's Name, one is reckoned False, and comes to Grief:
His way is blocked; he finds no escape for Release.
It is the man of Contentment who Attains to the True, Self-dependent God through the Word.
Unfathomable and Deep is God; one can Fathom not His Depths.
And, without the Guru, one is Released not, and one is struck in the Face.
If one utters the Lord's Name, one is Blest with Honour in his True Home:
Yea, one must Know one's God, who, in His Will, Blesses us with life and its sustenance. *[23]*

Shaloka M. 1

Life is made up of air, water and fire:
And it is affected now by pain, now pleasure. **P. 1289**
On the earth, in the underworld and the skies, some there are who remain in the Ministry of God,
And some have long lives; others die to suffer Sorrow.
Some expend with abundance, and also give away in charity, but are depleted not; others but beg from door to door.
The Lord, in His Will, Creates and also Destroys a myriad men in a moment,
And everyone is driven by Him by the nose; He it is who Binds in, then Loosens, His Silken Cords.[1]
He is beyond sign, beyond colour, Unfathombale, who is accountable to no one :
Yea, Eternally True is He: then, how is one to describe or utter Him, save that He is Truth.
And Ineffable is He, though all that is done and uttered is through Him alone.
He, who hears the Gospel of His Indescribable God,
He is ever in Bliss and Blest eternally with all the Treasures and all Miraculous Powers. *[1]*

M. 1

He who contains the uncontainable (Truth), he stops the outgoings of his nine sense-faculties.
Yea, he, who Worships God with every breath, his (body's) wall falls not.
(He cares not) whence one comes (nor) whereto one goes,
For, both in life and death, he is Approved of by God.
He Realises the Lord's Will and the Quintessence (of Reality);
And, all this he Realises by the Guru's Grace.
Know thou this, O Nānak, that he, who says 'I am', is bound down,
But he, who is rid of Ego, falls not into the womb (again). *[2]*

Pauri

Utter and Praise the Lord's Name: for, every other knowledge is an Illusion.
And the human birth goes waste if one deals not in Truth.
Infinite is God and no one Knows His End,
And, he, who loves not the True One, is enveloped by the Darkness of Ego.
They, who forsake the (Lord's) Name, are roasted in the frying-pan (of Desire),
And the oil of Duality burns their hearts more and more.
One comes and then passes away, and in-between wanders like mad.
Says Nānak: "He alone Meets with God who is Imbued with (the Lord's) Truth." *[24]*

Shaloka M. 1

One is first conceived in flesh, and then abides in the flesh (of the womb),
And when one is invested with life, one's mouth feeds upon the flesh, and one's bones too are wrapt in flesh.
And, lo, when one comes out, one sucks the flesh of the (mother's) breasts.
And one's mouth and tongue are of flesh: yea, one's life is tied to flesh all around:
And when one becomes young, one marries and brings home a bundle of flesh.
From one flesh grows another; yea, all one's relationship is with the things of flesh.
When one Meets with the True Guru, one Knows the Lord's Will, and then alone it comes right with man.
Says Nānak: "Of oneself one is Released not; for, through mere prattle one is wasted away." *[1]*

1. *Lit.* nose-ring.

M. 1

Men know not Wisdom and quarrel over
What is flesh, non-flesh, and which food is sinful and which not.
In accordance with the (supposed) nature of the gods, men offer them the meat of deer[1], as sacrificial food in the *Yagnas.*
But they, who've abandoned meat and cannot stand even its flavour, devour men in the darkness of night !
They make a fetish of it before others, for, they know not Wisdom.
Says Nānak : "What shall one say of the Blind one who neither knows nor hears (the word of Wisdom ?)
The Blind one is he, who does Dark deeds, yea, whose heart Sees not.
Born of the mother's and the father's blood, lo, one eats not fish nor meat !
When man goes to his woman at night, what is it that he commits not with her flesh ?
Yea, conceived in flesh, and born of flesh, we are the vessels of flesh. **P. 1290**
But, lo the Pandits, who know not Wisdom, call themselves clever and wise !
Why is the flesh at home good, and bad only without ?
When all creatures come out of the flesh and are conceived in the womb ?
They, whose teachers are Blind, eat the uneatables, but eat not what must be eaten.
Yea, conceived in flesh, and born of flesh, we are the vessels of flesh.

But, the Pandits, who know not Wisdom, call themselves clever and wise !
In the Purānas, as in the Semitic Texts, is the mention of the meats ; through all the four ages, men have dealt with flesh.
And in the *Yagnas*, as in marriages and on festivities, meat is the main food of men.
All men, all women, are born of flesh, as are kings and chiefs, O Pandit !
If all these go to Hell, then why acceptest thou their gifts in charity ?
He, who gives (in charity) goes to hell, while he, who takes it, to the high heavens !
Lo, the Pundit himself knows not but instructs others ; O, how wise is this man of wisdom ?
O Pandit, thou knowest not whence came all this flesh
It is from water from which also come the foodgrains the sugarcane, cotton and indeed[2] the three worlds:
Says the water : "I am purest of the pure", but, verily, the water too assumes many forms, good as well as bad.
And says poor Nānak : "A Sanyasin would indeed be he, who would abandon all the flavours that the waters produce". *[2]*

Pauri

I have but one tongue ; then, how shall I utter all Thy Infinite Praise, O God !
Yea, whosoever Reflects on Thy True Word, Merges in Thee.
Some there are who roam about donning the ochre robes, but, without the True Guru, they Attain Thee not.
They wander the whole world through : but Thou, O God, art Hid within them.
The Guru's Word is the Jewel, and it is through its Light that Thou art Seen.
He, who Knows himself, he, through the Guru's Wisdom, Merges in Thy Truth.
And 'coming-and-going' is for those showmen, who have made God a play-thing.
But they, who're Pleased with the True Lord, Praise eternally their only God. *[25]*

Shaloka M. 1

Nānak : The tree of deeds grounded in Māyā, yields the fruits of pleasure and pain,
But all is in the Hands of God ; and, as He Wills, so eats the man. *[1]*

M. 2

Cast all the glories of the world into the fire, O Nānak,
For, their cursed intoxication makes one abandon the Lord's Name and in the end, they leave one cold and alone. *[2]*

---

1. ਗੈਂਡਾ (ग्रैंडा) : *lit.* a rhinoceros.
2. ਗੰਨਾ (गंना)=ਗਿਣੀਦਾ ਹੈ : *lit.* reckon up.

Pauri

The Lord Drives everyone in His Will, Adjudging each on his merits.
O God, as the final ustice is in Thy Hands, so Thou art Pleasing to my Mind.
When we are driven along by death, bound hand and and foot, then no one keeps us company,
And (also) when age tyrannizes over us and dances its dance of Sorrow upon our shoulders.
The True Guru Saves our Boat and Ferries us Across,
Even if we are surrounded by the raging Fires (of Desire), night and day.
When trapped, one eats whatever is one fed upon in the Prison-house; but one is Released when such is the Lord's Will.
Yea, whatever the Creator-Lord Does, comes to pass, and Falsehood lasts not. *[26]*

Shaloka M. 1

He, who shows us the true Home within our Home, is the Wise and True *Purusha*, the Guru. **P. 1291**
Yea, where rings the Orchestral Melody of the Five Sounds, and where is beat the Drum of the Word.
There, one Sees all the worlds, the underworlds, the islands, and the spheres and the universes, struck with Wonder.
And where Sits our King on His Throne of Truth, and Deep and Subtle is the Melody that Pervades one's Self.
Seated in the house of *Sushmana*, one hears this Melody, Attuned to the state of the desireless Void,
And one Dwells upon the Unutterable Utterance and one's desires are dissolved in the Mind.
The inverted lotus of the heart is upturned to receive the Nectar of God, and cease the outgoings of the mind,
And one is devoted to that Speech of Silence through which one Merges in the Primeval Lord.
The five (Virtues)[1] are imbibed by the five knowing-faculties, and by the Guru's Grace, one abides in one's Self.
Yea, he, who searches the Word to Arrive at this Home, of Him Nānak is a Slave. *[1]*

M. 1

Though dazzling in appearance, the world is but a passing show.
Yet, the inverted mind sees not Death.
O God, I am but a low speck, Thou art the Vast Ocean :
Pray, Bless me only with the one Bounty, yea, Thy Name, for, I love not the Poison of the Other.
My Vessel is of Mud[2], but lo the wonder, that it is full of the Water[3] (of Life).
O God, it is from Thee that I derive all my power.
I am but a cur at Thy Door, O God, Intoxicated more with Thy Desire.
O God, this world is but Fire, and Thy Name alone Cools[4]. *[2]*

Pauri Navin M. 5

All over is the Wonder of God : yea, the God can be described only as Wonder
Transcendent is He, the God of gods, who is Known only through the Guru.
When the Drum of the Word is struck (within), one is rid of one's Vice :
And, associating with the Saints, one becomes Self-dependent.
Yea, Contemplating the Compassionate Lord, one enjoys utter Bliss,
And one is Acclaimed throughout the world, and over one is stretched the Canopy of Grace.
O, Sacrifice am I ever unto Him, who, of Himself, Forgives and Unites me with Himself.
Says Nānak : "In His Will, the Lord Merges me in Himself" *[27]*

Shaloka M. 1

Blessed are the paper, the pen, the inkpot and the ink :
Yea, Blessed also is the writer who writes out only the True Name (of God). *[1]*

M. 1

Thou Thyself art the tablet, Thou Thyself the pen and the script.
Says Nānak : "Thou alone art, for there is not another". *[2]*

---

1. Truth, contentment, compassion, righteousness and patience.
2. ਖਾਮ (खाम) : (Persian), clay-built
3. ਪੁਰਾਬ (पुराब) : (Persian ਪੁਰ+ਆਬ, पुर+भाब) full of water.
4. ਖੁਨਕ (खुनक) : cool.

Pauri

O God, Thou it is who Dost everything and Causest everything to be done :
Yea, there is not another but Thee, for. Thou Pervadest all.
Thou alone Knowest Thy Own State and Extent : Thou alone canst Evaluate Thyself.
Unfathomable and Unperceivable and Unknowable art Thou : it is through the Guru's Wisdom that Thou art Seen.
Within us is (the Darkness of) Ignorance, and the Pain of Doubt ; it is through the Guru's Wisdom that we are rid of these.
Yea, on whomsoever is Thy Grace, he Dwells upon Thy Name.
O Creator-Lord, Unfathomable art Thou, though All-pervading art Thou.
And, howsover Thou Yokest a man, so is he yoked ; and so Nānak utters Thy Praise. *[28-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Malhār : The Word of Bhakta Nāmdevji

Worship only thy God, the King, who's Casteless and Immaculate **P. 1292**
O God, I seek only to Worship Thee : Bless me Thou with Thy Devotion. *[1-Pause]*

He, whose Canopy extends to all the corners[1] (of the universe), whose heaven is a Gallery of Art, and who Fills the seven worlds alike,
And, in whose House is the Virgin Beauty of Lakshmi,
And whose lamps are the sun and the moon, and before whom the poor (Angel of) Death dances, and Taxes each (according to his Lot),

Such is my God, the Man-Lion, my King. *[1]*
He, in whose House is the four-headed Brahmā, the Potter[2], who moulds[3] into shape the whole world.
And, in whose House is also the crazy[4] Shiva, the world-teacher of the Quintessence,
And at whose Door stand the Chitra and Gupta, the Scribes of men's Virtue and Vice :
And whose Door-man is the *Dharmarājā*, the Lord of destruction[5] :
Such is my God, my King, the Support of the earth. *[2]*

He, in whose House Sing the heavenly Musicians and the Seers, and the gods and the attendants of gods, in utter humility,
And in whose Praises, the Shāstras assume now this form, now that ; and have established a little playhouse, where sing beauteously the groups of Saints :
And to whom the air waves its fly-brush,
And whose Slave is the all-powerful Māyā, who has conquered (the three) worlds,
And whose hearth[6] is the egg-shaped earth,
Such is my God, the Master of the three worlds. *[3]*

He, whose Couch[7] is the Tortoise, Woven with the string[8] of a thousand-hooded Sheshnāga.
Whose she-gardener is the eighteen loads of vegetation, and whose Water-carriers are the ninety-six crores of the cloud-ranges,
And whose nail-sweat is the poor Gangā,
And whose pitcher-stands are the seven seas.
And whose household effects are all the creatures :
Yea, such is my God, the Lord of the three worlds. *[4]*

---

1. ਜਾਂ ਚੈ ਘਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ (जां चै घरि दिग दिसै सराइचा): *lit.* whose canopy is of the (four) corners.
2. ਕੁਲਾਲੁ (कुलालु) : (Sans. कुलाल:), a potter.
   c f. "ब्रह्मा येन कुलालवन्नियमितो ब्रह्मांडोदरे ।" Bhartrihari's Niti Shatak).
3. ਡਾਂਵੜਾ (डाँवड़ा) : that which moves, the (Potter's) wheel.
4. Having a dishevelled look, his body besmeared with ashes.
5. ਪਰੁਲੀ (परुली)=ਪਰਲੋ ਕਰਨ ਵਾਲਾ : the Lord of universal destruction.
6. ਭਸਮਤੀ (भसमती) : hearth.
7. ਪਾਲੁ (पालु) : ਪਲੰਘ, bedstead.
8. ਸੇਜ ਵਾਲੂਆ (सेज वालूश्रा) : the strings of the beadstread.

He, in whose nearness abide Arjuna, Dhruva, Prehlāda, Ambrika, Nārada, Nejā, and all the Siddhas and the Buddhas ; and before whom dance[1] the ninety-two *Ganas* and *Gandharvas*,
Yea, He, who has in His House so many creatures of so many kinds,
And who Pervades the inner core of every one.
Prays Nāmedva : "I, too, have sought His Refuge
Whose Manifestations are all His Devotees, all over." *[5-1]*

Malhār

O God, forsake me not
O All-pervading Lord, abandon me not to myself. *[1-Pause]*
The custodians of the temple assume that everyone is cross with me,
And dubbing me an 'untouchable', they have driven me out : what am I to do now, O my God ? *[1]*
If Thou wilt Emancipate me after death, who'll know what has happened to my lot ?
But, now even Thou art being Dishonoured, when the Pundits call me a 'low-born[2]' *[2]*
O Thou, who art called our Compassionate God of infinitely long Arms !
How wondrous art Thou, my God, that the temple has turned its back on the Pandits and I have Seen Thy Presence. *[3-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār : The Word of Bhakta Ravidāsji

P. 1293

O fellowmen, I am reputed to belong to the caste of cobblers :
But, within my heart I Cherish the Virtues of God. *[1-Pause]*
Even if the waters of the Gangā turn into wine[3], the Saints partake not of it,
Even though the impure wine or other impurities, when merged with the Gangā, become its like. *[1]*
The Tar-tree is considered impure, but when it is turned into paper,
And on it is written the Praise of God, men bow down and pay obeisance to it. *[2]*
The men of my caste still cart the dead animals in the outskirts of Banāras,
But, I am being bowed to even by the Brahmins, for, I've sought the Refuge of the Lord's Name. *[3-1]*

Malhār

They, who Worship the Lotus-Feet of God, the Lord of Lakshmi, there is no one to equal their Glory :
Yea, from Him, the One, have emanated many : O man, bring Him, the All-filling one, into thy mind. *[Pause]*
He, in whose House is written the Lord's Praise, and who Sees not any but the one God, his caste may be a calico-printer's but Detached[4] is he.
For, the God, whose Praises are sung by Vyāsa and Sanaka, the seven islands (too) resound with the Glory of His Name. *[1]*
He, in whose House were sacrificed cows on the occasions of the Id-day, and whose ancestors believed in the Sheikhs, the Muslim divines, and Martyrs,
And whose father too was like this, he, known as Kabir, became renowned in the three worlds. *[2]*
He, whose kindreds carted foul carcasses all round the city of Banāras,
To him now bow the Brāhmins of great merit, for, he Ravidāsa, their scion, became the Slave of God's Slaves. *[3-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Malhār

O Love, the Sustenance of my Vital breath, how is one to Meet with Thee ?
Yea, it is by Associating with the Saints that one is Emancipated. *[Pause]*
How long shall I wash the Dirty Linen (of others),
O, how long am I to Sleep (in Ignorance) and be not Awake ? *[1]*
All that I had gathered, all that has been scattered,
Nay, even the Shop, wherein I dealt in Illusion, has been wholly abandoned by me. *[2]*
Says Ravidāsa : "When thy Account is settled, only that will confront thee what thou hast done". *[3-1-3]*

---

1. ਹੇਲਾ (हेला) ਲੀਲ੍ਹਾ : play.
2. ਢੇਢ (ढेढ)=ਨੀਚ : low-born.
3. ਬਾਰੁਨੀ (बारुनी) : (Sans. वारुणी), any spirituous liquor.
4. ਆਛੋਪ (आछोप)=ਅਛੋਹ : *lit.* untouchable.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Kānara, Chaupadās : M. 4

My Mind is in Bloom, Meeting with the Saints!
O, I am a Sacrifice unto the Saints through whom I am Ferried Across. *[1-Pause]*
O God, be Merciful to me that I repair to the Refuge of the Saints' Feet. **P. 1294**
Blessed, Blessed is the Saint who Realises the Lord, and who Emancipates even the Sinners. *[1]*
The outgoings of the mind cease not, and it is only through the Saint that one overpowers it.
As the fisherman casts his net in the river and catches a shoal of fish. *[2]*
O Blessed are the Lord's Saints, for through them one is purged of one's Soil,
And one is rid of all one's Sins, as is the cloth cleansed with soap. *[3]*
On our Foreheads the Master Writes His Writ, and only then one Enshrines the Guru's Feet in the heart,
And one Attains unto God, the Dispeller of Poverty and Pain, and one is Emancipated through His Name. *[4-1]*

Kānara M. 4

My mind seeks to be the Dust to be treaded over by the Saints.
Yea, as I hearkened to the Gospel of God from the Saints, the uncultured cloth of my mind took on the Colour of God. *[1-Pause]*
I was Ignorant, Unwise and Unconscious, but the Guru made me Conscious of my Destiny;
And the Compassionate Lord of the meek Owned me, and I Contemplated ever the Lord's Name. *[1]*
If I Meet with the Lord's Saints, I will Surrender my heart unto them; **P. 1295**
For, through the Saints I Meet with my God, and I, a Sinner, am Sanctified. *[2]*
Yea, Sublime are the Lord's Saints in the world, Meeting with whom melt[1] even the hearts of stones. of stones.
One can Praise not sufficiently the Lord's Saints, for, the Lord makes them Supreme and Sublime. *[3]*
O God, Great and All-powerful Merchant- Prince art Thou: Bless me, Thy Pedlar, with Thy Capital-stock.
O Lord, be Merciful to me that I Carry Thy Wares into the Yond *[4-2]*

Kānara M. 4

O mind, Contemplate thy God's Name that thou art Illumined :
Yea, if one is Dedicated to the Saints, one remains Detached, even in the household. *[1-Pause]*
I have Dwelt in my heart upon the Name of the Man-Lion, my God; for, my Compassionate Lord is Merciful to me ;
And I am ever in Bliss, and my Mind is in Bloom, and now I am full of effort for my Union with God. *[1]*
I am ever in Love with my Beloved Master, and Cherish Him with every breath, every morsel of my food.
And, my Sins have been destroyed instantaneously, and the Bonds of Māyā are loosed for me. *[2]*
O God, what deeds can we, the Unwise ones, do on our own? It is Thou who Savest us in Thy Mercy
Yea, we, the Sinners are stone-heavy, and it is through Thy Saints that we Swim across. *[3]*
All the creation that Thou hast Created, is higher than me, the low wretch, infatuated with Vice;
But, all my Sins have been washed off by the Guru, and I have Entered into the Refuge of God. *[4-3]*

Kānara M. 4

O my mind, Contemplate the Lord's Name through the Guru's Word ;
Yea, when the Lord of the universe is Merciful to me, I am rid of my sense of the Other. *[1-Pause]*
The myriads of form that we see, our God Pervades all, though Hid from the eye.
But, when one Meets with the Lord's Saints, the Lord becomes Manifest and broken are all the Doors of Vice. *[1]*
O, wondrous is the Glory of the Lord's Saints who lovingly Cherish their God of Bliss in their hearts.
Yea, Meeting with the Saints, one Meets with God, as when one sees the calf, one sees also the cow. *[2]*

---

1. ਸੇਨ (सेन)=ਸਿੱਨੇ ਹੋਏ : *lit.* wetted.

God ever Abides in the hearts of the Saints, so the Saints are the Sublimest of the sublime :
Yea, their hearts are saturated with the Fragrance of God, and they are lured no more by the odours of Vice. *[3]*

O God, Thou it is, who Embellishest Thy Saints; Thou Ownest them as Thy very Own.
O Lord, Thou alone art my Father and Mother and Brother and Kinsman and Friend and Master. *[4-4]*

Kānara M. 4

O my life, Cherish thy God's Name in the Mind,
And, though the Goods of God are locked in the Fortress of Māyā, through the Guru's Word, the Fortress is overpowered, forsooth. *[1-Pause]*

One wanders and wanders, lured by Illusion, lost in the love of one's wife and sons,
But as vanishes the passing shade of the tree, so falls, after a brief while, the Wall of one's form. *[1]*

The Sublime Saints are my Vital-breath, my loves, meeting with whom Faith comes into my mind.

P. 1296

And my Mind is Pleased with God, who Pervades all hearts, and the Love of God Permeates eternally my being. *[2]*

Blessed are the Lord's Saints, Meeting with whom my Mind is Imbued with the Love of God.
And the Lord's Love wears not off, and, being Devoted to Him, one Meets with one's Lord. *[3]*
O God, we, are great Sinners ! It is through the Guru that we are purged of our Sins.
Yea, when I am Blest with the Cure-all of The Name, even I, the Sinner, am Sanctified by Thee. *[4-5]*

Kānara M. 4

O my mind, Dwell thou on the Name of the Lord of the universe;
For, even though caught in the Whirlpool of Māyā, the True Guru lends his Hand and pulls thee out of it. *[1-Pause]*

O Fear-free, Immaculate God, O Man-Lion, Save Thou me, the Sinking Stone :
Yea, I am lured by the vices of lust and Wrath, but in Thy 'wooden bark' even my iron (mind) is Ferried Across. *[1]*

O Great God, O Sublime, Unperceivable *Purusha*, I've searched and searched, but fathomed not Thy Deeps.
O Transcendent Lord, Thou art Yonder of the yond, Thou, of Thyself, alone Knowest Thyself *[2]*

I've Dwelt on Thy Name, O Unsee-able, Unperceivable God, and Meeting with Thy Saints, Seen Thy Path,
And hearkened to Thy Word from Thy Saints and Contemplated Thy Unutterable Gospel. *[3]*
O All-powerful Master of the universe, O God, Save me Thou in Thy Mercy,
O God, I am the Slave of Thy Slaves : so Keep me Thou in the Companionship of the Saints. *[4-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 4 : Partāla

O my mind, Dwell thou on God, the Support of the earth ;
For, the Lord is the Jewel, the Ruby, the Priceless Thing.
Yea, the Lord's Name is coined in the Mint of the God-conscious minds.
(And, we Receive it when) the Compassionate Lord is Merciful to us. *[1-Pause]*

O God, Unfathomable, Unperceivable are Thy Virtues: then, how can I utter Thy whole Praise with my one tongue?
O Lord, Unutterable is Thy Gospel, and Thou alone Knowest Thyself : and I have become Blessed by Contemplating Thee. *[1]*

My God is my Eternal Companion and Friend : my Mind, body and tongue are Imbued with the Riches of the Lord's Name.
Yea, whosoever is so Destined, he Attains unto God, his Spouse, singing His Praise through the Guru's Word.
I, therefore, Contemplate my God, and am ever a Sacrifice unto Him, and thus I am wholly and for ever Fulfilled. *[2-1-7]*

Kānara M. 4

Sing, O Mind, the Praises of the Lord of the universe,
Cut up, O man, thy one tongue into a myriad bits,
And with each Utter the Name of thy Lord, the God.
O God, be Merciful to me ! *[1-Pause]*
O Lord, Yoke me to Thy Service in Thy Mercy that I Contemplate Thee ever. **P. 1297**
O God, Sublime are Thy Saints who Dwell on Thy Name, and I am a Sacrifice unto them. *[1]*
O Lord, Thou art the Greatest of the great, and Thou Doest what Thou Willest.
Nānak has partaken of the Nectar of the Guru's Word, O Blessed[1] is the Guru. *[2-2-8]*

Kānara M. 4

O man, Contemplate ever thy God in thy Mind :
Yea, Him, who is Greatest of the great, and has neither Form, nor Sign.
O man, repair to the Saints and Dwell on thy Lord:
That thy Fortune Shines forth on thy Forehead. *[1-Pause]*
The house, the temple, where they Sing the Praises of God is ever filled with Bliss.
Yea, Instructed in the Guru's Wisdom, Praise the Virtues of, and Contemplate, thy Lord that thou art ever in Joy. *[1]*
O Compassionate Lord, Thou Createst and Upholdest all Thy creation.
Nānak but seeks Thy Refuge and repeats Thy Name through the Guru's Word. *[2-3-9]*

Kānara M. 4

In Utter Devotion, I kiss the Feet of the Guru,
Meeting with whom my God's Path seems so smooth.
I Dwell on my God and partake of His Essence with Utter Joy,
For, the Love of God is Writ in my Destiny. *[1-Pause]*
Some practise the six kinds of works : the seekers, the *Siddhas* and the yogis and the *Sanyāsins*, who wear matted hair,
Attain not unto the Union of God, through their garbs and cloaks, for, He is Met with through the Guru's Word, yea, the Wisdom of the Saints, who open unto us the Door of Deliverance. *[1]*
O God, Infinite and Unfathomable, yet All-filling art Thou everywhere, all over, on land as on the sea.
Yea, One and One alone art Thou, ever the same in all Thy Creation.
O Lord, Thou art in every heart and Knowest all of all, of Thyself. *[2-4-10]*

Kānara M. 4

O mind, Dwell on the Lord of the earth, the Master of Māyā :
Yea, He, who is Unfathomable, Deepest of the deep and Infinite.
O mind, Attain unto thy God through the Guru's Wisdom,
For, such is the Writ on thy Forehead, Writ by God. *[1-Pause]*
If one gathers the Poison of Māyā, one is ridden with Vice, and the Peace one gathers only by associating with the Saints,
And one is Sanctified through the Guru's Wisdom, as the Philosopher's Stone transmutes even iron into gold. *[1]*
As in the wooden bark even iron is ferried across, so are the Sinners Ferried Across by the Saints.
Yea, whosoever, out of the four castes and four Ashramas[2] comes to Nānak, the Guru, he is Saved and Saves he also all his kinsmen, nay, his whole generation. *[2-5-11]*

Kānara M. 4

O man, Praise thy Lord, thy God : **P. 1298**
For, through the Lord's Praise, thou art rid of thy Sins.
Hear, with thy ears, nothing but the Guru's Wisdom,
And thy God will be Merciful to thee. *[1-Pause]*
O God, Thy Saints Dwell upon Thy Name, the Treasure of Bliss, with a single mind, and so they are ever in Joy,
And they Praise Thee ever, Associating with the Saint, yea, the True Guru-God. *[1]*
O Lord, Thy Devotees, who Cherish Thee in their heart, reap the Fruit of Bliss, and Cross the Sea of Material Existence.
O God, let me Dedicate myself to the Service of those who Serve Thee : for, Thou, O Lord, art my only God. *[2-6-12]*

---

1. ਸਾਬੀਸ (साबीस=ਸ਼ਾਬਾਸ਼): bravo ! well done ! excellent !
2. Brahmāchārya (disciplined & chaste young age); Grahstha (as a house holder); Sanyāsin (renouncer of the world); Vānprastha (as dweller of the forest).

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

Let us Sing the Praises of our God, the Treasure of Mercy ;
Yea, the Destroyer of Sorrow, the Harbringer of Bliss, the True Guru, calling upon whom one is wholly Fulfilled. *[Pause]*
Let us Contemplate the Name ; let the Lord's Name be the only Mainstay of our Mind,
For, thiswise myriads of Sinners have been Ferried Across in an instant. *[1]*
He, who Cherishes his Guru in the Mind,
He suffers not a bit of Sorrow even in dream. *[2]*
He, whom Protects his True Guru,
His tongue Tastes the Taste of God. *[3]*
Says Nānak : "The Guru is Merciful to me :
And, lo, I face my God with a Clean Conscience both here and Hereafter". *[4-1]*

Kānara M. 5

O Master, I Dwell only upon Thee,
And, upstanding and downsitting, asleep or awake, yea, with every breath, I Contemplate but Thee. *[1-Pause]*
He alone Cherishes the Lord's Name,
Whom, my God, the Master, Blesses with His Mercy. *[1]*
He alone is Comforted, he alone is in Peace,
Who Meets with the Master, through the Guru's Word. *[2]*
He alone is versed in all Arts, and is All-wise,
Whom the Guru Blesses with the *Mantram* of the Name. *[3]*
Says Nānak : "I am a Sacrifice unto him,
Who is Blest with the Lord's Name in the *Kali* age". *[4-2]*

Kānara M. 5

O my tongue, utter thy Lord's Praise :
O my mind, Salute ever the Lord's Saints and be thus ever Attuned to the Lord's Feet. *[1-Pause]*
In nowise else does one Arrive at the Lord's Door,
But it is only when the God is Merciful that one Contemplates God. *[1]*
The body is Purified not through a myriad works,
It is by Associating with the Saints that one's mind is Awakened. *[2]*
One's Craving is stilled not, howsoever one indulges in the pleasures of Māyā,
But when one utters the Name, one is Blest with Bliss. *[3]*
Says Nānak, "When the Transcendent Lord is Merciful,
One is rid of all one's involvements". *[3-4]*

Kānara M. 5

O mind, pray to thy God for this Boon
That He Blesses thee with the Society and Service of the Saints ; and, Contemplating the Lord's Name, thou art Emancipated. *[1-Pause]* **P. 1299**
Repair to thy Lord's Refuge : Worship only thy God's Feet,
And find Joy in whatever thy God Does. *[1]*
Yea, the precious life of him is wholly Fulfilled,
On whom is the Mercy of the True Guru. *[2]*
And the Citadel of Pain (within him) is destroyed. and he is rid of his Doubt and Ignorance ;
Yea, he, who Enshrines the Guru's Feet in his heart. *[3]*
Associating with the Saints, he, who Dwells upon God with Devotion,
He, O Nānak, Meets with the Perfect God. *[4-4]*

Kānara M. 5

The God's Devotion becomes only the Devotees of God ;
For, they are wholly Merged in their Master, and He, of Himself, Unites them with Himself, *[Pause]*
Though the whole world sings (the Lord's Praise),
Saved only is he, who Cherishes his God in the Mind. *[1]*

The man, who lays the table, sees the fare,
But satiated is he alone who partakes of it. *[2]*
The man robes himself in a myriad garbs.
But then he is known only by what he *is* indeed. *[3]*
To Utter and shout (about God) is but to involve oneself (in Māyā) :
And the only Pure Deed is to live the God's Truth. *[4-5]*

Kānara M. 5

O God, Thy Servant is enthused by Thy Praise ! *[1-Pause]*
Seeing Thy Wonders, my mind is Illumined, and then wherever I See, I See no one but Thee *[1]*
Thou art Highest of the high, Farthest of the far, Unfathomable, Calm and Deep. *[2]*
Thou art the part of the being of Thy Devotees, and hast torn for them the Veil off Thy Face. *[1]*
O God, I Sing Thy Praises, by the Guru's Grace : and lo, I am Merged in the Trance of Equipoise. *[4-6]*

Kānara M. 5

God Comes into the Saints to Emancipate the world. *[1-Pause]*
Seeing His Vision, one is wholly Sanctified, and one Cherishes the *Mantram* of God. *[1]*
Whosoever partakes of the Cure-all of God, he is rid of all his Maladies, and his mind becomes Stainless. *[2]*
His mind is stilled and he abides in the Abode of Bliss, and cease all his outgoings. *[3]*
Yea, by the Saints' Grace, everyone is Emancipeted ; and one is contaminated not (again) by Māyā. *[4-7]*

Kānara M. 5

Now, I am jealous of no one :
Now that I have attained unto the Society of the Saints, *[1-Pause]*
I am estranged with no one : not is any one a stranger unto me,
Indeed, I am the friend of all. *[1]*
All that the God Does, with that I am Pleased, this is the Wisdom I've received from the Saints.*[2]*
Yea, the One God Pervades all : and, Seeing Him, I am wholly in Bloom. *[3-8]*

Kānara M. 5

O God, my Master, I lean[1] only on Thee :
I've sought but Thy Refuge ; for, Thou alone art my Glory. *[1-Pause]*
All my Hope rests on Thee alone : I Cherish but Thy Name in my heart.
All my Power flows from Thee : it is through Thee alone that I'm Blest with Bliss : O God, I do only as Thou biddest. *[1]*
Through Thy Grace, I'm in utter Joy ; and when Thou art in Mercy, I am Ferried across the Sea of Material Existence,
And I am Blest with Fearlessness, when I rest my head on the Feet of Thy Saits. *[2-9]* **P. 1300**

Kānara M. 5

Entering the Saint's Refuge, I Attuned myself to his Feet :
Instructed by the Guru in the *Mantram* of the Name, I've seen as I had heard that the world is but a dream. *[1-Pause]*
I was satiated neither by dominions, nor beauty, and so I was cast into the womb again and over again.
But now that I Sing the Lord's Praise, my Craving is stilled. *[1]*
Without Knowing, I am like a quadruped, and am afflicted by Doubt and Attachment,
But, repairing to the Saints' Refuge, the *Yama's* Noose is loosed for me, and I am Merged in Equipoise. *[2-10]*

Kānara M. 5

Let thy heart sing the Praises of the Lord's Feet :
Yea, of thy God, the Embodiment of Bliss, and Contemplate ever thou Him. *[1-Pause]*
All thy hopes will be Fulfilled and thou wilt be rid of the Sins of a myriad briths. *[1]*
If one Merges in the being of the Saints, that, indeed, is the highest of Piety and Charity and a myriad other 'works'
And one is rid of all one's Sorrows, and one is subject not to Death again. *[2-11]*

---

1. ਪਰਨਾ (परना) = ਆਸਰਾ : support.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

Let us utter the Lord's Wisdom, Associating with the Saints :
Yea, if we Contemplate the God of gods, the Embodiment of Perfect Light and Bliss, we are Blest with Glory. *[1-Pause]*
Our comings and goings are ended, and ceases our life of effort, Contemplating (God) in the Society of the Saints :
And we, the Sinners, are wholly Sanctified in an instant, Imbued with the Love of the Transcendent Lord. *[1]*
He, who Hears and Utters the Gospel of God, is rid of his Evil nature,
And all his Wishes are Fulfilled : yea, all his Hopes Flower and Fruition. *[2-1-12]*

Kānara M. 5

In the Society of the Saints, one comes upon the Treasure of the Lord's Name,
Which keeps one's Company ever, and is Efficacious for the Soul. *[1-Pause]*
He who Bathes in the Dust of the Saint's Feet,
He is rid of the Sins of myriads of his (past) births. *[1]*
Sublime is the Word of the Saints,
And Contemplating it, all men are Ferried Across. *[2-2-13]*

Kānara M. 5

O Saints, Sing ye the Lord's Praise ;
For, our mind, body, riches and the Vital breath belong to our God, Contemplating whom we are rid of our Sorrows. *[1-Pause]*
O man, why art thou lured away by this and that, be thou Attuned to thy One Lord : *[1]*
Yea, enter into the most Holy Refuge of the Saints, and associating with them, Dwelt on thy God. *[2]*
O God, abandoning everything, Nānāk hath sought Thy Refuge: Merge Thou him in Thyself. *[3-3-14]*

Kānara M. 5

I am in Bloom, Seeing my Friend, **P. 1301**
Yea, my God, who is ever 'Alone' and Detached. *[1-Pause]*
He is the Embodiment of Poise and Bliss. and He is Pleased by naught else (but the Contemplation of the Name) *[1]*
And whosoever Contemplates Him even once, (with a whole heart), he is rid of myriads of his Sins. *[2]*
Yea, whosoever Utters His Praise, is rid of his Woes and his heart is Cooled. *[3]*
O my tongue, In-drink thou the Lord's Nectar, Imbued with His Love. *[4-4-15]*

Kānara M. 5

O Saints, my friends, come into my Home *[1-Pause]*
That I Sing the Lord's Praise with utter abandon and I am rid of all my Sins, *[1]*
And resting my forehead on your Feet, my Dark Home is Illumined, *[2]*
And, by your Grace, Flowers the Lotus (of my heart), and I See the nearness of God, and Contemplate no one but Him. *[3]*
O, I'd be a Sacrifice unto that moment, when I Meet with the Saints, by God's Grace. *[4-5-16]*

Kānara M. 5

O God, I seek the Refuge of Thy Feet :
So Cut the Fetters (of Illusion) off my feet, that I am rid of Attachment, Ego, Guile and Doubt. *[1-Pause]*
O Lord, I am being Drowned in the Sea of Existence,
And it is only by Contemplating Thy Name that I am Ferried Across. *[1]*
O God, Thy Name Blesses me with cool Comfort :
O Lord, Perfect, and All-filling art Thou. *[2]*
O Emancipator, Thou riddest us, the poor ones, of all Sorrows,
For, Thou art the Treasure of Mercy, and the Deliverer of the Sinners. *[3]*
I wandered through myriads of births, afflicted by Pain,
But now, that the Guru has Blest me with Thy Name, I am in utter Bliss. *[4-6-17]*

Kānara M. 5

Blessed is the Love that Loves the (God's) Feet :
Through it, one receives the Merit of countless meditations and austerities, and one Meets with one's Perfect God, and one's Destiny is Fulfilled. *[1-Pause]*

O God, I am helpless but I belong to Thee : yea, I lean on no other support,
And I am rid of whatever Doubt I had, Contemplating Thy Name ; and finding the Collyrium of Wisdom, my mind's Eyes have become Lustrous and Awake. *[1]*
O Unfathomable Master, Highest of the high, the Ocean of Mercy, the Perfect One, the Mine of Jewels,
Nanak but seeks Thy Name, O God, and rests his Forehead upon Thy Feet. *[2-7-18]*

Kānara M. 5

I am Unclean, stone-hearted, deceiver of men and lustful :
O God, howsoever it may be, Ferry me Thou across to Thy Shore. *[1-Pause]*
Thou art All-powerful, Worthy of giving Refuge : it is in Thy Power to Save each and all. *[1]*
No meditation, no austerity, no ritualistic observance, no self-control or self-righteousness can deliver one of one's Bonds.
O God, I have fallen into a Dark and Deep Well[1] : O Lord, Save me Thou, Casting Thy Eye of Grace upon me. *[2-8-19]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

He who pays obeisance to the Lord of all men, the King of kings,
I am a Sacrifice unto that Guru, who is himself Emancipated and Emancipates me too. *[1-Pause]*
O God, which of Thy Merits shall I Praise, when there is no end (to Thy Glory). **P. 1302**
Though there are millions upon millions of men, rare is the one who gives thought to Thee. *[1]*
Seeing Thee, one is wonderstruck and Imbued with Thy Love, as is the *Lāllā*-flower with its flaming red.
Says Nānak : "O God, the Saints Relish Thy Taste as does the dumb one his sweets ; he smiles, (but cannot utter)". *[2-1-20]*

Kānara M. 5

The Saints know no one but Thee, O God,
And they look upon the high and the low alike, and Believing in Thee, they utter Thee with their tongue. *[1-Pause]*
O Ocean of Peace, Thou Fillest all hearts, O my Vital-breath, O Destroyer of fear !
When the Guru Whispered his *Mantram* into my Ears, I was delivered of my Doubt, and my mind was Illumined. *[1]*
O Embodiment of Mercy, O Inner-knower of hearts, All-wisdom, Thou art Doing what Thou hast to do.
Nānak but ever Sings Thy Praise, O God, and seeks nothing from Thee but Thyself. *[2-2-21]*

Kānara M. 5

Many there are who utter (about God) :
But rare is the Lord's Servant who Experiences the Mystery of his Unitive Experience. *[1-Pause]*
He finds no Sorrow, but Joy all over, keeping his only God in the Eyes,
And he finds evil in no one, but good alone : and there is no Defeat for him, but Victory all through. *[1]*
He is never in Pain, but ever in Bliss, and he exchanges not this Bliss for aught else.
Says Nānak : "The Saints ever abide in God : so they come not, nor go, nor wander through life after life". *[2-3-22]*

Kānara M. 5

Let my heart forsake not my God ;
And let my body and Mind Merge in the Being of my Lord, howsoever Māyā tries to entice me away. *[1-Pause]*
Whomsoever I go to cry out my Pain, he, in turn, holds me (to cry out his own) :
For, in a myriad ways has the Māyā cast her net and she loosens not her grip upon men. *[1]*
Wandering (through myriads of wombs), I have now sought the Refuge of the Saints,
And lo, I am now delivered of my Doubt and Ignorance, and the Bonds of Māyā ; and the Lord Hugs me to His Bosom. *[2-4-23]*

Kānara M. 5

There is immense Bliss and Joy in my Home ;
For, I Sing of, Contemplate, and lean only on the Lord's Name. *[1-Pause]*

1. *Lit.* ditch.

The Name is my only Wisdom, the Name is my only Ablution : yea, through the (Lord's) Name alone I am wholly Fulfilled :
Through the Lord's Name is all my Glory : it is through the Name that I Cross the impassable Sea of Existence. *[1]*
Yea, I've attained unto the Guru's Eeet, the Priceless Jewel, whose Mystery is Unfathomable.
Says Nānak : "The Lord is Merciful to me and my heart is wholly Wrapt in the Vision of God". *[2-5-24]*

Kānara M. 5

Near, too near, is thy Friend, thy God ;
And, being ever with thee, He Sees and Hears thee ever : then, why committest thou Evil for a brief while that thou art here. *[1-Pause]*
In whatever thou art involved, nothing of that is thine, save for the Lord's Name.
And even though thou art beguiled here by the Darkness of Ignorance, everything of thine will be known Hereafter *[1]* **P. 1303**
Loved by Māyā, thou hast abandoned thy Giver, involved with thy sons and wife.
Says Nānak : "Thy Support only is thy Lord, the God : yea, He alone Snaps thy Bonds!" *[2-6-25]*

Kānara M. 5

The hosts of Māyā have been overwhelmed by Thy Saints, O God,
For, they lean on Thy Support and seek only Thy Refuge. *[1-Pause]*
The immense load of Sins, gathered, birth after birth, they have thrown off, Seeing Thy Vision,
And their Within is Illumined and is in Bliss, and they are wrapt in the Trance of Equipoise. *[1]*
Who says Thou canst Do not a thing, for, Thou art the Infinite Source of Power.
O God, the Treasure of Mercy, when I earn the Profit of Thy Name, I Taste Thy Love, Thy Beauty, and Flavour. *[2-7-26]*

Kānara M. 5

The Drowning man is Comforted if he calls on Thee, O God,
And he is rid of all his Sorrows and Pain and Doubt and Attachment. *[1-Pause]*
I rest my Mind ever upon the Guru's Feet,
And wherever I See, I See but Thy Refuge. *[1]*
I Sing but Thy Praise, by the Saint's Grace,
And, Meeting with the Guru, I am in utter Bliss. *[2-8-27]*

Kānara M. 5

Contemplating the Lord's Name, I am ever in Bliss :
Yea, when I Sing the Praises of my God, in association with the Saints. *[1-Pause]*
O God, be Merciful, and Abide in my heart,
And let my Forehead rest on the Feet of Thy Saints. *[1]*
O mind, Dwell ever on Thy Transcendent Lord,
That thou Hearest the Lord's Praise, by the Guru's Grace. *[2-9-28]*

Kānara M. 5

My Mind craves to have the thrill of Touching the Lord's Feet,
And, my tongue is pleased if it is fed on the Fare of God, and my Eyes are comforted when I See His Vision. *[1-Pause]*
My ears are filled with the Lord's Praise, and I am rid of all my Impiety and Sinful deeds.
My feet hasten towards the God's Blessed Path ; all my limbs Blossom forth in the Companionship of the Saints. *[1]*
I have sought the Refuge of my Perfect and Indestructible God : and I tire myself not making any other effort.
Lo, the Lord holds Nānak by the Hand and now he'll be Drowned not to Death in the abysmal, dark and tumultuous Sea of Existence. *[2-10-29]*

Kānara M. 5

They, within whom rage the demoniacal and destructive tendencies, they are overpowered by Death a myriad times. *[1-Pause]*

O Love, I am intoxicated with Ego and the sense of the Other: yea, I love the unfriendly (Evil) and while Thou See-est, I wander from one life-street to another. *[1]*

I deal in Illusions, my conduct is wayward, and lost in selfhood, I am being burnt in the Fire of agitation.

O Gopāl, O God of Compassion, O Support of the poor, Save Nānak, Thy Slave, for he has sought Thy Refuge. *[2-11-30]*

Kānara M. 5

O God, Thou it is who Blessest me with a Soul, the Vital-beath and the Mind,
And I lose in every way, if I forsake Thee, O Lord! *[1-Pause]*
They, who abandon Thee for another, they mix as if thy Nectar with the dust. **P. 1304**
For, how can one expect bad to yield good? Then, why should one seek Peace from Vice? *[1]*
He, who is afflited by Lust, Wrath and Greed, wanders from womb to womb.
But, now that I have sought the Refuge of God, the Emancipator of the Sinners, I know that I'll be Saved. *[2-12-31]*

Kārana M. 5

I look at the Lotus-like Countenance of my Lord:
Yea, after a great search, I've come upon the Jewel of my God, and I'm now rid of all Care. *[1-Pause]*
Lo, Enshrining the Lotus-Feet of God in my heart,
I'm rid of all Sorrow, all Pain. *[1]*
For me, my God is my family, my riches, my dominion:
Yea, associating with the Saints, I have reaped the Profit of God and hereafter I'll have to die not again. *[2-13-32]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

Worship thy God through His Contemplation,
And repair to the Guru's Feet:
For, by the Guru's Grace, one Wins the Battle of Life,
And into one's Mind Comes the Unperceivable Lord. *[1-Pause]*
Worship there is of a myriad kinds, but that alone is Approved with which the God is Pleased.
This (body's) puppet is the aggregate of Dust: then what deeds can it accomplish of itself?
O God, he alone Meets with Thee whom Thou holdest Thyself by the Hand. *[1]*
O Lord, I know not of another Refuge: so I lean only on Thee.
I, the poor one, know not even how to pray to Thee,
When Thou Abidest (within me), nay, in all hearts.
O God, I Thirst only for the Touch of Thy Feet.
Says Nānak, Thy Slave,: "O God, I am a Sacrifice unto Thee." *[2-1-33]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O God, Thy Name[1] Emancipates the whole world:
Yea, Thy Name is the Treasure of all Good, all Bliss.
Wondrous and of Incomparable Beauty are the Wonders of God:
Then why, O mind, art thou attached to Attachment?
See thou with thy Eyes the Vision of the Saints.
But, he alone attains unto it, in whose Lot it is so Writ. *[1-Pause]*
I Serve at the Feet of the Lord's Saints,
And crave for the Dust of their Feet which Sanctifies me,
And rids me of my Soil as if I had bathed myself at the sixty-eight holy places
Yea, I turn not my back on the Saints and Contemplate my God ever.
For, none of one's treasures goes along with one:
And, it is only the Lord's Name which Saves[2] one in the end. *[1]*

---

1. *Lit.* Name
2. ਪੁਕਰੋਰੈ (पुकरोरै)=ਪੁਕਾਰਦਾ ਹੈ, *lit.* calls upon.

So, crave only for the Absolute Lord, the God,
And be delivered wholly of the sense of the Other.
O Love, which of Thy Merits shall I utter,
When I can describe not even an iota of Thy Virtues[1]?
In my mind is immense Craving to See my God. P. 1305
O Guru, O God of the universe, Meet Thou with me. *[2-1-34]*

Kānara M. 5

Which way am I to go, O God, to See Thy Vision? *[1-Pause]*
Yea, my heart Craves to See Thee whose very Sight is Wish-fulfilling. *[1]*
I Prostrate before Thy Saints, thirsting for Thy Vision like a fish:
Yea, I've become the Dust for Thy Saints to walk upon,
And have Surrendered my whole heart to them.
And, lo, God is Merciful to me,
And as I shed my Ego and Attachment, I Meet with my Lord, the God. *[2-2-35]*

Kānara M. 5

How Wondrous and Colourful is the Play of my God,
Who Pervades everything—from an ant to an elephant!
Men fast and observe rituals and go on pilgrimages to the holy places like the Gangā:
Or freeze themselves in the snows or stand ever in water and starve or roam naked,
Or observe the routine of worship in fixed postures,
Or paint symbols and signs on their six limbs,
Or read through the six Shāstras, but Associate not with the Saints. *[7]*
And control their minds by forcing their will, or keep standing upon the head,
Them afflicts Ego, forsooth, and their minds are torn more and more.
They Burn in the three-fold Fire of Lust, Wrath and Craving.
And, he alone is Emancipated, O Nānak, whose Guru is Sublime. *[2-3-36]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

My Craving is stilled, Meeting with the Saints:
Yea, the 'Five Thieves' no longer Thieve within, and I Sing the Lord's Praise, all-too-spontaneously, Intoxicated with the Love of His Vision. *[1-Pause]*
O Love, how can I return Thy Beneficence?
I can only be but a Sacrifice unto Thee. *[1]*
And, I fall at the Feet of the Saints, and, Loving Thee, I ever call upon Thee.
O God, what kind is Thy Abode where Thou Sittest to give Thought to Thy Creation?
Thy Servants Praise Thee in a myriad ways,
And Thou, whom they seek, Meetest with them, and they Merge in Thee,
Their only Master. *[2 1-37]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O my mind, shed thy Ego, for the Compassionate God Sees all: and, be the Dust for Thy God to Walk upon. *[1-Pause]*
And be Attuned to the Wisdom of God, Enshrining the Saint's *Mantram* in thy heart. *[1]*
Yea, Sing of thy God with thy heart, Attuned to the Lotus-Feet of Thy Bewitching Lord, who is ever Compassionate to the meek.
O God, be Merciful,
And Bless Nānak with Thy Name:
For, he has abandoned all his Ego, Illusions and Attachment. *[2-1-38]*

Kānara M. 5

The Lord's Praise burns off the scum of Sin; yea, with it one is Blest by the Guru, and in nowise else is it attained. *[1-Pause]* P. 1306

1. ਟੂਲੇਰੇ (ਟੂਲੇਰੈ=ਟੋਲ) : merit.

Vain are the pilgrimages, the six kinds (of works), the matted hair, the sacrificial fire, the Yogi's staff; *[1]*
And a myriad other efforts and austerities and wanderings and utterances enable not one to find the (True) Refuge.
Yea, I have tried every other way, but found Peace only in the God's Name. *[2-2-39]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O Purifier of the Sinners, O Lover of the Devotees, O Dispeller of Fears, O Emancipator of all! *[1-Pause]*
My Eyes are Comforted Seeing Thy Vision, my ears hearing Thy Praise. *[1]*
O Sustenance of my Vital-breath, O Support of the supportless, I the meek one, seek Thy Refuge.
O Destroyer of Sorrow, O Wish-fulfilling God, (Save me, for,) I have clung to the Sanctuary of Thy Blessed Feet. *[2-1-40]*

Kānara M. 5

O Compassionate Lord, I seek the Refuge of Thy Lotus-Feet, for, there is no other Refuge for me;
And, it is Thy innate Nature to Purify the Sinners, and to Ferry Across those who Contemplate Thee. *[1-Pause]*
The world is but a vast quagmire of Vice, trapped in the Dark Dungeon of Attachment and Ego :
And involved in the Strife of Māyā, one is bewildered.
O God, my King, Pull me out of it, holding me by the Hand. *[1]*
O Lord of the Saints, O Support of the supportless, rid me of my countless Sins.
My Mind craves for Thy Vision,
O Perfect Treasure of Virtues.
O God, be Merciful to Nānak that his tongue utters ever Thy Praise. *[2-2-41]*

Kānara M. 5

I would Sacrifice every bit of myself a myriad times.
If I were to be Blest with the Lord's Blessed Union even for a little while, in the Darkness (of my life). *[1-Pause]*
I crave not for gold, nor mansions, nor the silken couch, nay, I seek them not. *[1]*
For, all rubies, all pearls, all pleasures, are vain and destructive, without the Lord's Name.
I'd sleep on the floor and eat the dry bread if only I were to pass my Night in Peace with my God. *[2-3-42]*

Kānara M. 5

Shed thy Ego, and turn thy Face towards God,
And Cherish ever the Guru's Name in the Mnd,
And, be Devoted ever to the Love of Thy Lord. *[1-Pause]*
Snap thy Bonds With the five Demons that thy(inner) Home and thy(mind's) Couch and thy (heart's) Courtyard are in Peace. *[1]*
And then thou comest nor goest, and art seated in thy Self : and the Inverted Lotus (of thy heart) Blossoms forth.
Yea, still the noise of Ego,
And Sing the Praises of thy God of Unfathomable Virtues. *[2-4-43]*

Kānara M. 5

O mind, Contemplate thou thy God: **P. 1307**
For, treacherous is the path of Attachment and Ego, say the Vedas and the Saints. *[1-Pause]*
They who are involved with the love of the wretched Māyā and are afflicted with Attachment, *[1]*
They too are Emancipated, Contemplating the (Lord's) Name, if God's Mercy be upon them.
Says Nānak: "They are rid of their Fear, Attachment and Doubt, by the Grace of the Saints." *[2-5-44]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

O Saints, Bless me with the Bounty (of the Lord's Name) to which my Soul is a Sacrifice.
I was beguiled by the five (Demons), and was lured by Ego, for, I abided in their nearness; but now that I have sought the Refuge of the Saints, I am delivered of them. *[1-Pause]*
Yea, I wandered through myriads of wombs, but now I have Surrendered to the Door of God. *[1]*
The Lord is Merciful to me and I lean on His Name,
And my priceless human birth has been Fulfilled: and I have been Ferried across the Sea of Material Existence. *[2-1-45]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5

I have Met with my God, all-too-spontaneously,
For, I Knew naught, nor could Please Him with any deed.
Yea, I have Attained the Lord's Bliss through sheer innocence (of the heart). *[1-Pause]*
I was led on to the Saints, by great, good Fortune,
And now I abide within my Home and I Wander no more.
And within this human birth, my God, the Treasure of Virtue, has become Manifest. *[1]*
I have abandoned all else and Cherish only the Lord's Feet.
Yea, my God, who Pervades all, all over:
And I Utter my Lord's Praise with utter Joy. *[2-1-46]*

Kānara M. 5

Hard indeed it is to Meet with God:
Yea, He, who is Infinite, of Unperceivable Form, Unfathomable, and who Pervades all. *[1-Pause]*
Neither through (mere) utterance, nor wander-lust, nor through cleverness does one Attain unto Him. *[1]*
Yea, howsoever one tries, one Meets with Him only by His Grace.
And our God is Compassionate, the Treasure of Mercy, and Nānak has become the Dust to be treaded upon by His Saints. *[2-2-47]*

Kānara M. 5

O mother, I Contemplate no one but by my God,
For, there is not another without Him.
So, I Cherish His Lotus-Feet, with my every breath, night and day. *[1-Pause]*
He Loves me and Owns me, in His Mercy. and my Bonds with Him are snapped not.
The God, the Treasure of Virtue, is the only Harbinger of Bliss, my Vital-breath, my mind, my riches, my everything. *[1]*
The Lord Pervades all: I have Seen Him even in the inner core of my heart:
Yea, in the Saint's Refuge, I have been Ferried Across, and I am rid of my tmmense Sorrow. *[2-3-48]*

Kānara M. 5

The Lord's Saint Loveth only the Lord! **P. 1308**
O God, Thou art my only Friend; for, what is it that is not in Thy Home? *[1-Pause]*
Thou Blessest me with Glory. Power, Riches, sons, the human body, *[1]*
And the Way of Emancipation; Thou art the Perfect Being, the Blesser of worldly joys, the Embodiment of Supreme Bliss, the Treasure of Good.
Imbued with Thy Love-in-Fear and Devoted utterly to Thee, I am Blest; and I am ever a Sacrifice unto Thee. *[2-4-49]*

Kānara M. 5

Some there are who argue and indulge in discursive thought :
Yea, the Yogis, the men of Contemplation wearing a myriad garbs and those that wander through the earth. *[1-Pause]*

Some are lost in Ego and are crazy on account of their Unwisdom,
And so wherever they go, Death pursues them ever. *[1]*

O man, abandon thy Ego, for, thy death is near.
Says Nānak : "O Ignorant one, hearken unto me, and Contemplate thy God, for, without Dwelling upon Him, thy life all goes waste." *[2-5-50-12-62]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 4 : Ashtapadis

O mind, Contemplate the Lord's Name and be in Bliss,
For, the more one Contemplates Him, the more Peace one finds, and one is Dedicated to the Service of the True Guru. *[1-Pause]*

The Devotees ever crave to Contemplate the (Lord's) Name to find Peace,
And they love no other tastes, and save for the Lord's Name, they are pleased with naught. *[1]*
Through the Guru's Word, the Lord seems Sweet, and the Guru makes them utter sweet speech :
Yea, through the Guru's Word is Revealed the Sublime *Purusha*, and so they're Attuned to the Word. *[2]*

Hearing the Guru's Word, my mind has become tender ; and Imbued with it, the mind has returned to its Home,
Where Rings the Unstruck Melody and one's being is incessantly filled with its Strains. *[3]*
When the Mind Sings of the Lord's Name at every moment, it Merges in the Name through the Guru's Word,
And Hearing the Name, one Loves the Name : yea, one is comforted only through the Name. *[4]*
Even if one wears the bracelets of gold, and all kinds of silken wear.
They are all vain and insipid wthout the Lord's Name, and one is born to die agin and over again. *[5]*

Being eveloped by the thick Veil of Māyā, one lands in the whirlpool (of Desire), and one's Home is washed off,
The Vices are like the load of rusted iron, and with them one can Cross not the Poisonous and Impassable (Sea of Existence). *[6]*

The Lord's Fear and Detachment (from the world) are the Boat, and the Guru the Boatman, Who Ferries one Across with the Raft of the Word. **P. 1309**
Yea if one Meets with God through the Lord's Name, one Merges in the Name. *[7]*

Through Ignorance, one is put to Sleep : and through the Guru's Wisdom, one is Awakened.
Says Nānak : "The Lord Drives us in His Will, and His Will Works in us all". *[8-1]*

Kānara M. 4

O mind, Contemplate thou the (Lord's) Name that thou art Ferried Across,
For, whosoever Contemplates Him, is Emancipated, as Dhruva and Prehlāda Merged in God. *[1-Pause]*

O God, be Merciful, and let me be Dedicated to Thy Name.
And Lead me on to the True Guru that I Dwell upon Thy Name. *[1]*
The Soil of a myriad births sticks to one, and it is only by the Saints' Grace that one is rid of it.
And as the iron is ferried across in a wooden boat, one attains upto God, Attuned to the Word. *[2]*
Join thou the Society of the Saints, Meeting with whom one Tastes the Essence of God,
For, he, who Associates not with the Saints and does deeds of Ego, he, as if, mixes the water with mud. *[3]*

The Lord is the Protector of the Devotees, for, the Lord seems Sweet to them.
And the Lord Blesses, every moment, with the Glory of the Name ; and they become one with the Wisdom of the Guru. *[4]*

Let us pay Obeisance to God's Devotees, for, Surrendering to them, one gathers the Fruit of Merit.
But, whosoever slanders the Devotees, is wasted away like Harnakashyapa. *[5]*
Brahmā, the son of Lotus, and Vyāsa, the son of Fish, who practised austerities were worshipped by men :
Yea, whosoever is the Devotee of God, one must Worship Him, ridding oneself of all Doubt. *[6]*

And mind not the high or low caste of a Devotee : as Shukdeva, (the Brahmin) stuck to Janaka, the Kshatraya's feet,
And though he threw rubbish on his head, but like a true man of Wisdom he was moved not. [7]
And Janaka, seated on his kingly throne, anointed his forehead with the Dust of the Feet of nine seers[1].
O God, be Merciful to me too that I become the Slave of Thy Slaves. [8-2]

Kānara M. 4

O my mind, Sing the Guru's Word with relish,
With a myriad tongues a myriad times over. [1-Pause]
The Sheshnāga uttered the Lord's Name with its thousand tongues, but found not His End.
O God, Unfathomable and Infinite art Thou, and it is through the Guru's Wisdom that my mind is stayed. [1]
They, who Dwelt on Thee, are Sublime : for, whosoever Contemplates Thee, is in Peace (caste or no caste).
For, did not Krishna hug to his bosom Vidura, the untouchable and the slave's son ? [2]
The wood comes out of water, so the water drowns it not :
So does the Lord Embellish His Devotees and Fulfils His innate Nature. [3]
I am like a stone, like iron, and it is by riding the Guru's Boat, that I am Ferried Across, **P. 1310**
As Kabir, the weaver, Crossed the Sea of Existence, for, he was Pleasing to the Saints. [4]
Contemplate thy God, upstanding and downsitting, and walking on the Path (through the Word).
For, the Word is the True Guru, the True Guru is the Word; and through the Word one Knows the Path of Emancipation. [5]
Yea, when the Guru's Fear[2] goads one, one becomes Powerful, and becoming Fear-free, Dwells on the Name.
And when, by the Guru's Grace, one realises the nature of Ego, one Merges in the Name through the Guru's Word. [6]
The True Guru Blesses us with the Life of the Soul, but the Unfortunate beings Love him not.
And then, this opportunity comes not again and then one regrets and wails. [7]
He, who seeks his own Good, must Surrender completely to the Guru.
O God, be Merciful to me and Anoint me with the Dust of the Guru's Feet. [8-3]

Kānara M. 4

O mind, Sing thy Lord's Praise, Imbued with His Love :
And become Stainless, ridden with the Lord's Fear and Attuned to the Guru's Wisdom. [1-Pause]
He, who is Imbued with God's Love, is ever Detached : and he abides in the nearness of God ; yea, God Comes into His Home :
And if God's Grace be upon me, I too would be Blest with the Dust of His Feet. [1]
Man is attached to the Other, and so to Greed ; and, like the uncultured cloth, he takes not on the Colour of God.
But when his mind turns its back (upon Illusion), and is Reborn through the Guru's Word, he Meets with the Guru, the *Purusha*, and is Imbued with the Love of God. [2]
The outgoings of the ten sense-organs cease not, and, trapped by the three Modes, one's mind stays not even for a moment,
But Meeting with the True Guru, one holds one's mind, and attains Emancipation. [3]
The one Supreme God Pervades all, and everyone Merges in the One God:
Yea, the One alone becomes also the Many, and Drives everyone in His Will. [4]
The God-conscious being Realises the One alone, through the Guru,
And Meets with Him in his Self and Hears the Unstruck Melody (of the Word). [5]
Our God has Created the whole creation, but it is through the Guru that one is Blest wtth Glory.
Yea, without Meeting with the Guru, one Sees not the Lord's Presence[3], and one is ever in Pain, broken on the wheel of 'coming-and-going'. [6]
O Love, we stand Separated from Thee since ages, be Merciful and Lead us on to the Guru,
That Meeting with him, we attain Supreme Bliss, and our Soiled minds Blossom forth like a flower. [7]
O God, O Life of all life, be Merciful and instil Faith in me in Thy Name,
And let me be Attuned to Nānak, the True Guru, and abide ever in His Refuge. [8-4]

---

1. Marichi, Atri, Angira, Pulastya, Puleh, Kratu, Bhrigu, Vashishta and Atharvin are the nine seers according to Bhagwat Purāna.

2. ਸਾਸਨਿ (सासनि) : (Sans. शास्) : to punish, chastise, correct, to tame, subdue.

3. *Lit.* mansion.

Kānara M. 4

O my mind, walk in accordance with the Guru's Wisdom ;

As is the wild elephant disciplined by the goad, so discipline thyself with the Guru's Word. *[1-Pause]*

The mind wanders in the ten directions, but when the Guru protects one, one is Attuned to the Lord :

For, the Guru Blesses one's heart with the Word, and the Nectar of the Name drips into one's mouth. *[1]* **P. 1311**

The snake-like desires bite with their poisonous sting, and it is the Guru who ministers the Antidote of his Word :

Yea, the scorpion of Māyā touches not one who is rid of the Poison (of Ego), and is Attuned (to God). *[2]*

The dog of Avarice is most powerful in the Township (of the body), and the Guru drives it out instantaneously,

And one abides in the City of God, Blest with Truth, Contentment and Righteousness ; and one Sings the Lord's Praise. *[3]*

Man sinks in the mud of Attachment, and it is the Guru who pulls him out :

Yea, the Saints enter the God's Refuge, in all humility[1], and the Guru Pulls them out with his Hands. *[4]*

In the dreamland[2] of the world, everyone plays his part, as is the Lord's Will,

And if here one reaps the Profit of the Lord's Name, then he is Robed with Glory at the Lord's Court. *[5]*

One lights the Fire of Ego, stacking the coals of Sin one upon the other,

But, when he Faces the gruelling death, then he eats only what he has sown. *[6]*

O Saints, gather ye the Riches of God, for, with this fare on the Journey into the Yond, ye are Blest with Glory.

For, your God Blesses ye with Inexhaustible Treasure (of Good), which howsoever ye expend is Exhausted not. *[7]*

The Riches of the Lord's Name are within us, but it is by repairing to the Guru's Refuge that we attain unto them.

Upon Nānak is the Grace of God, and rid of his Pain and Sorrow, he has Merged in his God. *[8-5]*

Kānara M. 4

O Mind, enter into the Refuge of the Guru, and Contemplate thy God.

Thy Iron is transmuted into Gold by the Philosopher's Stone, nay, it Imbibes the nature of the Philosopher's Stone. *[1-Pause]*

The True Guru, the Sublime Being, is the Philosopher's Stone, and whosoever is attached to Him, gathers the Fruit (of Merit),

And is Ferried Across, like Prehlāda, through the Guru's Wisdom, for, the Guru protects the Honour of His Devotees. *[2]*

Blessed, Blessed is the Guru's Word : for, from it one Attains the Lord's Nectar,

As Ambrika, the King, attained the Eternal State, for, he Uttered ever the Guru's Word. *[2]*

He, who is Pleased with the Refuge of the Guru's Will always Dwell on the Lord's Nectar, yea, the Name,

For, on his meek Devotees is the Mercy of the Guru, and the Guru shows them the Path of God. *[3]*

They, who seek the Guru's Refuge, are Blest with Glory, and God Comes to Protect them ever.

And, whosoever aims his arrow on the Devotee of God, it comes back to hurt him as a boomerang. *[4]*

He, who Bathes in the Sacred Tank of God, he's Blest with Honour at the True Court :

Yea, he, who Contemplates the Guru's Wisdom, him the God Hugs to His Bosom. *[5]*

The Guru's[3] Word, for him, is the *Nāda* and the *Veda* : yea, with whomsoever is the Guru Pleased, he Dwells on the Lord's Name,

And he becomes God-like and God makes the world worship at his Feet. *[6]*

---

1. ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ (त्राहि त्राहि) : *lit.* pardon ! mercy ! save !
2. ਸੁਪਨੰਤਰੁ (सुपनंतरु) : in the dream.
3. ਗੁਰਮੁਖਿ (गुरमुखि) : that what is uttered by the Guru, *i.e.*, the Word.

The *Shākata* submits not to the Guru, and as he turns his back (upon-Him), God makes his mind wander ;
And he is swept away by the wave of Greed, like a cur, and the Poison of Māyā permeates the carcass of his body, through and through. *[7]*
The Lord's Name is the Emancipator of the world, and one Dwells on the Name, associating with the Saints. **P. 1312**
O God, Save Thou Nānak, Thy Servant, through Thy Saints, that he is wholly Merged in Thee. *[8-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kānara M. 5 : Chhant

They alone are Emacipated who Contemplate the Lord's Name,
For, the efforts one makes to gather Māyā, avail one not.
He, who Contemplates the Name, is Blest with all the Fruits (of God) : O Blessed and highly Fortunate is he !
He is Awake (to God) through the Mercy of the Saints, and is wholly Attuned to the Name of his only God.
I have shed my Ego and Attachment and Sins and have repaired to the Saints' Feet that I be Saved.
Prays Nānak : " I have entered into the Refuge of God, and it is by great, good Fortune, that I am Blest with His Vision". *[1]*
Let us Dwell upon God, Associating with the Saints,
And Sing His Praises with utter abandon and joy :
Yea, he who Sings His Praises Lives and partakes of the Lord's Nectar, and overcomes his comings and goings.
And whosoever Associates with the Saints to Dwell upon God, is afflicted not with Pain again.
O Creator-Lord, O Compassionate One, be Merciful to me, that I Serve ever Thy Saints.
Prays Nānak : "O God, Bless me with the Dust of Thy Saints' Feet, that, spontaneously, I Merge in Thy Vision". *[2]*
O men, Contemplate only your God,
For, in the Comtemplation of the Name is contained the Merit of austerities and self-control ; yea, it is Perfect Fulfilment :
Dwell, therefore, on your Master, the Inner-knower of hearts, that your life is wholly Fulfilled.
Sing of your God ever, that your coming into the world is Approved.
Contemplating the Immaculate God, one gathers the Merit of austerity and self-control and meditations : yea, it is only the Riches of God that go along with ye.
Prays Nānak : "O God, be Merciful, that I treasure the Jewel of the Lord's Name in my Skirt". *[3]*
If in His Mercy, the God of Bliss Meets with me, I'll be in utter Joy and Revel and Sport (with Him) with abandon.
Lo, I Meet with my God, the Harbinger of Bliss, and my Mind's Wishes are Fulfilled.
And, within me Rings the Wedding Song, and I Merge in Equipoise, and I Cry out not again in Pain
God Hugs me to his Bosom and I attain Bliss, and I'm rid of all Evil.
Says Nānak : "I have met with my Lord, the God, the *Purusha*, the Embodiment of Bliss". *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Kānara : M. 4

[To be sung to the Tune of the Ballad of Musa]

Shaloka M. 4
Enshrine the Treasure of God's Name, yea, the Guru's Word, in the heart ;
And, ridding thyself of the Poison of Ego, be thou the Slave of His Slaves. **P. 1313**
Thou, then, Winnest the Merit of life and Losest never.
Blessed, Blessed is he, O Nānak, Who Cherishes the Lord's Essence through the Guru's Word. *[1]*
M. 4
Our Lord, the Master of the earth, is the Treasure of Virtues :
Yea, whosoever Dwells on God, through the Guru's Word, is Blest with Glory at the Lord's Court.
Contemplate ever thy God, O man, that thy countenance is Bathed in Light, and thou becomest the first among men.
Says Nānak : "Meeting with the Guru-God, I have Attained to His Name". *[2]*

Pauri

Thou Thyself art the Seeker, the Adept, the Yogi.
O God, Thou Thyself art the Pleasure : Thou Thyself the Enjoyer of Pleasure.
Yea, Thou alone Workest in all, and what Thou Doest, cometh to pass.
Blessed is the Society of the True Guru, through whom one Meets with God, and utters[1] only His Name.
O men, Utter ever of God that ye are rid of all Sins. *[1]*

Shaloka M. 4

Blessed is God, Blessed, Blessed is the God's Name, and it is through the Guru that one Attains to it,
And one is rid of one's Ego and the sense of 'mine-ness' and one is purged of Evil.
Says Nānak : "One, then, Utters ever the Lord's Praise, if such be one's Lot, Writ by God". *[1]*

M. 4

Our Compassionate Lord is all-in-all, and that alone happens what He Causes :
Yea, the God, of Himself, Does everything and there is no one to equal the Glory of God.
What our Lord Wills, comes to pass ; and whatever He Wants to Accomplish, is Accomplished.
No one can evaluate our Priceless God, for He is the Infinite Lord of all.
Says Nānak : "If one Praises one's Lord, by the Guru's Grace, one's body and Mind are Cooled". *[2]*

Pauri

O Life of all life, Thy Light Burns in all lights : yea, Thou Blessest all hearts with Thy Love.
O Love, every one Dwells upon Thee ; yea, Thou art the True, Immacultate Purusha.
Thou art the only Giver, the world but begs at Thy Door, and everyone seeks Thy Bounties :
Yea, Thou Thyself art the Seeker and the Sought-after, and through the Guru's Wisdom, Thou seemest ever so Sweet.
O men, utter that God is the Master of all our faculties[2], Attaining unto whom we are wholly Fulfilled. *[2]*

Shaloka M. 4

O my mind, Contemplate thy God that thou art Blest with Glory at the Lord's Court,
And all thy wishes are Fulfilled and thou art Attuned to the Guru's Word,
And thou art rid of all thy Vices and Ego and I- amness.
Through the Guru, the Lotus (of thy heart) Flowers, and thou Realisest God in every Soul.
O God, be Merciful that Nānak Utters only Thy Name. *[1]*

M. 4

Pure and Immaculate is the Lord's Name : Contemplating it, one is rid of one's Woes,
But they alone Cherish it in the mind in whose Lot it is Writ by God.
Yea, whosoever walks in the Guru's Will, he is rid of all his (mind's) Poverty and Sorrow.
O men, of oneself one Attains not God, try howsoever one may. **P. 1314**
Nānak but Slaves for him, who clings to the Guru's Feet. *[2]*

Pauri

O Creator-Lord, Thou Fillest all places, and everything is Upheld by Thee.
Thou it is who hast Created the creation of a myriad kinds in a myriad ways.
In everything is Thy Light ; it is Thou who Yokest men to the Guru's Wisdom.
On whomsover is Thy Grace, them Thou Leadest on to the True Guru and Instructest them in the Guru's Word.
Utter ye the Lord's Name which rids everyone of his Craving and Pain. *[3]*

Shaloka M. 4

The Lord's Name is the Nectar : Enshrine thou it in thy heart.
The God Acts through the Saints ; and ye Know of it if ye ponder the Word.
If one's mind Dwells on the Lord's Name, one is rid of the Poison of Ego :
Yea, whosoever Cherishes not the Lord's Name, loses his life in a Gamble.
When the Guru is Merciful, one Cherishes God, and Enshrines the Lord's Name in the heart.
And, lo, his Countenace sparkles at the Lord's True Court. *[1]*

---

1. ਬੁਲਗ ਬੁਲੋਗੀਆ (बुलग बुलोगीग्रा) = ਬੋਲਾਂ ਨੂੰ ਬੋਲੀਦਾ ਹੈ : utter the word.
2. ਰਿਖੀਕੇਸੁ (रिखीकेसु) : (Sans. हृषीकेश), the Master of senses, an epithet of Vishnu or Krishna.
हृषीकानींद्राण्याहुस्तेषामीशो यतो भवान् । हृषीकेशस्ततो विष्णो ख्यातो देवेषु केशव : ।। (Mahābhārata)

M. 4

Glorious is the Lord's Praise, yea, the Lord's Name : it is the Sublimest Deed in the *Kali*-age.
Through the Guru's Wisdom, one Attains unto the Lord's Praise, and one wears the Necklace of the Lord's Name.
They, who Attain unto God, by great, good Fortune, them the God Blesses with the Treasure of His Glory :
Yea, whatever deed one does in Ego, yields no Fruit ; Fulfilling is only the Lord's Name.
The Egotistical mind is like the elephant ; for, the moment he is scrubbed clean, he throws dust into his head.
O Guru, lead me on to my God, in Thy Mercy, that the One Supreme Being is Embedded in my mind
Yea, they, who Hear from the Guru of God, and Believe in Him, O Victory be to their names ! *[2].*

Pauri

Sublime is the Treasure of the Lord's Name ; for, the Lord is our Master, our King, the Man.
The world is but His Play, and it is He, who Pervades all ; yea, the whole world deals only in His Name.
All lights are through Thy Light, O God : Thy whole Expanse is True.
O Formless One, everyone, who Dwells on Thee, through the Guru's Word, is Fulfilled.
Utter, O men, with your tongues that the Lord of the universe Ferries everyone across the Sea of Existence. *[4]*

Shaloka M. 4

O God, I have but one tongue : Thy Merits are limitless :
O Unfathomable Lord, how am I, the Ignorant one, to Dwell upon Thee ?
O God, Bless me with Thy Sublime Wisdom that I repair to the Guru's Feet.
O Lord, Lead me on to the Society of the Saints, that I, the Sinner, too, am Saved.
O God, be Merciful and, Forgiving my Sins, Unite me with Thyself.
O Lord, Hearken to my prayer and Ferry me, a mere worm, across the Sea of Existence. *[1]*

M. 4

O Lord of all life, Lead me on to the Guru in Thy Mercy.
Lo, the Lord is Merciful and I am Pleased with the Service of the Guru.
I have abandoned all my hopes and desires, and my mind is rid of all involvements.
Yea, the Guru, in His Compassion, hath made me Wise in the Lord's Name, and I am Blest with the Guru's Word.
Nānak has Attained the Inexhaustible Riches of God, yea, the Lord's Glorious Name. *[2]*

Pauri

O God, Highest of the high art Thou, Greatest of the great : **P. 1315**
Yea, whosoever Dwells on Thee, becometh but Thee. O Transcendent Lord !
They, who Hear of, and Sing Thy Praise, they are rid of myriads of their Sins.
Yea, I look upon Thy Blessed and utterly Fortunate Saints as Thyself, through the Guru's Wisdom.
Let everyone Dwell upon Him, the Primeval God, who *is*, *was* and *will* ever *be* True, and of whom Nānak is a Slave. *[5]*

Shaloka M. 4

I belong to the Lord of all life, yea, I Dwell upon Him through the Guru's Word :
Unfathomable and Unperceivable is He, but I Met with Him all-too-spontaneously.
The Lord Himself Pervades all hearts : Himself is He Infinite and Beyond.
Himself is He the Master of Māyā ; Himself He Enjoys all Pleasures.
He Himself is the the Creator-Lord of all, and Himself He Sustains us with His Bounties.
O Compassionate God, Bless me with Thy Benedictions ; Thy Saints ever seek Thy Glance of Mercy from Thee,
O Lord of Nānak, Meet Thou with me, and I'll ever Sing the Songs of Thy Praise. *[1]*

M. 4

The Lord is ever my Friend ; His Name Permeates my body and Mind,
And all my Wishes are Fulfilled, by the Guru's Grace, and hearing of Him, I'm Comforted and in Peace. *[2]*

---

1. ਕਟੋਨਾ (कटोना) : (Sans. कोटि), ten million, a crore.

Pauri

My Immaculate God is ever in Bloom, Flowering into His Sublime Name:
Yea, whosoever Dwells on Him, night and day, Māyā worships at his feet.
He Looks after every creature of His, and Lives both near and far[1].
Yea, he alone Realises Him whom God Blesses and on whom is the Mercy[2] of the Guru-God.
Sing ever the Praises of God, O ye men, and, so doing, Merge ye in His Praise. *[6]*

Shaloka M. 4

O mind, Contemplate thy God in (deep) Sleep, entering into the Trance of Equipoise.
O mother, my Mind craves to See my God, and I Meet with Him if the Guru be Merciful to me. *[1]*

M. 4

I am in Love with my only God; my only God I Cherish in my Mind.
Says Nānak, "I lean only on my Lord, the God, for, He alone Honours me with Emancipation." *[2]*

Pauri

Through the Guru's Wisdom, the Five Sounds[3] Ring in my mind; yea, by great, good Fortune, I Hear the Unstruck Melody (at the Tenth Door):
And I See the Fount of Bliss Pervading all; through the Guru's Word, the God Roars like a thunder, within me, in all His Majesty:
Yea, it is self-same God through all ages, and it is through the Guru's Wisdom that He is Dwelt upon. **P. 1316**
O Compassionate Lord, Bless me with the Bounties (of Thy Name), and thus Save my Honour.
Blessed, Blessed is the Guru, Meeting with whom the God covers our shame. *[7]*

Shaloka M. 4

The brimful Tank of Devotion overflows into a mighty torrent,
If one Believes in the True Guru, yea, if one is Blest with great, good Fortune. *[1]*

M. 4

Innumerable are the Names of God; one can Praise not sufficiently one's God.
Unfathomable and Unknowable is He; O God, how is it that Thy Saints Unite with Thee and make others too follow suit?
Thy Seekers utter Thy Name ever, but know not even a bit of Thy Worth.
For, Thou art Indescribable: O God, of Thyself, Unite me Thou with Thyself. *[2]*

Pauri

Unfathomable and Unpereeivable art Thou, O God, how am I to See Thy Vision?
If Thou wert a form, I would describe Thee; but Thou art without form, without sign.
Yea, whomsoever Thou Blessest, he alone Sees Thy Presence.
The Society of the Saints is the School where one is Instructed in the Merits of God.
Blessed, Blessed are the tongues and the hands and the Guru-teacher, Meeting with whom one Writes out the Account of God. *[8]*

Shaloka M. 4

Nectar-sweet is the Lord's Name: it is if one Loves the Guru that one Dwells upon it.
Yea, Purifying is the Lord's Name, Contemplating which one is rid of one's Pain.
They alone Meditate upon Him in whose Lot it is so Writ by God.
They are Robed with Honour at the Lord's Court, yea, they, who Cherish their God in their Minds
Yea, Beauteous are the Countenances of those who Hear of the God with their whole Minds. *[1]*

M. 4

The Lord's Name is the Treasure (of Bliss), and it is through the Guru that to it one Attains:
Yea, they, in whose Lot it is so Writ, they Meet with the True Guru.
Their bodies and minds are Cooled; and Peace reigns within them.
Says Nānak: "Uttering of the God, one is rid of all Pain, all Sorrow." *[2]*

---

1. ਜਉਲਾ (जउला) : (Persian ਜੋਲਾਂ, (जोलाँ); separate, apart.
2. ਸਉਲਾ (सउला) = ਸੁਵੱਲਾ, ਖੁਸ਼ : pleased.
3. The orchestra of five types of intruments, denoting the Melody of Spiritual Bliss.

Pouri

I am a Sacrifice unto those who've Seen my Loved Guru:
Yea, they, in whose Lot it was so Writ by God, they alone Met with the True Guru.
And, through the Guru's Wisdom, they Dwelt on the Unfathomable Lord, who has neither form nor sign.
Yea, they, who Contemplated their God, through the Guru's Word, they became one with their God.
Utter ye all the Praises of God and reap the Blessed Profit of His Devotion. *[9]*

Shaloka M. 4

Utter thou the Name of God, who Pervades and Fills all :
Yea, He Permeates all hearts; such is the Wonder of our Wondrous Lord !
He, the Life of all life, Lives so near, but becomes Manifest He only through the Guru, our Friend.

P. 1317

Yea, they alone Meet with God in whose Lot is Writ the Devotion of God.
Nānak Cherishes the Lord's Name in the Mind through the Guru's Word. *[1]*

M. 4

Search and Meet with thy Friend, thy God, that thou art Blest with good Fortune.
It is through the Perfect Guru that Thou Seest Him and art Attuned to Him. *[2]*

Pouri

Blessed is the time when one Loves the Service of the Guru.
O Seekers of the Guru, Utter ye the Unutterable Gospel of my God.
O, how is one to See, and Attain unto Him, our All-wise Lord?
Yea, God, of Himself, Unites us with Himself and one Merges in His Name, through the Guru's Word.
Nānak is a Sacrifice unto them who Dwell on the Detached Lord of *Nirvān*. *[10]*

Shaloka M. 4

Blest with the Collyrium of Wisdom by the Guru, my Eyes are Imbued with God:
Yea, thiswise have I Attained unto my Friend, the God, and keep Merged in Him in a state of Equipoise. *[1]*

M. 4

The 'within' of the God-man is in cool Comfort, his body and Mind Merged in the (Lord's) Name:
He Cherishes the Name, and is Attuned only to the Name.
He is Blest with the Bounty of the Name and is rid of all care.
Yea, the Name wells up in one, if one Meets with the True Guru, and one is rid of all one one's Cravings and Hungers.
Nānak: He, who is Imbued with the Name, gathers the Name in his Skirt. *[2]*

Pouri

O God, Thou Thyself Created the world and Held it under Thy Sway:
Some were Led on to the Guru by Thee to conquer the self; others Thou Made to Turn self-ward and Lose.
Sublime is the Lord's Name: yea Fortunate is he, who utters it, through the Guru's Word.
Yea, when the Guru Blesses one with the Lord's Name, one is rid of one's Sorrows.
O ye men, Dwell only on the One God who has Bewitched and Held the whole world under His Sway. *[11]*

Shaloka M. 4

Within one's mind is the Malady of Ego: and the vile Egocentric is thus led astray:
But, when one Meets with the Guru-Saint, one is wholly purged of one's Malady. *[1]*

M. 4

My body and mind are Embellished only if I See my God with my Eyes.
Nānak seeks to Meet with His Lord and he lives only to Hear His Voice Speak. *[2]*

Pauri

The God of the universe, our Creator-Lord, the Transcendent *Purusha*, is without a peer.
Dwell on His Name, O ye Seekers, for Priceless is the Lord's Name.
Yea, they, who Contemplate their God with their whole hearts, night and day, they Meet with their God and their Illusions[1] are dispelled.
It is by great, good Fortune that one is Blest with the Society of the Saints, and the Word of the Perfect Guru.
O ye men, Dwell ever on your God, that ye have to struggle no more with Death. *[12]*

Shaloka M. 4

He, who is Uttering the Lord's Name, him if an unwise one aims at with an arrow,
He hurts not the Empancipated man Attuned to God, but slays himself. *[1]* **P. 1318**

M. 4

My Eyes are lured away by God, and they See nothing but the God's All-pervading Spirit[2].
Says Nānak : "If they See another, I would pluck them out of their sockets. *[2]*

Pauri

He, the Infinite God, Pervades the water, the earth and the interspace :
And He Sustains all life; and whatever He Wills, comes to pass.
There is no other father or mother, or son, or brother, or friend but our God.
Yea, He Permeates all hearts : O Seekers, Dwell ye only on Him.
And Utter the Praises of Him, which are Writ across the whole universe. *[13]*

Shaloka M. 4

He, who Meets with the Sublime Guru, he Cherishes the Love of God.
Saith Nānak : "Praise thy Lord, O man, that thou art ushered into the Lord's Presence in utter Joy[3]." *[1]*

M. 4

Thou art the Beneficent Lord of all, O God, everyone belongs to Thee ;
Yea, everyone Contemplates Thee and Prays to Thee for Thy Bounties.
When Thou art Merciful and Makest a Gesture with Thy Hand, lo, it Rains on the Earth (of the heart);
And the Food (of the Name) grows on the Farm (of the Mind), and one Cherishes Thy Name with Love.
Prays Nānak : "O God, Bless me with Thy Mercy that the Lord's Name be my only Support". *[2]*

Pauri

If one Dwells on the Ocean of Bliss, one's Wishes are Fulfilled;
And one Contemplates the Lord's Feet, through the Guru's Word, the Mine of Jewels.
Yea, Meeting with the Saints, one is Emancipated, and the Writ of the *Yama* is torn off for him.
And one Wins the Merit of Life, Dwelling on the Detached Lord.
Repair to the Guru's Feet, O ye men, that the Black Spot of Pain is erased from within ye". *[14]*

Shaloka M. 4

I am out to search for my God but my God is within me
Says Nānak : "The Mystery of the Unfathomable Lord is fathomed not, but one Sees Him, by the Guru's Grace". *[1]*

M. 4

I am in Love with my Eternal Lord : yea, I can be not without Him.
It is only when one Meets with the True Guru that one Attains unto the Perfect God, one's tongue Imbued with the Flavour of God. *[2]*

Pauri

There are some who Sing, others who Hear or Utter of God.
They are all rid of the Soil of ages, and all their Minds' Wishes are Fulfilled;
And they are delivered of their comings and goings and then sing ever the Praises of their Lord.
They Swim across (the Sea of Existence), and make their kindred spirits, nay, their whole generation, follow suit.
O, Nānak is a Sacrifice unto him who is Pleasing to my God". *[15-1]*

---

1. ਰੋਲੁ(रोलु)=ਭੁਲਾਵਾ : illusion.
2. *Lit.* the Name.
3. ਲੁਡਿ ਲੁਡਿ (लुडि लुडि)=ਲੁਡੀ ਪਾਂਦਾ : in utter Jov.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Kānara : The Word of Nāmdevji

One Sees one's Lord, the Inner-Knower of all hearts,
As one sees one's countenance reflected in the mirror. *[1-Pause]*

He Pervades all hearts, but is Stained[1] not by Māyā :
Yea, He is Delivered of all Bonds, and is yet Bound (to His Creation). *[1]*

As one Sees one's face mirrored in clear waters,
So does one See God (in a clean heart). *[2-1]*

1. ਛੀਪ (छीप)=ਛੀਪਾ, ਦਾਗ spot.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Kalyān M. 4

No one has found the limits of my All-pervading Lord. **P. 1319**
O God, we are Thy children : by Thee are we Sustained; yea, Thou, the Sublime Being, art our Father. *[1-Pause]*

Countless and Mysterious are Thy Names, O Unfathomable God, our King !
All men of Wisdom have given thought to Thee; but they could Evaluate Thee not. *[1]*
They all sing Thy Praises, O God, but Know not the limits of Thy Praise.
Immeasurable, Unweighable, and Farthest of the far art Thou, O Master; and howsoever one Dwells on Thee, one can Fathom not Thy Deeps. *[2]*

Everyone sings Thy Praise, O Spouse of Māyā, O God, our King,
But Thou art (like) the Ocean of water, we (like) the fish : then, how can we find Thy End? *[3]*
Be Merciful to me, O Madhusudana, and Bless me with the Contemplation of Thy Name.
Thy Name is the only Support for the Blind one, like me, and it is through the Guru that I have Attained unto Thee. *[4-1]*

Kalayān M. 4

The Lord's Saints.Blossom forth, Singing the Lord's Praise.
And, through the Guru's Wisdom, they become Wise in the Lord's Worship : for, such is the God's Writ for them. *[1-Pause]*

I Worship at the Guru's Feet, night and day, and the God Abides ever in my Mind.
And as one rubs the *Chandan* to make fragrant the surroundings, so do I, Uttering incessantly my God. *[1]*
The more the Lord's Saint keeps Attuned to the Lord, the more the *Shāktas* slander and pursue him.
But, as is the Writ of his (past) deeds, the slanderer's foot stumbles upon the she-snake (of Māyā) and lo, he is stung. *[2]*

O God, Thou art the Protector of Thy Saints, Thou Savest Thy Saints in every age.
So it matters not it if a Demon slanders the Saints : for, thiswise he himself is frustrated to Death. *[3]*
As many are the creatures Created by God, so many are caught in the Noose of Death.
But the Lord's Saint is Protected by Lord, the God, for, he repairs to the Lord's Refuge. *[4-2]* **P 1320**

Kalyān M. 4

O my Mind, Dwell on the Lord of the universe :
Yea, Contemplate the Lord's Name, through the Guru's Word, and you are rid of all the Sorrows and Sins. *[1-Pause]*
There is but one tongue : how can it utter the whole Praise of God? So Bless me Thou with a myriad tongues, O Lord!
And even though I would Sing of Thee every moment, with each tongue, I'd be able not to say Thy whole Praise. *[1]*
O God, I am deeply in Love with Thee, and seek ever to See Thee,
And as Thou art the Great, Beneficent God of all creatures, Thou Knowest our inmost state[1]. *[2]*
He, who shows to me the Path of God, I'd give unto him all I have.
Yea, if he, who has Seen my God, leads me on to Him, I'd surrender my body and mind to him. *[3]*
Great and Magnificent is the Glory of God, but I can utter but a little of His Glory,
O God, my mind is in the Custody of Thee, for, Thou art my All-powerful Lord. *[4-3]*

Kalyān M. 4

O my mind, Dwell on the Unutterable Merits of thy God,
And you are Blest with Righteousness, worldly weal, and fulfilment of all desires, and are wholly Emancipated. *[1-Pause]*

1. *Lit.* pain.

Yea, he alone Dwells on God's Name, whose Fortune is high and great,
And where at the Lord's Court, even a high and great one is asked to render the Account, he is Delivered, having Contemplated the Name. *[1]*

O God, we are afflicted by Sorrows of a myriad births, and, sticks to us the scum of Ego.
But, when the Guru Bathes us in the Waters of God, we are purged of all our Sins. *[2]*

In the heart of Thy Saint art Thou, O God, and he ever Dwells on Thy Name.
And when comes his end, Thy Name Keeps his Company even into the Yond. *[3]*

O Lord of the universe, Thy Saint ever Sings Thy Praise and Contemplates Thee.
O Master of Nānak, Keep me in Thy Keeping, for, I am sinking fast in the waters of Sin like a stone. *[4-4]*

Kalyān M. 4

My God alone Knows the inmost state of my Mind.
And if some one back-bites me before my Lord, my God Believes him not *[1-Pause]*

He, who abandons all else but the Service of the Eternal Lord, who is Highest of the high, the Master of all,
Him Death can seize not, for he falls at he Feet of the Lord's Saint[1]. *[1]*

He, whom seeks to Protect my Lord, the God, He makes him hearken to His Wisdom :
Yea, no one can reach upto him with whose Devotion my Lord is Pleased. *[2]*

O man of God, see you not the Wonders of God that He tells instantaneously the Good from Bad;
So take heart, and be in Joy, for, only the men of Pure heart Meet with their God, and the Evil minds but Regret and Wail. *[3]*

O Beneficent God, O All-powerful Master, I seek but this Bounty from Thee: **P. 1321**
That Thou Blessest me with Thy Mercy, and Thy Feet I Enshrine ever in my heart. *[4-5]*

Kalyān M. 4

O God of Grace, be Merciful that I Sing ever Thy Praise.
O God, I rest ever my Hope on Thee : O Lord, when wouldst Thou Take me in Thy Loving Embrace? *[1-Pause]*

I am Thy Ignorant child, Innocent and Unknowing : O Lord, my Father, Instruct me in the Thy Glorious Wisdom.
Thy children err and stumble every moment; and still they are Pleasing to Thee, the Father of the universe. *[1]*

O Master, whatever Thou wilt Bless me with, that alone I'll Receive :
For, there is no other God whose Refuge one may seek and find. *[2]*

The Devotees, whom God Loves, they alone Love their God :
And their Light Merges in the Light of God, and the one becomes the other. *[3]*

When Thou art Merciful, O God, Thy seekers are wholly Attuned to Thee.
Nānak too seeks the Refuge of Thy Door, O Lord : now Save Thou his Honour. *[4-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān Bhopāli : M. 4

The Transcendent Lord, the God of gods, the Master, the Dispeller of Sorrow, the Lord of the earth,
The Ocean of Peace, whom seek all his Devotees, the Wish-fulfilling Jewel, who Ferries all across in His Boat[2], *[1-Pause]*

---

1. ਜਾਨੈ (जानै) = ਜਨ ਦੀ : of the devotee.
2. ਤਰਣ (तरण), : (Sans. तरणी), a raft, float, boat.

The Compassionate Lord of the poor, the Master of the universe, *Damodara*, the Inner-knower, the Support of the earth :
Yea, they, who Dwell upon Him, through the Guru's Word, become fear-free; for, the God is the Destroyer of Demons, the Emancipator of all. *[1]*
Whosoever repairs to His Feet, he is Ferried across the Sea of Material Existence.
Yea, the Lord is Merciful to His Devotees : and He ever Saves their Honour. *[2-1-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Kalyān : M. 5

O God, be Merciful to me
That I Suck lovingly the Honey of Thy Lotus-Feet like the black-bee, and come to them over and over again. *[1-Pause]*
I seek no other water, but the *Svānti*-drop (of Thy Name) like the *Chātrik*, *[1]*
For, I am Comforted not, if I Meet not with Thee : and I live only if I See Thee, O God! *[2-1]*

Kalyān M. 5

Thy Seeker, O God, seeks but Thy Name :
For, Thou art the Support of all, the Master of the universe, the Blesser of Bliss. *[1-Pause]*
The whole world begs at Thy Door, but receives only what Thou Givest in Thy Pleasure. *[1]*
O, fruitful is Thy Vision : So I sing Thy Praise as I See Thy Wondrous Beauty, **P. 1322**
And my quintessence Merges in Thy Quintessence, and the Diamond (of my Mind) is pierced through by the Diamond (of Thy Song). *[2-2]*

Kalyān M. 5

O Wondrous is the Glory of my God, my Love.
Ever-fresh, ever-new is His Magnificence, and it Illumines my Mind in His ever-new Brilliance. *[1-Pause]*
Even Brahmā, Shiva, Indra, the adepts and the seers, all seek to be Blest with His Devotion. *[1]*
Of all Yoga, all Wisdom, all Contemplation, He is the Pivot; even the *Sheshnāga*, with his thousand tongues, Dwells upon Him, the Lord of a myriad Waves.
Says Nānak : "I am a Sacrifice unto the Saints, who Enjoy ever the Companionship of their God". *[2-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān M. 5

If I Believe in God, I am Blest with Glory.
If one Hears and Utters of Him, and Sees Him with the Eyes, all one's limbs are in Bliss every moment. *[1-Pause]*
He Pervades here and there, yea, in all the ten directions, alike in the straw as in the mountain. *[1]*
Yea, wherever one Sees, one Sees Him, the Lord, Our God, the Sublime Master :
And, associating with the Saints, one is rid of one's Doubt and Fears. This is the Godly Wisdom Nānak utters. *[2-1-4]*

Kalyān M. 5

The Lord's Saints congregate to utter and hear the Lord's Praise,
Which to them is the Unstruck Melody, and the Bliss-giving Wisdom of the Veda. *[1-Pause]*
Yea, they utter, with utter Devotion, the Lord's Name to be delivered of their Sins,
And this to them is the God's Wisdom, the Contemplation, the Kingly Glory and the Charitable Disposition. *[1]*
They, the Knowers of the Quintessence, incessantly Dwell upon Him: this to them is the Way of Yoga, of Knowledge, of Attunement to the Word ;
And, warp and woof, they Merge in the Light of their God : and they are subject not to Pain and Sorrow. *[2-2-5]*

Kalyān M. 5

O, in what way shall I Dwell upon my God ?
Some Contemplate, others Imbibe the wisdom of the Shāstras : O, how am I to bear the State that seems so unbearable. *[1-Pause]*

Of Shiva, Vishnu, Indra, the adepts and men of silence, O, whose Refuge shall I seek ? *[1]*
Some bless one with the dominions, others with paradise, but rare is the one who is Emancipated,
Says Nānak : "Only if I repair to the Saints' Feet, I Taste the Flavour of the Lord's Name." *[2-3-6]*

Kalyān M. 5

O friend, the Lord of all life is Compassionate ;
And Delivers us He, our Protector, of the recurring births; and destroys, in the *Kali* age, the Noose of Death and the Stains (of Sin) and all our Woes. *[1-Pause]*
I lean only on His Name and seek but His Refuge :
Yea, the Beneficent Lord is the only Mainstay of my life. *[1]*
I am helpless and poor, but full of hope,
For, in my Mind, I've Enshrined the *Mantram* of His Name. *[2]*
O God, I Know naught without Thee :
Yea, I Know Thee alone through all the Ages. *[3]*
O Lord, I Enshrine Thee alone in my Mind
Says Nanak : "O God, Thou art my only Support in life". *[4-4-7]*

Kalyān M. 5

Let us Contemplate our God, body and mind :
And the Perfect Guru is pleased with us, and we abide ever in Bliss. *[1-Pause]*
I am wholly Fulfilled, Singing the Lord's Praise : **P. 1323**
Yea, when I Dwelt upon God, Associating with the Saints, I was rid of my Sorrow and overcame Death. *[1]*
O God, be Merciful that I Serve Thee, night and day.
I, Thy Slave, have sought but Thy Refuge, O Lord, O Perfect God. *[2-5-8]*

Kalyān M. 5

O God, the Inner-knower of all hearts, Thou Knowest the inmost state of all.
O Lord, O Perfect and the Eternal God of gods, be Merciful that I am Blest with the Standard of Thy True Word. *[1-Pause]*
Save for Thee, no one is Powerful : so I lean only on Thee, O God.
O God, Thou, who Givest to all hearts, I wear and eat what Thou Blessest me with. *[1]*
O Lord, all Wisdom, all Glory, all Beauty, all Riches are in Thy Name,
And whosoever Contemplates Thy Name, is wholly and for ever in Bliss. *[2-6-9]*

Kalyān M. 5

The Refuge of the Lord's Feet Emancipates us all :
Yea, the Lord's Name is the Purifier of all Sinners. *[1-Pause]*
Contemplate thou Him, therefore, Associating with the Saints, and Death, then, over-powers thee not. *[1]*
Neither emancipation, nor any (other) way, nor any joy, equals the Loving Adoration of God,
So I crave ever for the Vision of God, and wander not again from womb to womb. *[2-7-10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Kalyān M. 4 : Ashtapadis

The Lord Pervades all : Hearing the Lord's Name, one's Mind is in Bloom.
Yea, Nectar-sweet is the Name of God, which one In-drinks all-too-spontaneously through the Guru's Word. *[1-Pause]*
As the fire is locked in the wood, but it is struck only by one who knows the way.
So, through the Guru's Wisdom, one finds the Quintessence of the Lord's Light which Pervades all. *[1]*
The body has nine doors, insipid are whose tastes ; and it is in the Tenth that one gathers the Lord's Nectar.
O God, be Merciful that we In-drink Thy Essence through the Guru's Word. *[2]*
Beauteous is the Township of the body, in which one Deals in the Wares of God :
Yea, Precious are the Jewels that one Buys here, if one Serves the True Guru. *[3]*
Unfathomable, Unperceivable is God, the Brimful Ocean (of Bilss), so I Worship only Him.
O God, be Merciful to me, the meek *Chātrik,* and Bless me with the *Svānti*-drop (of Thy Name). *[4]*

O Love, Dye in thy *Lâllâ*-red Colour my Mind which I've Surrendered to the Guru.
Yea, they, who are Imbued with the Love of God, intake His Essence with utter Joy. *[5]*
If one offers to the God's Devotee all the gold of the seven seas, and the seven islands on the earth.
He likes it not, for, he Loves only the Flavour of God. *[6]*

The *Shâktas* are ever hungry and never satiated; and they crave for more and more.
And though separated from these by a million miles, they rush out to seek the riches of the earth.

P. 1324

Sublime and Great and Magnificent are the Lord's Devotees: O, how is one to Praise them, pray?
Yea, in no wise else but through the Praise of God, of which there is no equal: O God, Bless Thou me with it. *[8-1]*

Kalyān M. 4

O God, Lead me to the Guru, the Philosopher's Stone,
That I, like the Meritless Rusted iron, am Transmuted into His like. *[1-Pause]*
Everyone seeks Emancipation or paradise. and rests all his hopes on it.
But I, Thy Devotee, seek not to be Delivered, but to See Thy Vision that my mind is at Peace. *[1]*
All-powerful is the love of Māya, and it stains everyone's mind,
But the Saints of God keep Detached, like the duck, which lives in water and yet its wings keep light[1]. *[2]*
The *Chandan*-tree is girdled by the Snakes, then how is one to get to the Fragrant Tree?
One must attack it with the powerful Axe of the Guru's Wisdom; and then, driving through the Poison (of snakes), one Sucks its Essence. *[3]*
One brings wood, from all over, and stacks it in a heap, but lo, a little fire reduces it to the dust.
So does the *Shâkta* burn off all his terrible Sins, when the Saints apply a little spark (of the Lord's Name.) *[4]*

Blessed are the Lord's Saints, who Enshrine within the Lord's Name:
Yea, when one sees their sight with Devotion, one Sees one's God. *[5]*
The thread of the *Shâktas* is involved, how is one to weave a pattern out of it?
So, associate not with a *Shâkta* whose 'cotton' (of deeds) yields no thread (of Merit). *[6]*
Blessed are the True Guru and the Society of the Saints, Meeting with whom one must utter the Lord's Name:
Yea, within us are the Diamonds and the Rubies and all the Jewels, but it is through the Guru's Grace that one attains unto them. *[7]*
Great and Magnificent is my Master: (but), how am I to Meet with Him?
Says Nānak: "It is through the Perfect Guru that one Meets with God, and one attains unto the Perfect State (of Bliss)." *[8-2]*

Kalyān M. 4

Utter ye the Name of the All-pervading God !
O Blessed are the Lord's Saints, associating with whom one Loves one's Lord with utter abandon. *[1-Pause]*

All the creatures that there are, their minds waver and wobble.
O God, Lead them on to the Saints, in Thy Mercy, and thus give Support to the Dying world. *[1]*
The earth is beneath the feet of all, but becomes Sublime (when the Saints tread upon it): O, let's Bathe in the Dust of the Saints' Feet,
And thus become Sublime and be the Masters of the whole world. *[2]*
In the God-conscious beings is the Blessed Light of God, and Māyā pays obeisance to them,
And with the tender teeth of wax (yea, of Compassion), they bite even the hard iron (of Sin), and so Suck they the God's Essence. *[3]*

When the All-pervading God is Merciful to one, one Meets with the Guru-Saint,
And dilates upon the Merits of the Lord's Name; and God Blesses one with Glory which resounds in the whole universe. *[4]*

In the Mind of the Saint is God, and without Seeing Him, he can be not. **P. 1325**
As the fish, which loves water, is choked to death instantaneously if it finds not its being immersed in its love. *[5]*
How Unfortunate and Ill-fated is he, who In drinks not the Wash of the Saints' Feet. *[6]*
His Craving is stilled not, and he suffers Punishment at the hands of the Dharamraja, the Lord of the Moral Law.

1. ਨ ਭੀਜੈ (न भीजै :) *lit.* are wetted not.

One may visit all the pilgrim-stations, and observe fasting and perform *Yajnas*, and give away in charity, or waste oneself in the snows;
One Attains unto the Lord's Name, only through the Guru's Wisdom, which nothing can equal. *[7]*
O God, Thou alone Knowest Thy Merits: so Nānak seeks but Thy Refuge.
O Lord, Thou art the Ocean, I, a mere fish: now, be Thou Merciful and Keep me ever in Thy Presence. *[8-3]*

Kalyān M. 4

I Worship only the All-Pervading God,
And Surrender my body and mind to Him and, through the Guru's Word, Taste the Flavour (of the Name), yea, the Wisdom of God. *[1-Pause]*
The Lord's Name is the Tree: His Merits, the Boughs: and picking its Leaves and Flowers I Worship.
And the Soul is the only god to be Worshipped, so I Dedicate myself to it with utter Joy. *[1]*
The Awakened Mind is Stainless, and he, who Discriminates, sucks in the Essence of God;
And by the Guru's Grace, he attains unto his Life-object, Dedicating his mind to the Guru. *[2]*
All-too-Precious and Sublime is the Diamond (of the Lord), with it is the Diamond (of the Mind) Pierced through,
And the Mind then itself becomes the Jeweller, through the Guru's Word, and Tests and Accepts the Diamond (of the Lord's Name). *[3]*
Whosoever repairs to the Society of the Saints, becomes its part, as does the *Palās* plant of the *Pipal*-tree.
Yea, whosoever Abides in the Lord's Name, is Sublime.
When one does Righteous deeds, one's Green shoots spread far out:
And one yields the Flower of the Moral Law[1] and the Fruit of Gnosis; and the whole world partakes of its Fragrance. *[5]*
There is but One God, and when its Light Saturates one's Mind, one Sees with God's Eyes, every-one alike.
When one Sees the Light of the One God Pervade all, all over, one Surrenders one's head to all in utter humility. *[6]*
Bereft of the Lord's Name, one is Dishonoured[2] and abjectly Humbled.
O accursed is the *Shākta's* life without the Name, and his repute is that of an Egotist. *[7]*
So long as one's Mind breathes, one must hurry[3] to seek the God's Refuge.
O God, be Merciful that I ever Wash the Feet of Thy Saints. *[8-4]*

Kalyān M. 4

O God, be Merciful that I Wash ever the Feet of Thy Saints,
And my Sins are destroyed instantaneously, by Thy Grace, O Master! *[1-Pause]*
We, the meek ones, stand at Thy Door: O God, we crave for Thy Vision, so Bless us Thou with it.
Save us, O Save us, our Lord, for we've sought Thy Refuge; Pray, make us Wise in the Wisdom of the Guru's. *[1]*
Overpowering are Lust and Wrath in the Township (of my body): Bless me that I ever struggle with them;
And Own me as Thy very Own, O God, that, by the Grace of the Perfect Guru, I drive them out. *[2]*

P. 1326

Within me rages the Fire of Māyā: O God, Bless me with the Guru's Word that I am Cooled,
And my body and mind are immensely Comforted, and rid of my Maladies, I sleep in Peace. *[3]*
As the rays of the sun pervade the whole space, so does God Permeate all hearts;
But, one Tastes His Flavour, through the Saints, and one In-drinks His Quintessence within one's very Home. *[4]*
The Lord's Seeker Loves the Guru as the *Chakvi* loves the sun.
She longs for him and keeps awake through the whole night, and in-drinks the nectar when she sees her love in his whole splendour. *[5]*
A *Shākta* is greedy like a cur, and is full of the Soil of Sin,
And he utters only what suits him: O, how can one trust him, pray? *[6]*
But he, who seeks the Society of the Saints, Sucks-in Thy Essence, O God!
And he is Compassionate to others and Sings of Thy myriad Merits; and the Saints Bless him with Devotion to Thee. *[7]*
O Unfathomable, Beneficent Lord of Grace, Save us, O Save us, in Thy Mercy.
Thou art the Life of all life: so Sustain Thou me, O Lord! *[8-5]*

---

1. *Lit.* Dharma.
2. *Lit.* noseless.
3. ਤਤੁ ਬੇਗਲ (ततु बेगल) : both the words [ਤਤ (ਤਤਕਾਲ) and ਵੇਗ] mean 'quickly'.

Kalyān M. 4

O God, make me a Slave of Thy Slaves,
And let me partake of the Wash of the Saints' Feet so long as I breathe and be. *[1-Pause]*

Even Shiva and Nārada and Sheshnāga crave for the Dust of the Saint's Feet :
Yea, all places become Sanctified where places the Saint his Feet. *[1]*

If we shed our Ego and the sense of false dignity, and associate only with the Saints,
We are no longer subject to recurring Deaths, and the mind drowning in the Sea of Māyā is brought ashore. *[2]*

The Tree (of the Soul) has witherd through Doubt : and it is by associating with the Saints that we Blossom forth again :
So we should tarry not and repair, without a moment's delay, to the Saints' Feet. *[3]*

The Lord's Praise, precious like a jewel, is ever in the keeping of the Saints,
And, whosoever accepts the validity of the Guru's Word, him (the Guru) Blesses with the Bounty (of God's Name). *[4]*

Hear ye, O Saints, the Guru shouts out to ye ;
If ye seek the Peace of the soul, then repair ye to the Guru's Feet. *[5]*

If ye are highly Fortunate, then ye Imbibe the Name through the Guru's Word,
And ye Cross the impassable Sea of Material Existence and In-drink the Lord's Essence all-too-spontaneously. *[6]*

They, who are immensely in love with Māyā, are consumed by it in the end,
And they grope ever in the Darkness of Ignorance, and tread the Treacherous Path, carrying the load of Ego. *[7]*

Says Nānak : "Contemplate ye the All-pervading God, for, thiswise alone ye are Emancipated :
And ye Imbibe the Name, through the True Guru, and Merge in God. *[8-6]*

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Prabhāti Bibhās M. 1 : Chaupadās

Through Thy Name, O God, is one Ferried Across, and Honoured and Worshipped : **P.1327**
Thy Name Embellishes man with Glory ; yea, it is the (only) object of an Awakened Mind.
Through Thy Name, does one's name gather Repute all over :
Yea, without Thy Name, one is of account to no one ; *[1]*
Every other wisdom is but a camouflage :
For, one is Fulfilled only if one earns Thy Forgiveness. *[1-Pause]*
Thy Name is the Power, Thy Name the Support of all ;
Yea, Thy Name is the King, Thy Name the Hosts.
Through Thy Name is one Approved and earns Glory :
Yea, it is through Thy Grace that one is stamped with Thy Approval. *[2]*
Through Thy Name is Equipoise : through Thy Name is one Blest with Thy Praise.
Thy Name is the Nectar which purges one of the Poison of Māy*ā*.
Through Thy Name is one's mind Blest with Bliss, O God !
And, shorn of Thy Name, one lands in the Abode of the *Yama*, Bound, hand and foot. *[3]*
One's country, home, mansions and women,
And the joys of the mind, wearing a myriad garbs,
Avail no one when the Call comes from God.
And that what is False, turns out in the end to be False. *[4-1]*

Prabhāti M. 1

Thy Name is the Jewel, Thy Grace the Light, and in whichever mind is (Thy Name), that Mind is Illumined (with They Grace).
Enveloped by Darkness, the world behaves like the blind, and loses the Merit of human birth. *[1]*
Yea, this world is involved in Sin :
O Infinite, Creator Lord, Thy Name alone is the Cure of our ailments : the rest but stays not. *[1 - Pause]*
O God, if in one scale be all the riches of the underworld and all the spheres, and these be gathered a myriad times over, **P. 1328**
And in the other scale be the other Thing, yea, Thy Name, it will still weigh more : for, Priceless art Thou, O Love. *[2]*
Out of Pain, comes Pleasure ; of Pleasures, comes Pain:
And whosoever Sings Thy Praise, O God, he craves not (for the pleasures of the earth). *[3]*
Thou art the only Unwise one, O Nānak, the rest of the world is not,
For, a body, like thine, out of which wells up not the Name is sure to be Wasted away. *[4-2]*

Prabhāti M. 1

He, for whose sake Brahmā uttered the Vedas, and Shiva abandoned the joys of Māyā,
And for whose sake the adepts became recluses, and whose Mystry was Revealed not even by the gods. *[1]*
He who Utters the Name of Him, the True One, with the whole mind, he Swims Across and becomes True.
Yea, no adversary, nor Pain, touches one if one is Blest with the Lord's Wisdom. *[1-Pause]*
The fire, water and air that make up the world are Slaves of the Lord's Name ;
And whosoever Utters not the Lord's Name, is like a thief, surrounded in the fortress (of the body) by the five desires[1] ? *[2]*
If one does a good turn to another, one makes too much of it in the mind,
But Thou, O God, who Givest so much Merit, with such Grace, Regrettest not. *[3]*
O Lord, they, who Praise Thee, gather Thy Riches : Nānak but leans on them.
For, whosoever pays obeisance to them, he's subject not o the *Yama's* sway. *[4-3]*

1. ਕੋਟ ਪਚਾਸਾ (कोट पचासा) is also translated as "the 50th region of the earth, made up of copper, where one gets nothing to eat or drink".

Prabhāti M. 1

He, who hath neither beauty, nor (high) caste, nor any presence,
If he Meets with the True Guru, he Meets with the Immaculate Lord, and Abides in His Name. *[1]*
O Detached Yogi, Reflect on the Lord's Quintessence in the state of Equipoise,
That you are cast not again into the world of 'coming and going'. *[1-Pause]*
He, who has performed neither works, nor has a formal religion, nor the rosary, nor the pious (impiety),
If he is Illumined by God with Wisdom, the True Guru offers him His Refuge. *[2]*
He, who fasts not, nor observes a routine righteousness, nor shouts (about God),
If he is instructed in the Wisdom of the True Guru, he rises above 'good' and 'bad'[1]. *[3]*
He, who lives neither in hope, nor hopelessness, and whose Mind is Attuned (to God),
His Essence mingles with the Quintessence (of God), and his Mind is Awake. *[4-4]*

Prabhāti M. 1

His utterance alone is Approved of at the Lord's Door,
Who looks upon the nectar and the poison alike. *[1]*
O God, what shall I say of Thee save that Thou Pervadest all,
And all, that happens, happens in Thy Will. *[1-Pause]*
When Thy Light becomes Manifest, man is rid of his Ego,
And the True Guru Blesses him with the Nectar-Name. *[2]*
Approved is his coming into the Kali age, And he is Blest with Honour at the True Court. *[3]*
This is the True utterance, the True hearing, that one abides ever in the House of the Unutterable Lord
For, all the rest is a vain prattle and goes waste. *[4-5]*

Prabhāti M. 1

Through (the Guru's) Wisdom, one's Mind Bathes in the Waters of the Nectar-Name, and finds, then the holy of holies within.
Yea, in the Guru's Words are the Jewels (of Wisdom), and whosoever seeks, finds these. *[1]*
There is no other pilgrim-station, like the Guru's : **P. 1329**
For, the Guru is the Pool of Contentment and Compassion. *[1-Pause]*
The Guru is the clear blue river-water, Bathing in which one is rid of one's Vice :
Yea, when one Bathes in the Guru's Wisdom, one's animal-and-goblin-nature is turned into the God's nature. *[2]*
The *Chandan*-like Guru is he, the core of whose heart is Imbued with the True Name,
And who makes Fragrant the whole Vegetation around him ; O, let's be Attuned to the Feet of such a one. *[3]*
Through the Guru wells up the life of the Spirit within one, and one enters into the House of Poise.
Yea, through the Guru, one Merges in the God's Truth; and, it is through the Guru that one attains to the Pure State of the Self. *[4-6]*

Prabhāti M. 1

He, who, by the Guru's Grace, Dwells on the (Lord's) Wisdom, he gathers Glory,
And within himself his Self becomes Manifest, and he is Blest with the Nectar-Name. *[1]*
O Creator-Lord, Thou art my only Giver, my Host,
And this is the only Charity[2] I beg of Thee ; Pray, Bless me with Thy Name. *[1-Pause]*
The Five Thieves, yea, the knowing faculties, one binds down to a point, and rids oneself of Ego :
And, lo, one is delivered of viewing the Vice : such is the Merit of God's Wisdom. *[2]*
Chastity and Modesty are the rice-balls, Compassion the wheat-doughs, and the Attainment of God, the receiving of charity in the leafy bowl,
And Deeds the milk, and Contentment the butter : such, are the Alms I ask from my God. *[3]*
Of the milch-cow of Forgiveness and Patience, the calf of my Mind sucks in the milk of Equipoise ;
And I ask for the Robes of the Lord's Praise and of Humility and Submission (to His Will), and thus do I Utter ever His Praise. *[4-7]*

Prabhāti M. 1

No one could withhold my coming, nor no one can hold me back from going.
Yea, He alone forsure Knows this Mystery, from whom is the Creation ; and into Him we should all Submerge. *[1]*
O God, Thou alone art : O Blessed be Thy Will ;
And whatever Thou Doest that alone cometh to pass : and one can do naught else. *[1-Pause]*

---

1. ਗਤਿ ਅਵਗਤਿ (गति श्रवगत्ति) : good and bad.
2. ਦਖਿਣਾ (दखिणा) : Sans. दक्षिणा), a gift or present to Brahmans (at the completion of a religious rite, such as a sacrifice).

As rotate the buckets hung on the chain of the persian wheel, one being emptied and the other filled,
So is the Play of our God : He acts as is His Wondrous Glory. *[2]*
When the mind goes the Way of Awakened Consciousness, it is Illumined and turns its back (on Māyā),
Then, O mind, one sees truly who is a householder and who the Detached one, when one Tests each on the Touchstone of God's Wisdom. *[3]*
He, who Creates hopes in us, if we rest our hopes on Him, we remain Detached,
And, he alone is Approved as a householder or a recluse, who Accepts Him who Creates him. *[4-8]*

Prabhāti M. 1

He, who turns away from Vice, unto him I am a Sacrifice
Yea, he, who Discriminates n[illegible] between Good and Evil, he strays from the Path in Ignorance. *[1]*
O ye men, utter ye the Blessed Name of the Creator-Lord
That ye are cast not into the world of flux again. *[1-Pause]*
The God raises High those that are Low, and the High He reduces in His Will ;
Yea, they, who Realise this All-wise God, are Approved of by Him. *[2]*

One may instruct another if one's Ignorance be self-born, **P. 1330**
But it is God who Plays His Part in all : but rare is the one who Knows thus. *[3]*
"He, who Contemplates the Name, through the Word, in the early morn, shedding the love of the world",
Says Nānak, the slave of the Lord's slaves, "Such a man of God Wins, while the whole world Loses". *[4-9]*

Prabhāti M. 1

The mind wings ceaselessly after Māyā like the bird, across the skies,
And it is only when the (five) Thieves (within) are overwhelmed through the (Guru's) Word, that Calm reigns in the Blessed Township (of the body).
O God, Thou Savest me, when such be Thy Will, and my mind remains Whole. *[1]*
O God, Priceless is the Treasure of Thy Name :
So, Bless me Thou with the Guru's Wisdom that I cling to Thy Feet. *[1-Pause]*

The mind is the (Detached) Yogi, and also the (Attached) indulger (when) it is Unwise ;
The mind is the Giver and also the Beggar, and it is mastered only through the Guru-God.
Yea, when one overwhelms the five (Desires), one attains Peace : so glorious is the Wisdom of God. *[2]*
The One God is Manifest in all hearts, and yet Him no one can See,
And the Vile ones are cast[1] (again) into the womb ; for without the Name, one loses Honour.
O God, I Meet with Thee only if such be Thy Will. *[3]*
The God Minds not our caste or birth, so one must find the House of Truth ;
For, as are one's deeds, so is one's caste,
And through the Lord's Name, one is Delivered and rid of the woes of birth and death. *[4-10]*

Prabhāti M. 1

The man is awake, and yet is being robbed ; and lo, one enjoys this state !
Though the Noose is round one's neck, one's head is involved more and more !
He comes with hopes and quits with desires :
And he is utterly helpless, for, the threads of his life are involved. *[1]*
The God, the Life of all, is ever Awake :
He, indeed, is the Ocean of Peace and the Treasure of Bliss. *[1-Pause]*

But the man takes no advice and Sees naught, being Blind, and does Evil[2] deeds.
And yet the God, of Himself, puts His Love in man, and Blesses Him with His Grace. *[2]*
With each day, the life wears off, and yet one's heart is permeated with the love of Māyā through and through ;
And one finds no Refuge, and is Drowned, so long as one is attached even a wee-bit to the Other. *[3]*
Each day, the God looks after our needs and Awards Pleasure or Pain, in accordance with our past deeds.
O God, I, the Meritless one, beg of Thee the alms of Truth : O Lord, Bless me with the Glory (of Thy Name). *[4-11]*

---

1. ਪੂਠੇ ਰਾਲੀਐ (पूठो रालीऐ) = ਪੁਠੇ ਕਰਕੇ ਰੋਲਿਆ ਜਾਂਦਾ ਹੈ : *i.e.* is cast into the womb.
2. ਭੈਂਡੀ ਕਾਰ (भोंडी कार) = ਭੈੜੇ ਕੰਮ : evil deeds.

Prabhāti M. 1

If I keep silent, the world calls me a fool :
And if I prattle overmuch, I cannot be Attuned to Thee.
O God, it is in Thy Court that my Shortcomings will be Judged,
And, without Thy Name, of no avail are my deeds. *[1]*

The world is being cheated by its false values,
But, whosoever is slandered (by the world), is dear to me. *[1-Pause]*

For, he, who is slandered, alone Knows the Way,
And he is stamped with Approval at the Lord's Door, being Blest with the Guru's Word.
He Knows within himself the Cause of causes, yea, Thy Name.
And, on whomsoever is the Grace of God, Knows the Way. *[2]*

I am Unclean, O God, while Thou art Immaculate and Sublime,
And if I call myself sublime, I become not so.
The Egocentric partakes of the Poison (of Māyā) with abandon ;
But he, who is God-conscious, is Imbued with the Name. *[3]* **P. 1131**

The Unwise one is both Blind and Deaf,
And Wretched and Low, and Vilest of the vile.
The poor one too, if he loves the Name, becomes Rich :
And these Riches last with him and are reduced not to the dust. *[4]*

Some the God Blesses with Praise, others with Dispraise, others He makes to Dwell upon the Word.
O, Victory be to Him, the Blessed One, who Blesses all (as He Wills).
And whomsoever He Forgives, He is Blest with Honour and Caste.
Says Nānak : "The Lord Himself Utters His Truth through what I have uttered". *[5-12]*

Prabhāti M. 1

If one eats more, one increases the waste-matter within ; if one wears (to show off), one loses one's Honour :
If one speaks frivolously, one is involved in strife : O man, everything without the (Lord's) Name is but a Poison. *[1]*

The mind, caught in its own treacherous net,
Is Illumined and rides the tossing Waves[1] through Equipoise. *[1-Pause]*

One eats Poison, utters Poison, and does deeds for the sake of Poison,
And so one is Bound down and Struck at the *Yama's* Door ; and the Release is only through the True Name. *[2]*

As one comes, (without Merit) so one leaves ; but leaves one also with the accumulated weight of the wrought deeds ;
And thiswise the Egocentric is Punished at the Lord's Court, losing his Capital-stock into the bargain. *[3]*

The world is Unclean, the God's Truth the only Immaculate Thing, with which one is Blest by Reflecting on the Guru's Word.
But rare are the ones within whom is the Wisdom of God. *[4]*

If one contains the uncontainable (Truth), the Currents of the Eternal Embodiment of Bliss surge uninterruptedly within one :
O God, as the fish loves the water, let me Love Thee thatwise too. *[5-13]*

Prabhāti M. 1

Neither music, nor pleasure, nor cleverness,
Nor joys, nor colourful life, nor command, pleases me.
Nor is my mind pleased with eats or wears ;
For, the True Happiness and Poise are in the Lord's Name. *[1]*

My Mind is not in what I am made to do :
Yea, without the Name, my body is Comforted by nothing. *[1-Pause]*

1. ਬਿਬਲੁ (बिबलु) foamy waves.

All wonders of the Yoga, all joys, all pleasures,
I have attained by loving truly the Devotion to my God.
My only Deed is the Lord's Praise :
For, my Within is Illumined[1] by the One, who Imparts Light even to the sun and the moon[2]. *[2]*
Lo, I Cherish ever the Love of my Lord,
Who is the Support of the poor, the Beloved Master, the God.
To Contemplate His Name ever contains for me the Merit of alms-giving and fasting :
And now that I have Dwelt upon His Quintessence, the waves of Vice toss me not about. *[3]*

O, powerless am I to utter the Unutterable,
And I am Devoted to Him only if He Blesses me with His Devotion.
When He Comes into me, He rids me of my self-hood.
Then I Serve not another, for, there is not another but my only God. *[4]*
Sweet, too sweet, is the Guru's Word,
Which, the Nectar of God, I find within myself.
And whosoever Tastes it, attains to the Blessed State (of Bliss),
And his mind is Cooled, and his body is Comforted. *[5-14]*

Prabhāti M. 1

Seeing Him, the God, within myself, through the (Guru's) Word, my mind is Pleased, for, through Him alone is my mind Imbued[3] (with Love) :
Yea, He Watches His whole Creation, night and day, He being the Overlord of all. *[1]*
My God is utterly Glorious, Dyed deep in Beauty :
The Compassionate God of the poor, the the Loved Enticer of the hearts, full of Flavours, sparkling red like the *Lāllā*-flower. *[1-Pause]*
Within the Tenth Door[4] is the Well, the Sky (of Consciousness) draws out of it the waters (of Wisdom), and the Mind sucks this Nectar in,
And, through the Guru, one Realises this Truth that He, whose creation we are, He alone Knows the Way. *[2]* **P. 1332**
The Guru's Rays of Light spread out, and the Lotus of our heart is filled with Sap, and into the House of the Moon enters the Sun[5].
And Death dies its death, as is the Desire re-absorbed within the Mind ; and by the Guru's Grace, one Attains unto God. *[3]*
And one is Imbued with the Flavour of God and His *Lāllā*-red Colour, and one sheds the love of the Other.
Says Nānak : "My tongue is Imbued with the Flavour of God, and I See all over my All-pervading Lord". *[4-15]*

Prabhāti M. 1

The Yogis are contained within their twelve sects, and the Sanyasins within their ten ;
And the *Kāpris* and those with close-cropped hair, are all caught in (the *Yama's*) Noose, if they lean not on the (Guru's) Word. *[1]*
They, who are Imbued with the Word, are truly Detached.
And they are Attuned, single-mindedly, to their God, and are handed the Alms (of God) in the Bowl of their hearts. *[1-Pause]*

The Brahmin reads only of Strife, and then does (like) deeds,
And, without Knowing, he, the Egocentric, Realises not; and Grieves, being Separated from God. *[2]*
They alone, who are Attuned to the Word, are of Pure conduct, and are Accepted at the True Court.
And are Attuned, night and day, to the Jewel of the Name, and are Merged in (God's) Truth, age after age. *[3]*
The Merit of routine deeds and ritualistic religion, and acts of piety and self-control, and pilgrimages and austerities and meditations are contained in the (Guru's) Word.
Says Nānak : "One Meets with the Guru, if God so Blesses one ; and, lo, one is then wholly purged of all one's Woes and Sins". *[4-16]*

---

1. ਰਾਜ (राज) : (Sans. राज्), to shine, glitter.
2. ਰਵਿੰਦਾ (रविंदा)=the sun (रवि) and the moon (इंदुः)
3. *Lit.* dyed.
4. *Lit.* overhead.
5. *i.e.* the dark corners of the mind were illumined.

Prabhāti M. 1

Associate thyself with the Saints, Anoint thyself with the Dust of their Feet; and then thou art Ferried Across.
And then even the poor *Yama* dreads thee, for becomining God- conscious, thou keepest ever thy God in thy heart. *[1]*
Let my life be burnt without the Lord's Name !
O God, Bless me that I tell the Rosary of Thy Name and, by the Guru's Grace, my Mind Tastes Thy Taste. *[1-Pause]*

He, who is Instructed in the Guru's Wisdom, how is one to praise his Glory ?
For, he searches for and finds the Jewel (of the Name) by the Guru's Grace. *[2]*
One must be Attuned to the Guru's Word and gather the True Riches (of the Name) by Dwelling upon the Wisdom (of the Word),
And one should rest one's Mind on the Self-dependent, Detached, Hungerless and Fear-free God. *[3]*
The seven Seas[1] are then brimful with the Immaculate Waters (of God), and the Inverted Boat (of the mind) upturns and Swims Across.
And cease the outgoings of the the mind ; and one Merges in Equipoise, by the Guru's Grace. *[4]*
He alone is a true householder, or a recluse who Knows his Self, by the Guru's Grace.
Says Nānak : "O mind, accept the validity of the True Word that there is not another but God". *[5-17]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Prabhāti M. 3 : Chaupadās

Rare is the one who Realises by the Guru's Grace, that (God) becomes Manifest through the Guru's Word ;
And attains everlasting Bliss, becoming Imbued with the Lord's Name, and Attuned ever to the True God. *[1]*
O ye Saints, Dwell ever on the Lord's Name,
And your mind will stay Whole at all times, Satiated with the Lord's Essence. *[1-Pause]*
Contemplate ever your God, for, this is the only Profit ye can reap in this age.
And ye will be Stained not ever, being ever Attuned to the True Name. *[2]*

The True Guru Bedecks us with Peace, Blessing us with the Glory of the Lord's Name,
And our Treasures are exhausted not, Serving ever our Lord, the God. *[3]*
Whomsoever the Creator-Lord Blesses, into his Mind Comes God.
Says Nānak : "Contemplate thou ever the Name which the True Guru has made Manifest to thee". *[4-1]*

Prabhāti M. 3

O Master, Bless us, the Meritless ones, with Thy Forgiveness and Unite us with Thyself, of Thyself.
O God, Infinite art Thou, pray, make Thyself Manifest through the Guru's Word. *[1]*
O Lord, I am a Sacrifice unto Thee :
Yea, I Surrender my body and mind to Thee and seek to remain ever in Thy Refuge. *[1-Pause]*
O God, Keep me ever in Thy Will, and Bless me with the Glory of Thy Name :
Yea, it is through the Perfect Guru that one Knows Thy Will and one Merges in Equipoise. *[2]*
If Thou Approvest of my Devotion, Thou Forgivest me, and Unitest me with Thyself :
Yea, it is in Thy Will that I attain everlasting Bliss, and the Fire of Craving is quenched by the Guru's Grace. *[3]*

O God, that alone happens which Thou Causest, nay, not another can do a thing.
Says Nānak : "There is nothing more Beneficent than the Lord's Name, and unto the Name one attains through the Perfect Guru". *[4-2]*

Prabhāti M. 3

They, who Praise their God, through the Guru's Word, they alone Know the Way,
For, then, they are rid of the illusion about the Other, and through the Guru's Word, they Realise their God. *[1]*
O God, for me Thou alone art,
And so I Praise and Dwell only upon Thee; and, it is through Thee that I Realise Thee and am Delivered. *[1-Pause]*

---

1. *i.e.* five organs of perception (the nose, the eye, the ear, the tongue and the skin), mind and Buddhi.

They, who Praise their God, through the Guru's Word. partake of His Flavour, Immaculate and Nectar-sweet;
And the more they Dwell upon Him, through the Guru's Word, the more He seems Sweet to them. *[2]*
He, who made my God seem Sweet to me, unto him I am a Sacrifice;
And Him, the Bliss-giving God, I Praise ever through the Guru's Word, Purging myself of Ego. *[3]*
The True Guru is ever Beneficent, and from Him whatever one seeks, one attains.
Says Nānak : "One is Blest with the Glory of the (Lord's) Name (through Him) : Yea, through the Guru's Word, one Attains unto God's Truth. *[4-3]*

Prabhāti M. 3

Whoever seeks Thy Refuge, O God, him Thou Savest :
Yea, there is no one to equal Thee, O Lord; neither there has been, nor will there ever be. *[1]*
O God, now that I have sought Thy Refuge for ever,
Keep me Thou in Thy Will: and let Thy Glory become Manifest to me thiswise. *[1-Pause]*
O God, whosoever seeks Thy Refuge, him Thou Sustainest, **P. 1334**
Yea, him Thou Protectest in Thy Mercy ever, and he is caught not in the Noose of Death. *[2]*
O Lord, Everlasting is Thy Refuge, and it neither leaves us nor decreases its Beneficence;
And whosoever clings to the Other, forsaking Thee, he is born only to die. *[3]*
O God, whosoever seeks Thy Refuge, is afflicted not by Hunger or Pain.
Says Nānak : "O mind, Praise ever the Lord's Name, that you are Merged (in the Lord's Refuge), through the Guru's True Word. *[4-4]*

Prabhāti M. 3

Dwell ever on thy God, through the Guru's Word, so long as thou livest;
For, through the Guru's Word, thy mind is Purged clean of its Ego.
Fulfilled is the life of one, who Merges in the Lord's Name, *[1]*
O my mind, hearken to the Guru's Word;
For, the Lord's Name is ever Bliss-giving, and through it one In-drinks the Essence of God. *[1-Pause]*
They, who Realise their Source, abide in their Self, and attain Bliss all-too-spontaneously:
And through the Guru's Word Flowers the Lotus (of their heart) and they are Purged of Vice and Ego.
Though the One God Pervades all, all over, rare is the one who Realises it. *[2]*
Through the Guru's Word, the mind becomes Immaculate, and utters the Nectar- sweet Quintessence (of God).
And the Lord's Name Abides ever in the Mind, and the mind-waves are Calmed through the Mind.
O, I am ever a Sacrifice unto the Guru, through whom I've Realised the All- Pervading Lord. *[3]*
He, who Serves not the True Guru in the human birth, he wastes his life away :
Yea, if God be Merciful, He Leads one on to the True Guru, and one Merges spontaneously in Equipoise.
Says Nānak : "By great, good Fortune, is one Blest with the Glory of the Name and one Contemplates one's God." *[4-5]*

Prabhāti M. 3

The God, of Himself, has Created the Creation of a myriad kinds ; yea, all this is His Own Play,
Yea, He Creates and then Looks after, and Sustains, all. *[1]*
In the Kali age (too) the Lord Pervades all :
Yea, the one God Permeates all hearts and it is through the Guru that His Name becomes Manifest. *[1-Pause]*
The Lord's Name lies hid in the Kali age, (though) the Lord Fills all hearts,
And the Gem of the Name becomes Manifest to those hearts who repair to the Guru's Refuge. *[2]*
One overwhelms the five (desires) and is Blest with Contentment and Compassion, through the Guru's Wisdom.
Yea, Blessed is the Perfect being who Sings the Lord's Praise in His Fear, Detached (from the world). *[3]*
He, who turns his back upon the Guru, and Enshrines not his Wisdom in the mind,
And gathers riches, though obeserves he all the rituals, all that he does, goes to hell. *[4]*
There is but one God with a Will and all that is, is from Him.
Says Nānak : " It is the Guru who Unites us with our God, and we become a part of His Being." *[5-6]*

Prabhāti M. 3

O my mind, Praise thy Guru :
Yea, Sing ever the Praises of the God, if Perfect is the Writ on thy Forehead. *[1-Pause]* **P. 1335**
The God Distributes the Fare of the Nectar-Name ;
But rare is the one who Receives and Partakes of it ;
And it is he, on whom is the Grace of God. *[1]*

He, who Enshrines the Guru's Feet in the Mind,
He is rid of his inner Darkness and the Pain of the Soul ;
And him the True God, of Himself, Unites with Himself. *[2]*

He, who Loves the Guru's Word,
And he leans on it alone, both here and Hereafter ;
Him, the Lord, our God, Blesses, of Himself, *[3]*
The True God Makes us submit to His Will.
He, who so submits, is the Wise Devotee of God,
Nānak is a Sacrifice unto him, the Wise of God. *[4-7-17-7-24]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 4

Through the Guru's Word, I Sing the (Lord's) Praise with utter Joy ; I am Attuned to the State of Blessedness[1] through the Lord's Name.
Yea, I partake of the Lord's Nectar through the Guru's Word : O, I am a Sacrifice unto the (Lord's) Name. *[1]*

O God, Thou art the Life of my life.
O Sublime Lord, Thou art Pleasing to my 'within', when the Guru ministered to me His *Mantram* through the ear. *[1-Pause]*

Come ye, O Saints, let us gather together and utter the Lord's Name.
O God, Bless me with Thy Wisdom through which I Attain unto Thee. *[2]*
The God Abides in the Society of the Saints, and it is by Associating with them that one Knows the Merits of God.
Yea, it is by great, good Fortune, that one Associates with the Saint, yea, the Guru, and, then, one Meets with one's God. *[3]*
Let us Sing the Praises of our Unfathomable God and land in the Realm of Wonder.
The Guru is Merciful to Nānak and he is Blest instantaneously with the Name. *[4-1]*

Prabhāti M. 4

With the sun-break, the God-men utter the Lord's Name ; yea, they Cherish His Gospel even through the night.
Within me is the Craving for my God, and so, I seek Him ever. *[1]*
Yea, my mind is like the Dust for the Saints to tread upon.
The Guru has implanted in me the Lord's Sweet Name : and, in utter humility, I Dust the Guru's Feet with my Hair. *[1-Pause]*

For the *Shākta*, the day is as dark as the night, for, he is caught in the snares of Māyā,
And he Cherishes not God even for a moment, and so he is ever burdened with the Debt of God. *[2]*
When I attain unto the Society of the Saints, I am rid of the sense of 'mine-ness' ;
And, the Lord's Name seems Sweet to me, and am Emancipated through the Guru's Word. *[3]*
O Unfathomable Guru, we are thy Children ; sustain us thou in Thy Mercy,
O Guru, Save us, Thy Children, from Drowing in the Sea of Poison. *[4-2]*

Prabhāti M. 4

Yea, the Lord was Merciful to me, and I Sang for a moment the Lord's Praise with utter Joy. **P. 1336**
Yea, both the Hearer and the Singer are Emancipated who Participate[2] in God, even for an instant, by the Guru's Grace. *[1]*

---

1. ਉਨਮਨਿ (उनमनि) :the Fourth (or the final) State of Blessedness.
2. ਪੀਕ(पीक)=ਪੀਂਦਾ ਹੈ : *lit.* in-drinks.

Prabhāti M. 3

O my mind, Enshrine[1] the Essence of the Lord's Name,
And In-drink to the last dreg[2] the Cool Waters of the Lord's Name, through the Guru. *[1-Pause]*

They, whose hearts are in Love with their God, their Forehead is anointed with Purity.
Yea, the Glory of the Lord's Saint is manifest through the world, as is that of the moon amidst the stars[3]. *[2]*

They, who Cherish not the God's Name, their tasks come not right ;
And all their Embellishments are vain like those of a man, who being noseless, seeks to display his nose. *[3]*

The All-prevading God Permeates all hearts ; yea, He the One alone Pervades all.
Lo, God is Merciful to Nānak, and he Contemplates the Guru's Word for a brief moment. *[4-3]*

Prabhāti M. 4

My Unfathomable, Beneficent God is Merciful to me, and I Utter ever His Name :
Yea, I Contemplate the Lord's Name, the Purifier of the Sinners, and I am rid of all my Sins. *[1]*

O my mind, Dwell thou on the Name of God, who is All-pervading :
Yea, Sing the Praises of the Compassionate Lord of the poor, and gather the Bounty of the Name, Through the Guru's Word. *[1-Pause]*

In the Township of the body Abides God, and, through the Guru's Wisdom, becomes Manifest He.
Yea, out of the Pool of the body, the Lord's Name Sprouts like a flower, and one finds God within the Temple of the human frame. *[2]*

They, who are strayed by Doubt, they, the Ignorant *Shāktas*, are robbed of their inner Riches,
Like the deer, who wanders out and afar in search of the musk, which is buried in the navel of his very being. *[3]*

O God, Thou art Greatest of the great, whose Wisdom is unfathomable : Pray, Bless me Thou with the Wisdom through which I Attain unto Thee.
Lo, on the head of Nānak is the Hand of the Guru, and Utters he ever the Lord's Name. *[4-4]*

Prabhāti M. 4

My Mind is in Love with the Lord's Name, and I ever Contemplate Him, my Great God.
Lo, the Lord is Merciful to me, and the Guru's Word is Pleasing to my heart. *[1]*

O my mind, Dwell thou on the Lord's Name, even for a moment ;
Yea, thy God Blesseth thee that thou Enshrine His Name in thy body and Mind, by the Grace of the Perfect Guru. *[1-Pause]*

In the Township of the body stands the Temple of the Self, and, Contemplating one's God, one is Blest with Glory, through the Guru ;
And both here and Hereafter, one is Blessed, and one is Ferried Across by the Guru, and one's *Conscience has a Face.* *[2]*

Intuitively am I Attuned to God ; yea, the Guru has, for a brief moment, implanted my God within me,
And instantaneously all my Sins are washed off, and all my Sorrows and all Pain. *[3]*

O God, Thy Saints are known through Thee, and as they know Thee, they are the first amongst men.
And, as Thou art Manifest through their beings, they and Thou art one. *[4-5]*

Prabhāti M. 4

The True Guru has made me Wise in the Lord's Name, and Contemplating it, my Dead corpse has sprung to life. **P. 1337**
O, Blessed is my Perfect Guru, who has given me his Hand and pulled me out of the Sea of Poison. *[1]*

O my mind, Contemplate the Name of thy God, who is worthy of thy Worship.
Yea, one finds Him not through ever-fresh means : it is through the Perfect Guru that He is Attained. *[1-Pause]*

---

1. ਟੀਕ (टीक) = ਟਿਕਾ ਦਿਓ : enshrine.
2. ਝੀਕ (झीक) = ਡੀਕ ਲਾ ਕੇ : to drink to the last dreg.
3. ਉਡਵਾ (उडबा) : (Sans. उडु:, the stars,) ਸਸਿ (ससि) : (Sans. शशिम्), the moon.

The Lord's Name is the Treasure of Bliss : yea, through the Guru's Word, one In-sucks its Essence, with Joy,
And the Iron is transmuted into Gold, Associating with the Saints ; and, by the Guru's Grace's, one Enshrines the Light[1] of the God in one's heart. *[2]*
One is enticed away, each day, by Ego and the Poison (of Māyā); yea, the love of the sons and the wife,
And one Serves not at the Saint's Feet ; and being self-willed, one is filled only with Dust[2]. *[3]*
O God, Thou alone Knowest Thy Merits, so I have Surrendered myself to Thy Refuge.
O Lord, Save me as well as Thou may ; for, Nānak is ever Thy Slave. *[4-6]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās, M. 4 : Partāla

O my mind, Contemplate the (Lord's) Name, the Treasure of Bliss,
That you are Blest with Glory at the Lord's Court.
Yea, they, who Contemplated God, were Ferried Across. *[1-Pause]*
O my mind, Hearken to, and Dwell upon, the Lord's Name.
Hear, O my mind, through the Lord's Praise, one receives the merit of bathing at the sixty-eight pilgrim-stations,
And is Blest with Glory, through the Guru's Word. *[1]*
O my mind, Contemplate Thy Sublime God of gods,
And you are rid of myriads of your Sins,
And Meet with your Lord, the God. *[2-1-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti, Bibhās : M. 5

The Lord, who Created thy body and mind,
And Infused His Light in the five elements that constitute thee,
And Blest thee with the couch of the earth and the cool waters to quench thy thirst,
Forsake not Him even for a moment, and Serve Him, thy only God, *[1]*
O my mind, Serve the True Guru that you art Blest with the Sublime state (of Bliss) :
Yea, if you rise above pleasure and pain, only then you find the Sustenance of thy Vital-breath. *[1-Pause]*
He, who Blesses thee with a myriad joys, and Gives thee fine wears to wear,
And Creates for thee a father, a mother, and a family,
And Sustains thee on the water and on the earth,
Dwell thou on Him ever and for ever more. *[2]*
He Stands by thee where no one stands by thee :
Yea, He Purges thee of a myriad Sins in an instant,
And for what He Gives thee, He Regrets not,
And Forgives He once for all, and Asks nor (the Account) again. *[3]*
By good Fortune, yea, as fruit of the wrought deeds,
I've found my God, who Abides with the Saints. **P. 1338**
O God, I have come to Thy Door, by the Guru's Grace :
O Lord, Bless me now with Thy Vision. *[4-1]*

Prabhāti M. 5

Serving Thee, O God, one attains Glory.
And one is purged of Lust, Wrath and Greed.
For Thy seekers, Thy Name, O Lord, is the greatest Treasure,
And they Sing Thy Praises, for, they crave to See Thy Vision. *[1]*
O God, of Thyself, Thou Blessest Thy Devotees with Thy Devotion,
And, Thou Emancipatest Thy Seekers, snapping all their Bonds. *[1-Pause]*
He, who is Imbued with Thy Love, O Lord,
He is in Bliss, for, such is Thy Association.
And he alone Knows its Joy, who experiences it.
And lo, the more he Sees of Thee, the more he is struck with Wonder. *[2]*

1. ਹਰਿਭਾ (हरिभा) : the light (भा) of God (हरि).
2. ਭੂੰਭਰ (भूभर) = ਭੁਬਲ : the hot ash.

Yea, he alone is in Bliss, the Cream of whole creation,
In whose heart Abides my Lord, the God
He Stays eternally and comes not, nor goes
And Sings he the Praises of his Lord, the God. *[3]*

O men, Salute ye him,
In whose Mind Lives the Perfect, Absolute, God.
O God, Bless me with Thy Mercy,
That Nānak is Emancipated, Serving Thy Saints. *[4-2]*

Prabhāti M. 5

When I Sing the Praises of God, I am in Bliss,
So I Dwell upon my God eight watches of the day and night.
Yea, He, Contemplating whom one is rid of one's Sins,
I repair to the Feet of such a Guru. *[1]*
O Saints, Bless me with such Wisdom,
That I Dwell ever upon the Lord's Name and am Emancipated. *[1-Pause]*
The Guru, who showed me the straight Path of God,
And I was enraptured by the Lord's Name, abandoning all else,
O, I am ever a Sacrifice unto such a Guru,
By whom I am Blest with Devotion to my God. *[2]*

The Guru, who Ferries Across the Drowning creatures,
And by whose Grace the ills of Māyā affect one not,
Yea, he, who Embellishes me both here and Hereafter,
Unto that Guru I am ever and forever a Sacrifice. *[3]*
O, Wondrous are the Ways of the Guru.
Who has made me Wise in His Wisdom from an Ignorant wretch.
Says Nānak : "My Guru is the Transcendent God of gods,
Whose Service one is Blest with, by good Fortune". *[4-3]*

Prabhāti M. 5

Blessing me with His Name, my God has rid me of all my Woes ; and I am wholly in Bliss,
Yea, in His Mercy, the Lord has Yoked me to His Service, and I am purged of all my Sins[1]. *[1]*
O Lord, we, Thy children, seek Thy Refuge :
Yea, we, whom Thou hast Delivered of all errors and Owned and Protected, O Guru-God ! *[1-Pause]*
My Master is Merciful to me, Delivering me instantaneously of all my Maladies and all my Sins,
And I Contemplate ever my Transcendent Lord and am ever a Sacrifice unto the Guru. *[2]*

O God, Unfathamable and Infinite and Unperceivable art Thou : Thy End is known to no one.
And, earning Thy Riches, we become truly Rich, and Contemplate no one but Thee. *[3]*
I Contemplate Thee, night and day, and Praise Thee ever. **P. 1339**
Says Nānak : "I am wholly Fulfilled, Attaining to my Guru-God". *[4-4]*

Prabhāti M. 5

Contemplating Thy Name, I am delivered of all my Sins.
O, I am Blest with the Treasure of the True Name.
Glorious are the Lord's Saints Seated in the Lord's Court :
Yea, Serving their God, the Lord's Servants are ever Blessed. *[1]*

Contemplate thou the Lord's Name :
And thou art rid of all thy Sins, all Sorrows, and thy mind is Delivered of its inner Darkness. *[1-Pause]*
O friend, the Guru Saves us both in life and in death,
And we Love the Name of the Lord, the God :
Yea, we are Delivered of a myriad Woes,
And we Love what comes from Him. *[2]*
I am ever a Sacrifice unto the Guru,
By whose Grace I Dwell upon the Lord's Name.
Such a Guru one finds by great, good Fourtune,
Meeting with whom one is Attuned to one's God. *[3]*

---

1. ਦੁਰਤੁ (दुरतु) : (Sans. दुरित), sin.

O Transcendent Master, be Merciful to me,
O Thou, the Inner-knower of all hearts :
I seek Thy Refuge, O my Loved God,
So let me Attune to Thyself ever and forever more. *[4-5]*

Prabhāti M. 5

My Lord has Owned me in His Mercy,
And Blest me with the Contemplation of His Name.
Yea, I Sing the Praises of my God, night and day,
And I am delivered of all my fears, all cares. *[1]*
Lo, I am Saved, repairing to the Guru's Feet,
And all that the Guru utters, seems Sweet to me ; and I Surrender my will to my God's. *[1-Pause]*
Now, my God Permeates my body and mind,
And I am afflicted not by Woes, nor inner Strife.
The God now Lives ever with my Soul,
And I am cleansed of my Dirt, and taken on the Colour of God[1]. *[2]*
I am now deeply Attached to the Lotus-Feet of God.
And am rid wholly of lust, Wrath and Ego.
Lo, I have now Known the Path of my Lord ;
And, through Loving Adoration, my Mind is Pleased with Him. *[3]*
Hear thou me, O friend, O Saint, O loved Mate,
The Jewel of the Lord's Name is Unweighable and can be prized not.
So Sing thou the Praises of thy God, the Treasure of Virtue,
And if thou Attainest unto Him, thy Fortune is high. *[4-6]*

Prabhāti M. 5

They alone are Rich, they alone are the True Merchants,
Who have Built the Credit of the Name with their God. *[1]*
O my friend, Contemplate ever the Lord's Name (by the Guru's Grace) :
And the Perfect Guru one finds by good Fortune, and one's Way becomes Pure and Immaculate. *[1-Pause]*
When one earns the Profit of the Name, one is Acclaimed :
Yea, when one Sings the Lord's Praise, by the Saint's Grace. *[2]*
One is wholly Fulfilled and Approved of (by God),
And, by the Guru's Grace, one Enjoys the Love of the Lord. *[3]*
And one is rid of Lust, Wrath and Ego,
And one is Ferried Across, by the Guru's Grace. *[4-7]*

Prabhāti M. 5

Perfect is the Guru : Perfect is His Power :
Yea, the Guru's Word stays eternally and forever,
He, Who Cherishes the Guru's Word in the Mind,
He is rid of all his Woes, all Maladies. *[1]* **P. 1340**
And, Imbued with God's Love, he Sings the Lord's Praise ;
And is Emancipated, for, he Bathes in the Dust treaded over by the Saints. *[1-Pause]*
Lo, he is Ferried Across, by the Guru's Grace,
And he is rid of his Fears and Illusions and Sins,
And his body and mind rest on the Guru's Feet,
And, becoming fear-free, he, the Saint, abides in God's Refuge. *[2]*
He is utterly in Bliss and Poise and Joy and Gladness ;
And no adversary, nor Pain, comes near unto him.
Him the Perfect Guru protects as his very own,
And, lo, Cantemplating the Lord's Name, all his Sins are forgiven. *[3]*
The Saints, the Seekers, the friends of God, are ever in Joy,
For, the Perfect Guru leads them on to their God,
And they are delivered of the Painful Noose of 'coming-and-going',
And their Honour is Saved, by the Guru's Grace. *[4-8]*

1. *Lit.* the Name.

Prabhāti M. 5

The Perfect Guru has Blest me with the Lord's Name ;
And I am wholly in Peaçe and Bliss, and Fulfilled, and in utter Joy. *[1-Pause]*

My Mind Cherishes the Lotus-Feet of the Guru'
And I am rid of all my Woes and all Illusions. *[1]*

O ye men, Sing ever the Word of your Lord, the God,
Yea, Contemplate Him ye, as night follows the day. *[2]*

My God is both within and without,
And He Keeps my Company wherever I be. *[3]*

I pray to my Lord with joined plams :
"O God, the Treasure of Virtue, Bless me that I ever Dwell upon Thy Name". *[4-9]*

Prabhāti M. 5

My Transcendent God is All-wise :
He is my Perfect Guru, whom one finds by good Fortune : O, I am a Sacrifice unto His Vision. *[1-Pause]*

Through His Word, He rids me of my Sins,
And becoming worthy of Contemplating His Name, I become Content.
And, through the Saints, my Mind is Illumined,
And my Mind rests on the Lotus-Feet of God. *[1]*

He, who Created me, also Saves me ;
For, the Lord is the Perfect Support of the supportless.
And whomsoever He Blesses with His Mercy,
His Deeds are Perfect, as is his Culture. *[2]*

He Sings ever the ever-new Praises of God,
And then he is cast not into the endless[1] wombs again.
He Worships at the (Lord's) Feet, both here and Hereafter ;
And lo, he faces his God with a Clean conscience at the Lord's Court. *[3]*

He, whose Forehead the Guru strokes with his Hands,
O rare is such a one, the True Servant of God.
He Sees the God Pervade the earth, the waters and the interspace,
Whosoever, O Nānak, Bathes in the Dust of his Feet, is Emancipated. *[4-10]*

Prabhāti M. 5

I am a Sacrifice unto my Perfect Guru,
By whose Grace I utter ever the Lord's Name, *[1-Pause]*

Yea, hearing His Nectar-Word, I have become Blessed,
And all my involvements with the Illusion are past. *[1]*

I am now in Love with the True Word,
And Cherish ever and ever my Lord, the God. *[2]*

Contemplating His Name, my Mind is Illumined :
Yea, the Guru's Word has sunk into my heart. *[3]*

The Guru is All-powerful : yea, ever-Beneficent is He, **P. 1341**
And, Uttering his Word, I am wholly Emancipated. *[4-11]*

Prabhāti M. 5

Uttering the Guru's Name, I am ever in Bliss :
Yea, the Beneficent Lord is Merciful to me, His poor Servant, and has made me Utter His Name. *[1-Pause]*

Associating with the Saints, my Mind is Illumined :
Yea, Uttering the Lord's Name, my Hopes are Fulfilled. *[1]*

I am in Utter Joy : Bliss has entered into my being.
Lo, Nānak, the Guru, is Merciful to me, and I Sing ever the Lord's Praise. *[2-12]*

---

1. *Lit.* eighty-four lakhs of species.

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 5

There is no other Refuge
But for the Lord's Name.
Through it, one is Blest with Gladness and Miraculous powers,
And one is wholly Fulfilled. *[1]*
Let us Utter ever the Lord's Name,
And we are Attuned to the One Alone, and are rid of Wrath, Lust and Ego. *[1-Pause]*
Attached to the Lord's Name, we are rid of Woes, and whosoever seeks His Refuge, him my God Sustains.
Whosoever Meets with the True Guru, him the *Yama* Punishes not, yea, if such be his Destiny Writ by God. *[2]*
Contemplate Him, thy God, night and day, shedding all Illusions of the mind :
Yea, the God Meets, through the Saints only him whose Destiny is Perfect. *[3]*
One shakes off the Woes that cling through a myriad births. and the Lord Protects one.
O man, thy God is thy only Father and Mother and Friend and Brother : So Dwell thou ever on Him. *[4-1-13]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 5 : Partāla

Dwell thou ever on thy God,
And thou art rid of the malady of Ego and the afflictions of Greed and Attachment. *[1-Pause]*
Shed thy self-hood, repairing to the Saints' Feet, and thou art rid of thy Sins, thy mind becoming Pure and Whole. *[1]*
O God, I, Thy child, know not a thing : now Save me Thou, O my Father and Mother. *[2-1-14]*

Prabhāti M. 5

O God, I seek the Refuge of Thy Lotus-Feet :
Yea, Highest of the high art Thou, my Infinite Master, the One over and above all. *[1-Pause]*
Thou art the Mainstay of my Vital-breath, the Dispeller of Sorrow, who Blessest me with an Awakened Mind. *[1]*
O, greeting be to Thee, my Protecting God : my Mind Contemplates only but Thee.
And I Bathe in the Holy Dust of the Saints' Feet, and so am Blest with a myriad Joys. *[2-2-15]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti Bibhās M. 1 Ashtapadis

The crazy sense of Duality has made me crazy, **P. 1342**
And, attached to the Illusion, I have wasted my life away.
When Māyā clings to one, one can overwhelm her not,
But the True Guru may Save one, Implanting the Lord's Name within. *[1]*
Neither are the mind-waves calmed otherwise, nor dies Māyā within one :
He alone, who Created the universe, Knows its Mystery : and it is by Dwelling on the Guru's Word that one is Ferried across the Sea of Existence. *[1-Pause]*
Gathering the world's riches, the kings become egotistical,
But their loved riches keep not their company in the Yond.
Many-sided is this Love of Māyā,
But, save for the Lord's Name, nothing it is that Saves. *[2]*
As is one's own mind, so one finds that of another :
And as are one's desires, so becomes the state (of one's mind).
And as are one's deeds, so is one absorbed ;
And, it is only when one seeks the Guru's Advice, that one enters the House of Poise. *[3]*
Attached to the music of Desire, the mind rests in Duality,
And if within one is Guile, one comes to immense Pain.
It is if one meets with the Guru that one is Awakened,
And is for ever Attuned to the Lord's Eternal Name. *[4]*

Through the True Word (if) one practises Truth,
Yea, (if) through the True Word, one Sings the Lord's Praise,
And one abides in one's Self, and Attains to the State of Eternity,
Then alone one looks Glorious at the Lord's Court. *[5]*

Without Serving the Guru, one is Devoted not to God,
Even if one tries in myriad ways :
Yea, if one is rid of one's Ego through the Word,
Then, the Immaculate Name comes to abide within one's mind. *[6]*

In this world, the practice of the Word, is the only need of Piety :
Yea, without the Word, one is enveloped by the Darkness of Desire.
Trough the Word, one Cherishes the Lord's Name in one's heart.
Yea, through the Word is one's Emancipation, and Knows one the Extent (of God) *[7]*

God alone is who can Accomplish what He Wills :
Yea, the True One, Infinite and of Incomparable Beauty.
Through the Lord's Name, one Attains to the Sublime State (of Bliss),
But rare is the one, O Nānak, who Searches and also Finds. *[8-1]*

Prabhāti M. 1

Over the whole world is stretched the canopy of Desire ;
And as one sees a woman, one is stung by lust.
And one loves gold as one loves one's sons :
Yea, one owns everything, but owns not God. *[1]*

Let me, O God, tell only the Rosary of Thy Name,
And rise above pleasure and pain : so Detached be my Devotion. *[1-Pause]*

O Treasure of Virtue, I Know not Thy End :
So, through the True Word, I have Merged myself in Thee.
For, it is through Thee that one is cast in the Round of 'coming and going',
And, they alone are Thy Devotees, whose Minds are Attuned to Thy Truth. *[2]*

No one knows of Thy Way of Contemplation, O Detached God of man,
If one Meets not with the True Guru :
In all the pools (of Thy men's hearts), Thy Light is Reflected :
O Embodiment of Bliss, I am a Sacrifice unto Thee. *[3]*

It is through the Guru's Wisdom that one is Blest with the Loving Adoration of God.
Yea, it is through the Word that one is rid of one's Ego,
And cease one's outgoings and the mind stays in its Home.
And one Enshrines the Lord's True Name in the Mind. *[4]*

All pleasures that give rise to excitement are then silenced.
And one Accepts the Guru's Word and is Attuned to the One, **P. 1343**
And Seeing the Waters of the self on Fire, one quenches the Fire,
But he alone Realises this state whose Fortune is high. *[5]*

Serving the True Guru, one is rid of one's Illusions,
And one is Awake, night and day, Attuned to the True One,
And one Knows one's only God and not another,
And one Serves the Bliss-giving Lord and becomes Immaculate. *[6]*

When one Dwells on the Word, one's mind flows out to serve the others,
And one practises Contemplation and Self-control and Maceration, by overcoming one's Ego :
Yea, on hearing the (Guru's) Word, one becomes Emancipated in life,
And, through such a Pious conduct, one is ever in Bliss. *[7]*

The God is Bliss-giving, the Dispeller of Sorrow ;
And he, who Knows Him alone and not another,
And Surrenders his body, mind and riches unto Him,
He, O Nānak, Partakes of the Quintessence (of God). *[8-2]*

Prabhāti M. 1

He, who practises the inly-washings, and making a furnace of the spinal chord, distils (the Nectar of Poise) through inhalation, exhalation and holding of the breath like a Yogi,
Knows not (the Quintessence), without the True Guru ; and, strayed by Doubt, he is Drowned (in the Sea of Existence).
The Blind one washes his Dark spots, again and over again, but his inner Dirt remains where it remains ;
For, without the Lord's Name, all deeds are vain, like those of a juggler, who deceives men with illusions. *[1]*

Yea, in the Immaculate Name of God is contained the merit of six kinds of works.
O God, Thou art the Treasure of Virtue and I am strayed by Error. *[1-Pause]*
To be engaged in the strife of Māyā, led by Evil instincts, is a vain struggle,
But, the Unwise one asserts his Ego and knows not the True Deed.
The Egocentric is strayed into desiring by Māyā, and so whatever he utters is a mere waste;
Yea, vain is the ablution of the Sinner and the embellishment of the Way (of works). *[2]*

False is the Counsel of the mind ; and whatever one does, led by it, is vain,
For, in the False one is the love of Ego, and so one Tastes not God.
Whatever one does, save for the Name, is insipid,
For, associating with the vile-doers, one is wasted away, and one's life is vain, being fed on Poison. *[3]*

O men, be not strayed by Illusion and die not (to God) :
And Serve the True Guru that ye are ever in Bliss.
For, without the True Guru, one is Emancipated not ;
And, one comes and goes and dies in Death over and over again. *[4]*

This body is lured by the three Modes :
And it is afflicted by Sorrow and the Maladies of three kinds,
So one must Serve Him, who has no father, no mother,
Purging oneself of Desire and Ego. *[5]*

Wherever I See, I See no one but God,
And (Realise I that) without Meeting with the True Guru, one is Emancipated not.
Yea, to Cherish (God's) Truth in the heart is the only Sublime Deed,
And all other pretentions, and all worship, are vain. *[6]*

One Realises the Word if one is rid of Dualiy,
And then one Knows the One God within and without.
To Contemplate the Word is the Purest of Deeds : this is the highest Wisdom.
And if one is torn by Duality, one throws dust in one's head. *[7]*
To Praise the God, through the Guru's Word, is the Purest of Deeds,
And to Reflect on His Wisdom and Virtues, Associating with the Saints ;
And to still the mind-waves and (thus) to Realise death-in-life.
Then, one Realises God, by God's Grace. *[8-3]*

Prabhāti M. 1 : Dakhani

Indra was attracted to Ahalyā, wife of Gotama, the seer, **P. 1344**
And lo, he was cursed with a thousand *Yonis* and then he grieved. *[1]*
Yea, no one, of oneself, is strayed from the Path :
For, it is God who Makes one to Realise Him or to Abandon His Way. *[1-Pause]*
Harishchandra, the king of the world, knew not of the Writ of the past ;
For, had he known that it was an error to be pseudo-pious, he wouldn't have put himself to auction in the public square[1]. *[2]*
The God, in the form of the Dwarf, had asked, in charity, for two and a half steps of the earth :
Had King Bāli known the intent of God, why would he have been deceived into being sunk into the underworld ? *[3]*
Vyās instructed Janmejā, the king, not to do (the three things) :
But he performed the Yajna, and, then, put to death the eighteen impudent Brahmins and so he suffered : O, how can one escape the Writ of the past deds ? *[4]*
So I calculate not and submit to God's Will, and whatever I utter, I utter spontaneously.
And whatever happens, I Praise my Lord : for, all that comes, Reveals the Glory of my God. *[5]*

---

1. ਨੇਖਾਸਿ (नेखासि) : (Arabic ਨਖਾਸ), market.

The God-man remains Detached, and abides ever in God's Refuge.
But the Egocentric looks not to the future, and so he grieves, afflicted by Sorrow. *[6]*
The Creator-Lord, who Created the universe, Does it all,
But being purged not of Ego, through God's Grace, one is wasted away. *[7]*
Everyone commits error, only God doesn't.
Says Nānak : "Emancipation is through the True Name : but rare is the one who is Emancipated by the Guru's Grace". *[8-4]*

Prabhāti M. 1

I Hear and Utter and lean only upon the (Lord's) Name,
And, lo, I am rid of all involvements with fruitless deeds.
As the Egocentric, even though Dishonoured (by God), clings to the Other,
So do I cling to the Lord's Name (even if dishonoured by the world). *[1]*
Hear O Purblind Unwise wretch,
Are you ashamed not of ceaseless 'comings and goings', and being Drowned over and over again, without the Guru ? *[1-Pause]*
The love of Māyā lays waste thy mind :
But when such be the God's Will, then, before whom shall we cry out our Pain ?
Rare is the one who Knows, by the Guru's Grace,
That without the Lord's Name, one is Emancipated not. *[2]*
One wanders through a myriad wombs,
And is netted by the *Yama* over and over again, Realising not the Guru's Word.
This mind now flies up to the skies, now sinks into the underworld,
And is Released (from his wander-lust) only by Cherishing the Name, through rhe Guru's Word *[3]*
When the Lord Gives the Call, then nothing stands in the way.
And one Dies (to the self) through the Word, and lives spontaneously.
But, without the Guru, one Realises it not,
For, He, the Lord, it is who is the Doer and the Cause. *[4]*
If one's (inner) Strife is ended, and one Sings the Lord's Praise,
Then, the Perfect Guru Merges one in the state of Equipoise,
And then cease the outgoings of this wobbling mind,
And one makes Truth the mainspring of one's Deeds. *[5]*
If one's within be Unclean, how can one be Pure from without ?
O, rare is the one who Washes clean one's within with the Word :
Yea, rare is the one who practises the Truth, by the Guru's Grace,
And then cease one's comings and goings, and one stays Whole. *[6]*
One must eat and drink the (Lord's) Fear and one is then in Pure Peace :
Yea, if one Associates with the Saints, one is Ferried Across ;
And one utters Truth, for, one is inspired by the love of all,
And one practises the Guru's Word, for, that to one is the only Righteous Deed. *[7]*
He, who deems God's Praise to be the Way of Works, and Honour and Worship, **P. 1345**
He alone burns off his Wrath and Lust in the Fire of God.
Yea, he Tastes the Lord's Essence, and his Mind is Imbued with it.
Prays Nānak : "Hear, ye men, there is not another but God". *[8-5]*

Prabhāti M. 1

Dwell thou on the Lord's Name : and thiswise Worship thy God within ;
And, Reflect on the Guru's Word, and know thou that there is not another but thy only God. *[1]*
He, the One alone, Pervades all, all over :
And when I see not another, to whom am I to make an offering in Worship. *[1-Pause]*
O God, I Surrender my body and mind and Soul to Thee :
I pray to Thee : "O Lord, Keep me as Thou Willest". *[2]*
Through God's Truth is one's tongue replete with the God's Essence :
Yea, one is Released, by the Guru's Grace, when one enters into the Lord's Refuge. *[3]*
The God showed man also the Way of Works,
But placed He the (Contemplation of the) Name over and above all such ways. *[4]*
The True Guru has sway over all the four Boons[1],
And one's desire for three of these is stilled for the sake of the fourth. *[5]*
For, the True Guru makes one concentrate on one's Emancipation,
And Realising the God-State, one becomes Sublime. *[6]*

---

1. Dharma or righteousness. (2) Artha, or worldly weal (3) Kāmā, or fulfilment of sensuous desires (4) Moksha, or emancipation.

One's Mind and body are Cooled through the Wisdom of the Guru,
And one is Fulfilled by God : then, who can evaluate one's whole worth? *[7]*
Says Nānak : "This is the Wisdom my Guru has imparted to me ;
That, without the Lord's Name, one is Emancipated not". *[8-6]*

Prabhāti M. 1

Some the God[1] Forgives ; such circumstances the Perfect Guru brings about :
And, they are Imbued eternally with the Love of the Lord, and their Woes dispelled, they are Blest with Glory. *[1]*
O, false are the clever tricks of the counsel of Vice,
For, these are exposed in no time. *[1-Pause]*
The Egocentric is afflicted by Sorrow and he is rid never of his Woes.
Through the Guru is Revealed the Blesser of Pleasure and Pain, and Accepts He the sinner in His Refuge. *[2]*
The Egocentric can love not God from the heart, for the crazy one is consumed (by his inner Fire)
And this mind now flies to the skies, now sinks in the underworld, so long as it Realises not the Word. *[3]*
The world ever Thirsts and is Comforted not without the True Guru :
Yea, it is only when one is Blest with Equipose that one is in Bliss, and is Robed at the Lord's Court. *[4]*
Immaculate is the Guru's Word through which one Sees the Presence of the Wise One, the only Seer,
Yea, he who analyses the Truth intuitively, and Realises the state of Dispassion. *[5]*
God Created the world out of water, fire and air,
But He Blest them with such mysterious natures that each element acts within the limits set by God. *[6]*
Rare is the one in the world whom the God Treasures, Testing him on His Touchstone,
And who rises above colour and caste, and greed and the sense of 'mine-ness'. *[7]*
They who are Imbued with the Name are the holy ground, rid of their Woes and Ego and inner Soil.
Nānak washes the Feet of those who Adore the True One, by the Guru's Grace. *[8-7]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti M. 3

See thou, by the Guru's Grace, that the Temple of God is within thee. P. 1346
So, search thou within, through the Guru's Word, and enter into this Temple, Cherishing the Lord's Name. *[1]*
O my mind, thou art Dyed in God if thou art Imbued with the Word :
Yea, True is the Devotion to God : True is the God's Temple, and True is the Glory one attains (through God). *[1-Pause]*
This body is the Lord's Temple : and it is when the Jewel of Lord's Wisdom Lights one's Way that one Sees (the nature of) this temple.
The Egocentrics know not the Quintessence and believe not that within man is the Temple of God. *[2]*
Our Loved God Creates this Temple and Keeps it Decked and Embellished in His Will.
O, when such is the Eternal Writ of God, who can erase that Writ ? *[3]*
When one Realises the Word, one is Blest with Bliss, and Loves the True Name,
For, the Lord's Temple is Embellished only with the Word, and becomes a vast fortress of Gold. *[4]*
This world, too, is the Lord's Temple, but, without the Guru, one is enveloped by utter Darkness,
And one worships the Other with devotion ; so Purblind and Unwise are the Egocentrics. *[5]*
Where one has to render the Account of one's deeds, there goes not the body along, nor caste,
And only they acquit themselves well, who are Imbued with Truth ; and they, who cling to the Other but Grieve. *[6]*
Within the Temple of God is the Treasure of the the Name, but the Unwise wretch Sees it not.
It is when the Guru's Grace is upon him that he Sees and Cherishes the Lord's Name in the heart. *[7]*
If one be Imbued with the Love of the world, one Realises the Guru's Word, by the Guru's Grace
And even if a Sinner, one becomes Sanctified, and Merges in the Lord's Name. *[8]*

---

1. ਧੁਰਿ (धुरि) : *lit.* the Beginning ; *i.e.* God.
2. ਦਰਗਹ (दरगह) : *lit.* the Court.

The Lord's Temple is also the Lord's Store-house, Embellished with the Word,
And therein Sells the Lord's Name, and it is through the Guru that one Buys and Decks oneself with it. *[9]*

The mind is like the iron within the God's Temple, lured by the sense of the Other,
But when it meets with the Philosopher's Stone it is transmuted into Gold, and becomes a priceless Gem. *[10]*

In the God's Temple lives God, yea, He is deep down within us all.
Says Nānak :"If one Deals with God, through the Guru, one Deals in Truth". *[11-1]*

Prabhāti M 3

They alone are Awake who Love and also Fear God: yea, they are rid of the Soil of Ego.
Yea, they Sleep never and keep whole their Home, and drive out the five Thieves from within. *[1]*

O my mind, Dwell on thy God's Name by the Guru's Grace,
And do only the Deeds that lead thee on to thy God's Path. *[1-Pause]*

By the Guru's Grace, the Melody of Equipoise wells up within us and we are rid of the Malady of Ego,
And the Lord's Name Abides within our Mind, and we Sing the Lord's Praise, all-too spontaneously. *[2]*
They, who, through the Guru's Wisdom, Cheirish their God in their hearts, their Countenances look Beauteous,
And they are in immense Bliss, both here and Hereafter, and are Ferried Across, Contemplating their God. *[3]*

In Ego, one can keep not Awake (to God), and one's Devotion avails one not:
Yea, the Egocentric finds not Refuge in God, for, he does deeds involved with the love of the Other. *[4]* **P. 1347**

O, accursed be the wears and eats of those who love one other than God:
Yea, they are the worms of Dirt, and are born only to die and be wasted away. *[5]*

They, who have Met with the True Guru, O, I am a Sacrifice unto them :
I seek to Associate with them that I Merge in my True Guru through their True Instruction. *[6]*

It is by Perfect Destiny that one attains unto the Guru, and not by any effort of one's own ;
And through the True Guru comes Poise, and through His Word is destroyed the edifice of Ego. *[7]*

O my mind, hasten to thy God's Refuge, for he can Do all.
Prays Nānak : "forsake not the Lord's Name, for, that alone happens what thy God Wills". *[8-2-7-2-9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bibhās Prabhāti M. 5 : Ashtapadis

Father and mother and brothers and sons and wife,
With them[1] one pecks at the fare of pleasure :
And is involved with them, for, sweet seems their love,
But, the Mainstay of my Vital-breath are the Saints, who seek only the Merits of God. *[1]*

I am attached to my only God, the Inner knower of hearts,
He is my only Support, my only Prop : He is the King of kings, the Sublime *Purusha*, the Master of all. *[1-Pause]*

I have snapped my Bonds with (Māyā) the she-Serpent, the great Deceiver,
For the Guru has warned me that she Beguiles everyone, all over.
She seems sweet, but tastes bitter ;
So, my Mind is satiated with the Nectar-Name of God. *[2]*

I have sundered[2] my ties with Greed and Attachment,
For, the Compassionate Guru is Merciful to me and I am Forgiven.
This Deceiver has laid waste many a home,
But the Guru has Saved and Delivered me in His Mercy. *[3]*

---

1. ਜੁਗਤਾ (जुगता) = ਜੁੜ ਕੇ : in their companionship.
2. ਵਿਖੋਟਿ (विखोटि) = ਨਿਖੁਟ : *lit.* emptied.

Neither Lust, nor Wrath, has established its seat within me,
For, my ears have hearkened to the Wisdom of the Guru's
Yea, wheresoever I See this wretched goblin,
But, I have been Saved by my Guru-God. *[4]*

I have Widowed my ten women, my ten sense-organs,
For the Guru has warned that the Fire of the sense-pleasures emits poisonous smoke,
And he, who meets with them, lands in Hell,
So I am Attuned to God, being Saved by the Guru. *[5]*

Now, I consult no more with my Ego,
For, the Guru has warned that Egoism is fool-hardy[1],
And that the Ego remains homeless ever : it finds no Refuge
So I am Attuned to God, being Saved by the Guru. *[6]*

I have become a stranger unto the men of the world,
For, within one Home, the Two can bide[2] not together.
So I have clung to the Lord's Skirt.
O God, now do Thy Justice, for, Thou Knowest all. *[7]*

Lo, the God Smiled and Pronounced His Judgment upon me ;
And all the (inner) Demons He Yoked to my Service.
O God, Thou art my Master : My Home belongs to Thee.
Saith Nānak : "Blessed is the Justice which Thou hast done to me, O Guru". *[8-1]*

Prabhāti M. 5

Within one's mind are Wrath and immense sense of Ego
And yet one Worships God elaborately with all the ritual one can,
And paints on the arms *Chakras* (like a *Vaishnavite*) after a bath, **P. 1348**
But remains he Unclean from within. *[1]*

No, no one has Attained God through such 'disciplines',
Howsoever one paints the marks of a *Vaishnavite* on the body, while the mind within is lured by Māyā. *[1-Pause]*

One commits Sin, swayed by the five Demons :
So even if one bathes at the pilgrim-stations, one's Soil is cleansed not.
For, thereafter, one Sins even more, without let, or fear,
And so, being Sinful, one is driven along by the *Yama*, Bound, hand and foot. *[2]*

To the tinkling of the ankle-bells and the beating of the cymbals, (one dances in worship),
But, within one is Guile, and walks out of step with God.
If one beats at the hole, one kills not the snake thereby,
And God, who has Created all, also Knows all. *[3]*

One dons ochre robes, and warms oneself by the side of the smouldering[3] fire,
And stung by worries, one abandons the household,
And forsaking one's land, one wanders from place to place,
But, lo, keeps one within the five Demons wherever one goes. *[4]*

One's ears are torn and one begs for crumbs,
And asks one, for alms, door to door, and is satiated not.
One abandons his own woman and casts his evil eyes upon another's.
No, no one Attains God by donning a mendicant's garb, and one is tortured by Pain. *[5]*

One speaks not under a vow of silence,
But within one is Desire, and so one is ever on the Round.
One eats not and thus gives Pain to one's body.
For, one Realises not the Lord's Will, afflicted by Ego. *[6]*

---

1. ਹੋਡੀ (होडी)=ਜ਼ਿੱਦੀ : *Lit.* obstinate.
2. ਖਟਾਂਈ (खटाँई) : contained.
3. ਧੂੰਅਰ (धूंअर)=ਧੂਣੀ : smouldering fire.

Without the True Guru, no one Attains the Sublime State (of Bliss) :
Ask ye, if ye may. the Vedas aud the Shāstras.
The Egocentric does deeds but those avail him not,
As the house of sand stands not, and falls. *[7]*

But he, on whom is the Mercy of God,
He ties to his Skirt the Word of the Guru's.
O. all-too-rare is the sight of such a Saint.
Says Nānak : "I am Ferried Across only if I Associate with such a one", *[8]*

If one be Blest with good Fortune, one sees his sight,
And one is Ferried Across, as also are all one's Kindreds. *[1-Second Pause-2]*

Prabhāti M. 5

Contemplating the Lord's Name, one is rid of all one's Sins,
And all one's Account (of misdeeds) with the *Dharmarājā* is torn off.
Associating with the Saints, one Tastes the Taste of God,
And the Transcendent Lord Comes into one's mind. *[1]*

Uttering the Lord's Name, man Attains Bliss,
And enters he, the Lord's Servant, into the Lord's Refuge. *[1-Pause]*
And his (inner) Darkness is dipelled, and also his 'coming-and-going',
And he Sees, through the Guru, the Gate of Salvation ;
And his Mind is Imbued with the Loving Adoration of God,
But he Realises God, when God Blesses him so. *[2]*

Our God Permeates all hearts, all over,
And there is not another without Him.
He rids us of our enmities and Fears and Doubts.
Yea, so Pure is the Soul of God : so Sublime is His innate Nature.[1] *[3]*

He Pulls us out of the whirlpool of Desire and Ferries us Ashore,
And the 'cuts' of a myriad births He Mends (to Unite us with Himself),
And one Cherishes the Name in which are contained all meditations, all austerities :
Yea, so does the God Bless us with His Eye of Grace. *[4]*

Wheresoever is the Servant of our Lord, the God,
There is Bliss ever, and Peace and Joy and Gladness.
Yea, when the God with us is Pleased,
We are no more out of step with God, though our Disharmony be of a myriad births. *[5]* **P. 1349**

The Sacrificial fire, the Yajna, the austere man's standing on the head and worship (with a ritual),
And holy baths at a myriad pilgrim-stations, (are of no avail).
If one Cherishes the Lotus-Feet of God in the heart, even for an instant,
And Utters the Name of God, (one is wholly Fulfilled). *[6]*

The Station of our God is the highest,
And to Him are His seekers Attuned in a state of Equipoise :
Yea, I crave for the Dust of the Slaves of the Lord's Slaves,
That I See my Loved All-Powerful God, Filling all, all over. *[7]*

The God is near, too near : He is our Father and Mother,
And our Friend and Mate : O, I lean only upon Him.
He takes His Servants by the Hand and makes them His Own.
So, Nānak lives only to Utter His Name, yea, His, who is the Treasure of Virtue. *[8-3-2-7-12]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bibhās Prabhāti : The Word of Bhagat Kabirji

I am now delivered of the fear of birth and death,
For, the Lord of Bliss has become Manifest to me in His True Self. *[1]*
Yea, the Lord's Light has Illumined my Within, and my Darkness is dispelled,
And Dwelling on it, I've Attained unto the Jewel of the Lord's Name. *[1-Pause]*

1. ਕੀਨੇ ਧਰਮਾ (कीने धरमा)': *lit.* has perfomed His Religion, or fulfilled His Moral Law (Dharma)

Yea, where there is Bliss, there Pain cometh not;
And, now the Gem of my Mind is Attuned to the Quintessence, the God of Bliss. *[2]*
O God, all that comes, is in Thy Will.
And whosoever Knows thus, Merges in Equipoise. *[3]*
Says Kabir : "All my Sins are now dissipated,
And my Mind has Merged in the Life of all life". *[4-1]*

Prabhāti

If the God Lives only in the mosque, to whom else belongs the rest of the world?
The Hindu finds the God's All-pervading Essence[1] in the image : so both Know not the Quintessence. *[1]*
O Allāh, O Rām, I live by Thy Name,
O Master, be Thou Merciful to me! *[1-Pause]*
The Hindus see their God in the South[2], the Muslims in the West;
But search thy God only in thy heart, for, thy heart is the Seat of God. *[2]*
The Brahmin fasts (yearly) for twenty four days, once on every *Ikadashi*[3], the Qāzi in the month of Ramzān :
Lo, they keep out God for eleven parts, and find the treasure of Bliss only in a single month. *[3]*
Why bathe in Orissa[4], why bow low in the mosque?
If one has Guile in the heart, then, what use is one's going out for a *Hajj*, or saying the prayers five times in a day? *[4]*
O God, all men and women, that one sees, are but Thy Manifestations,
And I am Thy child, and all Gurus and all Prophets are mine. *[5]*
Says Kabir : "Hear ye men and women[5], seek only the Refuge of the One God,
And Utter only the Lord's Name that ye are Ferried Across". *[6-2]*

Prabhāti

First, God Created His Light ; and from it were all men made ;
Yea, from God's Light came the whole universe : then, whom shall we call good, whom bad? *[1]*
O men, be not strayed by Doubt.
For, the Creator is in the Created, and the Created in the Creator, who Fills all, all over. *[1-Pause]*
The clay is the same, but fashioned in a myriad shapes : **P. 1350**
So, it avails not to find fault either with the clay-vessels, or with the Potter, who moulds them, each in a different way. *[2]*
The One True God is within all, and it is He alone who Creates all,
And whosoever Realises His Will, Knows the One alone, yea, he alone is the the Servant of God. *[3]*
The Unknowable Lord is Known not : the Guru has Blest me, (the Dumb one), with the Sweets whose Taste I Taste, but can utter not.
Says Kabir : "I am wholly rid of my Doubt, now that I have Seen the Detached God in all". *[4-3]*

Prabhāti

Call not false the Vedas or the Semitic Texts : for, false is he who gives not thought to them.
He is like the one who says God is in all, and yet slaughters life[6] (for food). *[1]*
O Mullāh, say thou, if this is the Justice of thy God:
Nay, nay, only thou art rid not of the complexes of the mind. *[1-Pause]*
Thou seizest life and killest the 'dust' of its body and callest it pure food :
But, the undying, pure Soul, Mergeth in God : then dost thou partake of the pure, or the impure part of it? *[2]*

---

1. *Lit.* Name.
2. *i.e.* In Jagannāth Puri, to the south of Banāras.
3. ਗਿਆਸ (गिग्रास) : the fast kept by devout Hindus on Ikādashi (eleventh day of the light and dark halves of the lunar month).
4. See note 2.
5. ਨਰਵੈ (नरवै)=ਨਾਰੀਓ : O women !
6. ਮੁਰਗੀ (मुरगी) : *lit.* chicken.

What use is it to purify thyself through ablutions, and to bow down to thy God in the mosbue
When thy heart is Impure : and while thou sayest the five prayers, these avail thee not, nay, not even thy pilgrimage to the Kaaba. *[3]*
Thou art Impure from within, and Knowest not the mystery of thy Pure, Immaculate God.
Sayeth Kabir : "Thiswise thou hast missed entry into thy Lord's Heaven, for, thy mind is pleased with Hell". *[4-4]*

Prabhāti

O God, O Mount of Light, O Primeval All-pervading Master, I Worship Thee by Merging in Thy Absolute[1] Self ;
For, even the adepts in their trance have found not Thy End ; and in the end have clung but to Thy Feet. *[1]*
O friends, let me tell ye that the Immaculate God is Worshipped if one worships the True Guru,
For, even Brahmā, who Dwells on the Veda, standing at His Door, Knows not the Unknowable God. *[1-Pause]*
I have made the Quintessence (of Wisdom) the oil and God's Name the wick, and thiswise burns the Lamp of my body :
Yea, I have lighted it with the Light of God, but only the Wise Know the Mystery of this Wisdom. *[2]*
And now the Unstruck Melody of the Five Sounds Rings within me, and I live ever in God.
O Lord of Dispassion, O Absolute, Formless One, this is how I perform Thy Worship. *[3-5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti : The Word of Bhagat Nāmdevji

The state of the mind the Mind alone knows, or let me state it to the Inner-Knower :
But my God, the Inner-knower, I always Dwell upon, then, why should I be afraid (that my state is not Known to Him) ? *[1]*
O, my heart is pierced through by God,
Who Prevades all, all over. *[1-Pause]*
The mind is the Township, the mind the Stall, the mind the Keeper of the stall,
Yea, it is the mind that Dwells in a myriad garbs, and wanders through the whole world. *[2]*
When, through the Guru's Word, this mind is Dyed (in God), and the sense of Duality Merges in Equipoise,
One Sees the Lord's Command running through all, and one Sees the Fear-free God alike in every thing. *[3]*
He, who, Knowing the God, Dwells upon Him, the Sublime *Purusha* : his Word stays eternally.

P. 1351

Says Nāmdeva : "I have now Attained unto the Life of all life, and in my heart Lives ever the Unknowable God of Wonder". *[4-1]*

Prabhāti

My Primeval God has been since the beginning of Ages, and no one Knows His End ;
And He is deep down within all, yea, He Pervades everything : of such Form has He been described. *[1]*
His Word Rings through the universe : the Lord's Thunder[2] is Writ across all the skies.
Yea, He, my God, is the Embodiment of Bliss. *[1-Pause]*
He is like the *Chandan* tree in the forest[3],
Whose Fragrance gives Joy to all.
Nay, He makes all the surrounding Trees fragrant, yea, He, who is the Creator of all, who Blesses even the *Chandan* tree with fragrance. *[2]*
Thou, O God, art the Philosopher's Stone : I, a piece of Iron, through Thy Touch, am transmuted into Gold.
O Compassionate Lord, O my Jewel of jewels, Nāmdeva is Merged in Thy Truth. *[3-2]*

---

1. *Lit.* void.
2. *i. e.* Will.
3. ਬਾਵਨ ਬੀਖੁ ਬਾਨੈ ਬੀਖੇ (बावन बीखु बानै बीखै) : the tree (ਬੀਖੁ, ਬ੍ਰਿਖ) of Bāvana (a kind of sandal) is in (ਬੀਖੈ, ਬਿਖੇ) the wood (ਬਾਨੈ, ਬਨ ਵਿਚ).

Prabhāti

Lo, my Casteless God has worked a Wonder,
That He has Hid Himself in every heart. *[1]*

But no one Knows the Light that Illumines our minds,
Though whatever one does, that our God Knows. *[1-Pause]*

As the clay is fashioned into all kinds of vessels,
So does the One God Manifest Himself in a myriad forms. *[2]*

One's deeds become but one's Bonds in the end,
But, it is God, who, of Himself, Does what He Does. *[3]*

Prays Nāmdeva : "That what this mind craves, it Attains,
And he, who, lives ever in the Casteless God, becomes Eternal". *[4-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Prabhāti : The Word of Bhagat Beni

(Lo, here's the 'devotee' of God!)
His body is plastered with sandal-paste, on his forehead are its leaves,
But in the hand of the heart he keeps ever the knife !
His eye is set on guile ; his attunement is that of a heron,
He seems a *Vaishnava*, seated still, as if the breath has escaped the leaves of the fragrant Chandan tree,

He pays obeisance incessantly to the All-powerful God,
But is ever[2] engaged in Strife, his eyes Wild (with rage). *[1-Pause]*

He bathes his body each day, each morn,
And wraps two unstitched sheets about, and practises the way of works and feeds himself only upon milk,
But, his heart is like a drawn knife;
And what he utters is only to cheat men of whatever they have ! *[2]*

He worships the stone-image and paints on his body the signs of *Ganesha*,
And keeps awake through the night as if wrapt in devotion,
And, dances (to the gods) with his feet, but with his mind in Vile deeds;
Yea, he is lured only by Greed and he dances the dance of irreligion ! *[3]*

He tells the rosary of *Tulsi* seated on a deer-skin,
And anoints his forehead with saffron-mark with clean hands :
And upon his neck too is the rosary of *Rudrāksha*, but in his heart is Guile.
Yea, he is attached (to the world), and is saying to Krishna not what he says ! *[4]*

He, who has Realised not the Quintessence, yea, the Self,
All his deeds are Blind and False and Vain.
Says Beni : "One must Dwell upon God, by the Guru's Grace,
For, without the True Guru, one Knows not the Way". *[5-1]*

1. *Lit.* mouth.
2. *Lit.* throughout night.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading Purush...
The Greator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Jaijaivanti M. 9

Dwell on thy God : this is the only Deed worth thy doing :
Snap thy bonds with Māyā and repair to thy God's Refuge. **P. 1352**
Look upon the pleasures of the world as vain, for, these, verily, are an Illusion. *[1-Pause]*

The riches are like a fond dream,
Then why pridest thou on these, O man?
The rule of the earth is like the wall of sand. *[1]*

Nānak utters the Truth : "O man, thy body must fall,
And as thy yesterday vanished, bit by bit, so is thy this day dying into the unknown". *[2-1]*

Jaijaivanti M. 9

Dwell ever on thy God, for, thy life is flying away[1].
O Unwise one, why you understand not when you are being told again and over again ?
Know you, that your body melts away like the balls of hail. *[1-Pause]*

So shed all thy illusions and Utter thy God's Name.
For, the Lord's Name is the only thing that goes along with thee in the end. *[1]*

Abandon Vice like poison, and Cherish the Lord's Praise in thy heart.
Nānak proclaims to thee : "O man, beware: thy time is flying away". *[2-2]*

Jaijaivanti M. 9

O mind, I know not, what will be thy state (in the Yond),
When, in this life, you have hearkened not to the Lord's Name,
And are immensely attached to Sin, and turn not thy mind away. *[1-Pause]*

You were born a human, but Contemplated not God, even for a moment,
And are caught in the pleasure of women, and thy feet are fettered. *[1]*

Proclaims Nānak : "Hear, O man, the expanse of the world is like a dream,
Why, then, Dwell not on God, at whose Feet slaves even Māyā (for which you slave)". *[2-3]*

Jaijaivanti M. 9

Thy life is passing away in vain !
You hear the Purānas night and day, **P. 1353**
But Know not their intent, O Unwise one.
Now that the hand of death is upon thee, where would you fly away from it ? *[1-Pause]*

The body one thinks is eternal[2], is reduced but to the dust.
Then why not tell the Name of thy God, O Unwise and shameless one ! *[1]*

Cherish Devotion to thy God, and abandon the Ego of thy mind.
Nānak saith but this to thee : "O man, live thou thiswise in the world". *[2-4]*

---

1. ਸਿਰਾਤੁ ਹੈ (सिरातु है) : (Sans. सृ, to go fast, slip away from), is passing away.
2. ਅਸਥਿਰੁ (असथिरु) : (Sans. स्थिर), corrupt form of 'ਸਥਿਰ' *i.e.* eternal.

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Shaloka Sahaskriti[1] M. 1

They read the (holy) books, perform prayers and then they fight,
And they worship stocks and stones and then, like the herons, enter into a pseudo-trance !
In their mouth is Falsehood; and their bodies are decked with 'piety' !
And the three lines (of *Gayatri*) they recite three times in a day.
Round their necks is the rosary, on their forehead the saffron-mark,
And the folded *Dhoti* on their loins, and a cloth to cover their heads.
(But), if only they knew the nature of God,
They would know these deeds and beliefs to be false.
Says Nānak : "One must Dwell on the Eternal Lord :
But how shall one find the Way without the True Guru ?" *[1]*

So long as one Knows not the Lord, one's life is vain ;
The world is like the sea ; by the Guru's Grace does one Swim across.
"He, the Lord, is All-powerful", so has Nānak Realised.
The Cause is in the Hands of the Creator who Keeps all Power to Himself. *[2]*

The *Yoga's* way is of knowledge[2] ; of the *Brahmins* the way is of the Vedas.
Of the *Kshatriyas* the way is of heroism ; of the *Shudras* of the service of the others[3].
The Way of ways is, however, the Way of the Word.
He, who were to know its Mystery, of him Nānak is a Slave ;
Yea, he himself is the manifestation of the Immaculate God. *[3]*

Krishna may be the god of gods ; but higher still is the Self, yea, the Soul.
But, the Soul too derives its power from the Oversoul.
He, who knows this mystery, of him Nanak is a Slave;
Yea, he himself is the manifestation of the Immaculate God. *[4]*

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha,
The Creator, Without Fear, Without Hate, The Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Shalokas Sahaskriti M. 5

Who is one's mother, father, and son : what, indeed, is the reality of the pleasures one enjoys with one's wife ?
Who is one's brother or friend ? What, indeed, is the duration of one's love for one's family and the kindreds ? **P. 1354**
And has Māyā, the enticing beauty, any substance, which leaves us as soon as she sees us ?
Only the God's Remembrance remains with us, with which one is Blest through the Saints, the Sons of the Eternal Lord. *[1]*

O cursed be the love of the mother and father, and of brothers and kinsmen.
O cursed be the joys one enjoys with the wife and the love of the sons.
O cursed be the love of the possessions in one's household.
Blessed and True (only) is the love of the Saints,
Which makes Nānak abide in Bliss. *[2]*

---

1. ਸਹਸਕ੍ਰਿਤੀ (सहसक्रती) : This word should not be confused with Sanskrit. It is a type of literary speech, mid-way between Prakrit and Sanskrit, extensively used throughout northern India in the medieval times for religious intercourse, a type of religions Esperanto.

2. ਸਬਦੰ (सबदं) : (Gāthā dialect), way.

3. ਪਰਾਕ੍ਰਿਤਹ (पराक्रितह) : another's work.

False is the body, for, its power wanes :
Yea, when one loves Māyā, age creeps-in upon one.
In the house of the body, full of hope, the Soul is but a guest[1],
And, the dreadful angel of death[2] counts each breath of ours.
The priceless body has fallen[3] into the Well of Attachment, but I lean on the Quintessence (of Reality).
O Compassionate God, be Merciful to me. *[3]*

The body is the Illusory fortress built up of water, plastered with blood and wrapt in skin,
And its nine entrances are without doors; its pillars are of the wind :
The Unwise one knows not the transitoriness of the body and Dwells not on God.
O Nānak, this all-too precious body is Saved only by repairing to the Refuge of the Saints.
So utter thou ever, ever, the Name of thy Lord, the God. *[4]*
O God of Glory, O Eternal, Moveless One, O Source of all Wisdom, O All-Pervading One, O Infinite, O Compassionate Lord,
O Highest of the high, Deepest of the deep, O Inner-knower, O Infinite God,
O Lover of the Devotees[4], O Thou, who Offerest them the Refuge of Thy Lotus-Feet,
O Support of the supportless, Nānak seeks but Thy Sanctuary, O God. *[5]*

The hunter aims at the deer with his weapon[5]
But he, whom the God Saves, even his little hair no one can touch. *[6]*
The powerful warrior, who protects himself in many ways, surrounded on all sides by the hosts,
And seated on a high pedestal, difficult of approach, who knows not death,
His breath-chain is snapped by even a little ant, if such be the Lord's Will. *[7]*
To be Attuned to the Word, to be Compassionate to life, to Sing ever the Lord's Praise—these are the Deeds worth doing in the *Kali* age.
For, thiswise one's inner Doubts and Attachments are cut short.
Yea, our God Pervades all places :
But Lives He on the tongue of the Saints, and his Fulfilling Vision is Seen (through them).
O Nānak, Dwell thou on thy Loved God. *[8]*

Wanes beauty and the age of the islands and the sky, and diminishes the light of the sun, the moon and the stars :
And decrease the years of the earth and of mountains and vegetation and lands,
And the love of the wife and sons and brothers,
And the enchantment of gold and pearls and the alluring form of Māyā.
But goes not the One Eternal Lord;
And eternal also are the Saints of God. *[9]*

Tarry not in practising Righteousness : tarry only in the committing of Sin,
And hold on only to the Lord's Name, shedding thy Greed,
And cling to the Refuge of the Saints that your Sins are washed off,
And you are Blest with the attributes of Religion :
But he alone is so Blest with whom God is Pleased. *[10]*

The man of low intelligence is dying in the love of Māyā, and indulges in vain pleasures with his wife;
And, in young age, is involved with gold and beauteous tresses,
And wondrous mansions and gorgeous dresses : so much is he afflicted by Māyā. **P. 1355**
O Eternal God, O[6] my All-powerful Master, Nānak but pays his homage only to Thy Saints. *[11]*

If there is birth, there is also death : If joy, then also sadness ; if indulgence, then also pain,
If greatness, then also smallness ; if expansion, then also contraction :
If king-ship, then also Ego ; if Pride, then also the fall.
Yea, all revolving-in leads to dissolution :
Eternal only is the Contemplation of God, or the Companionship of the Saints. *[12]*

---

1. ਆਥਿਤਯ (आथित्य) (Sans. अतिथि), a guest; dear or welcome guest.

2. ਧਰਮੰ (धरमं) = ਧਰਮ ਰਾਜਾ : i.e. the Lord of Law, or the Deity before whom we are Judged at the Lord's Court after death; hence identified with Death.

3. ਪਤੰਤਿ (पतंति) : (Sans. पतति), falls into

4. ਭ੍ਰਿਤਿਆ (भ्रितिआ : (Sans. भृत्य: a servant, slave.

5. ਆਵਧਹ (आवधह), : (Sans. आयुध:) a weapon.

6. ਭੋ (भो) = Sanskrit interjection or vocative particle generally translated by 'O !', 'Ho there'! 'Halo'.

If God be Merciful, one Realises the Quintessence :
And one's intellect Blossoms forth, and one has one's Seat in the Great Peace.
And one sheds one's Ego, and controls one's sense-faculties[1].
And one's heart is Cooled, confirmed in the Wisdom of the Saints
And cease one's comings-and goings absorbed in the Vision of God.
And Rings within one the Flute of the Word. [13]

Says the Veda, the seeker hears in many ways of the Infinite Wisdom and the Merits of God.
The God is Merciful to him and he Cherishes the Knowledge of the Real.
And he begs from Him the Bounty of His Name ; and lo, the God Blesses Him with it. [14]
(The seeker) cares not for what says the world or his mother, father and brothers,
Or wife, or sons, or friends, for, to be involved with them, is to be Bound to Māyā.
Yea, Compassionate only is the One God who Sustains all life. [15]

Illusory are the world's riches, Illusory are the mind's dreams and hopes of a myriad kinds,
Illusory is the love that binds one to Ego ; illusory is Māyā, impure are whose deeds,
Due to which one passes through the fire of many wombs, but the one with unclean mind Dwells not on God.
O God, be Merciful to me and Save me, the Impure one, through the Companionship of Thy Saints. [16]
If from a mountain one falls into the underworld, or burns in the blazing fire,
Or is swept off by the waves of the boundless sea—than these is worse the care of the house-hold that leads to birth-and-death.
And do what one will, one can snap not its Bonds,
Yea, the only Support of man is the Word of the Saints. [17]
If one be Afflicted by immense pain, poverty and misery, and is born to die again and over again,
All that passes, if one Dwells on God's Name ;
Yea, all that is destroyed as fire destroys the firewood. [18]
Uttering the Lord's Name, the (inner) Darkeness is Illumind, and, Dwelling on God's Merits, one's Sins are dispelled.
Yea, doing Immaculate Deeds, one instils fear in the Mind of the Demons.
Hearing the Lord's Name, one is rid of recurring births-and-deaths, and Blest with all Joys, one Sees the Fulfilling Vision of God.
Yea, our God is Worthy of Giving Refuge, the Lover of the Saints, and Blesses all with Bliss. [19]

He Brings to the fore those that are behind and fulfils the hopes of those devoid of hope.
Yea, He makes the poor rich, and destroys the Maladies of the Diseased.
He Blesses the Devotees with Devotion, and His Praise and the Name :
Yea He, the Transcendent Lord, is Compassionate and Beneficent to all.
O Nānak, what[2] is it that one Receives not from Him through the Service of the Guru ? [20]
He Gives Support to the supportless : His Name is the Riches of the poor :
He Owns those whom no one owns : Yea, He of Beauteous Hair, is the Strength of the weak.

P. 1356

He, our Eternal God, is Compassionate to all life, the Kinsman of the kinless :
All-knowing is He, and the Perfect Master, the Lover of Devotees, the Embodiment of Mercy.
And Abides He in all hearts, yea, He the Transcendent Lord, Vāsudeva, the God of gods.
O God, I seek but this Blessing from Thee : Forsake me not Thou, O Forsake me not ! [21]
O Lord, neither have I the power to Serve Thee well, nor do I Love Thee, O Sublime Being.
I Contemplate Thy Name, by Thy Grace, when Thou art Merciful to me, O my Guru-God ! [22]

Thou Blessest us with food and raiments and Sustainest us,
And Bestowest upon us the Jewel of the human body, which is conscious and clever.
And, by Thy Grace, we are Blest with Bliss and Joy,
And, when we Utter and Contemplate Thee,
Our Bonds with the transient world are snapped. [23]
They, who offered Charity in the past births, Enjoy its fruits in this, as the Kings of the earth ;
But they, whose minds were Corrupted, suffer immense Pain on the mortal earth. [24]
They, who Cherish the Lord's Praise in the heart, consider even pain to be God's Mercy ;
But they, who are apparently in health, are indeed the Diseased ones, who Dwell not on the Compassionate God. [25]

---

1. ਰਿਖਿਅੰ (रिखिग्रं) (Sans. हृषीकं), an organ of senses.
2. ਕਿੰਨ (किंन) : (Sans. किम् न), what not.

The Merit of coming into the human frame is, that one Sings the Lord's Praise.
Nectar-sweet is the Lord's Name, O Nānak, and the Saints crave for more and more of it. *[26]*
The Saints are ever patient, and distinguish not between the friend and the foe.
He, who offers them foods of many kinds, or slanders them, or is arrayed against them, with his weapons drawn, to them all are alike. *[27]*

(The Saints) mind not being dishonoured : nor if they are cursed,
Or if they are slandered : nay, the pain they receive from the world touches them not :
For, whosoever Dwells on the Lord's Name, associating with the Saints, he abides in Bliss. *[28]*

The Saints are the unconquerable Hosts of God, protected as they are by the Coat-of-mail of Humility.
And their Weapon is the Lord's Praise, their Refuge and their Shield[1], the Guru's Word.
To Realise the God's Path—this, for them, is to ride the horse, the elephant, the chariot.
And they break, care-free, through the hosts of the Enemy, and Attack them with the Lord's Praise:
And thus they Conquer the whole world and overwhelm the Five Passions. *[29]*

Being ill-advised, one is lured away by the Mirage, and is enraptured by the (passing) shade of the tree.
So is the Illusory love of the household : one must Dwell only on the Lord's Name. *[30]*

Neither am I equipped with the Treasure of Wisdom, nor the Veda, nor have I Merit, nor Sing I the Lord's Praise,
Nor have I the golden Voice for the Lord's Song, nor am I Clever, nor Wise.
Through Destiny and Effort is one Blest with these : associating with the Saints, even the Unwise one becomes a Pundit. *[31]*

To Utter the Lord's Praise—this is the Rosary one must wear on the neck : to Love one's God—this is the secret telling of the rosary.
Yes, he, who utters the Sublime Word with his tongue, is Saved from Māya, the joy of the eyes. *[32]*
O cursed is the life of the one without the Guru's *Mantram*, his human birth is a mere waste. **P. 1357**
He is worse even than a crow, a cur, a swine, an ass and a snake. *[33]*

He, who Cherishes the Lord's Name in the heart, and Dwells on His Feet,
And Sings the Lord's Praise, associating with the Saints, He sees not the sight of Death. *[34]*

Neither precious is beauty, nor riches, nor kingship, nor paradise,
Nor delicacies, nor fine raiments :
Nor sons, nor friends, nor brothers, nor kinsmen, nor indulgence in women :
Nor proficiency in knowledge, nor sharpness of the mind ;
Precious only is the Lord's Name, which one Attains, by God's Grace, in the Society of the Saints. *[35]*

Wheresoever I See on the earth, in the heaven or in the underworld,
I See nothing but God, Detached and Stainless. *[36]*

Poison turns into Nectar, enemies into friends :
Pain turns into pleasure, and fear into fearlessness :
The placeless find the place, through the Name, if on one be the Mercy of the Guru-God. *[37]*
He, who Blesses all with cool temper, Blesses me too thus, yea, the Purifier of all, me, too, Purifies.
He, who Creates all, is also my Creator, and is Stained not, nor affected (by Māyā). *[38]*

Coolings is not the moon-god, nor the fragrance of *Bāvan Chandana*,
Nor even the wintry cold : Cooling only is the Companionship of the Holy. *[39]*

They, who utter the Lord's Name, fix their minds on the All-pervading God:
Their Wisdom is to look upon pleasure and pain alike, and their Immaculate Way is to be free of envy.
They are Compassionate to all life and overwhelm the five Maladies,
Their feed is the Lord's Praise, and they remain Detached from Māyā, as does the lotus in water.
They Cherish only the Devotion to their God: and instruct the friend and foe alike :
And hear not another's slander : and, shedding their selfness, become the Dust for all to tread upon.
Yea, whosoever has these six attributes, is the Saint of God. *[40]*

---

1. ਚਰਮਣਹ (चरमणह) = (Sans. चर्मन), a shield.
2. i. e. desires.

A goat may be fed on roots, but if it lives with a lion, (it is never fear-free).
So is the world, (that lives in Māyā), and is afflicted now by pleasure, now pain. *[41]*

One is afflicted with all kinds of Sins and Maladies,
And Doubt and Attachment and honour, dishonour, if one is intoxicated with the wine of Māyā.
And one is born to die over and over again, and wanders through Hell, and knows not the Way out.
Yea, one becomes Purified only by associating with the Saints,
And by Dwelling on God's Name, yea, His Immaculate Praise. *[42]*
The Lord's Refuge is the Boat, yea, He is All-pervading : He is the Embodiment of Culture.
He is the All-powerful, Cause of causes, and Blesses all He, the Perfect God.
He Gives hope to the hopeless, yea, He is the Treasure of all Boons.
Nānak Dwells upon Him, the Treasure of Virtue, at whose Door everyone is a seeker. *[43]*

The tortuous Path becomes Smooth : Pain turns into Pleasure. **P. 1358**
And evil words and Doubt and distinctions (are obliterated), and slanderers and *Shāktas* become good and friendly :
And Sorrow is turned into Eternal Joy, and, rid of fear, one becomes fear-free.
And the dreadful Forests[1] becomes a thickly-populated Town : such are the attributes of Religious life, with which God Blesses one in His Mercy,
If, associating with the Saints, one Dwells on God, seeking the Refuge of the Lord's Feet. *[44]*

O unconquerable (Attachment) ! O powerful Hero of the Battle-field, that mows down everything before it :
O you that have enticed away the hearts of even the gods and their attendants, and of the heavenly musicians, and, men and the animal life and even of the birds.
(To escape thy shafts,) I have sought the Refuge of my Creator-Lord, and pay ever Obeisance to Him. *[45]*

O Lust, you that land men in Hell, and make them wander through a myiiad wombs.
And cheat all minds, sway all the three world, and vanquish all one's Austerities, Meditation and Culture :
You, whose pleasure is illusory, you that make one unsteady and poor[2] and punish the high and low alike :
Thy fear I have overcome by associating with the Saints, and seeking my Lord's Refuge. *[46]*

O Wrath, O Father of Strife, you who know no Compassion,
You have a powerful sway over vicious men, who dance to your tune like monkeys;
And then have to face immense Punishment at the hands of the couriers of the *Yama*.
O thou, in whose society, men turn inio devils,
(To escape thy attack), I have sought the Rufuge of God, the Saviour of all life, who Delivers us of all Sorrow. *[47]*

O Greed, you that have swayed even the best of men by your waves :
And men's minds waver and wobble and run about in all conceivable directions,to gather more and more :
You have respect neither for friendship, nor ideals, nor father, nor mother, nor kindreds :
You make one do what one must not do, and to eat what is eaten not ; and to build what cannot be built.
To escape from thee, I pray to my God : "O Lord, Save me, O Save me Thou, O God of man". *[48]*

O Ego, the Cause of our coming and going, O soul of Sin,
You that estrange friends, confirm enmities and make man spread out the net of Illusion far and wide,
And tire men, keeping them ever on the Round, and making them experience now pleasure, now pain,
And men walk through the utter wilderness of Doubt : O you that afflict man with incurable Maladies.
Yea, the God alone is the Cure of thee : So I Contemplate only Him. *[49]*

O Life of my Vital-breath, O Master of the earth, O Guru of the universe, O Treasure of Mercy:
O Cure of the world's Woes, O Embodiment of Compassion, rid me of all my Woes.
O Beneficent God, the only Support of the poor, Thou that art Worthy of giving Refuge, have Mercy on me.
That, in health as in ill health, I call on no one but Thee. *[50]*

---

1. ਅਟਵੀਅੰ (अटवीअं) : (Sans. अटवी), a forest, wood; *i.e.* the lonely world becomes a place of revelry.
2. ਅਵਿਤ (अवित) : (Sans. अ-वित्त), poor.

I seek the Refuge of Thy Lotus Feet, O God, to Sing Thy Praise :
And, associating with the Saints, I Cross the tumultuous Sea (of Desire). *[51]*

God has Placed His Hand of Mercy on my head, my forehead, my body :
Yea, God has Saved my Soul, offering me the Blessed Refuge of His Feet.
Lo, the Compassionate God has Protected me from all sides ; and I am rid of my Fears and Sorrows,
For, the Lord is the Lover of the Devotees, the Support of the supportless : so, I have sought the Refuge of my Eternal God. *[52]* **P. 1359**

He, who has Upheld the sky with His Power, and locked fire within the wood,
Whose Power has Upheld the moon, the sun, the stars, and Blest us with the human body, and breath infused with His Light ;
Who Sustains us even in the mother's womb, and the malady of hunger[1] destroys one not.
Through His Power is the sea of the world kept within bounds, and the waves of of its (rough) water sweep us not off. *[53]*

Of Majestic[2] Form is our God : His Contemplation is the Life of all :
Yea, He is Revealed in the Society of the Saints, if one walks on the Immaculate Path of God's Worship. *[54]*

A Mosquito will break through a Stone, an Ant Swim across the expanse of a marsh[3].
And a Cripple will cross the sea, and the Blind will see through utter Darkness :
O such is the power of Contemplating God in the Society of the Saints.
So, Nānak seeks the Refuge of his Lord, the God. *[55]*
As is a Brahmin without the saffron-mark, as is kingship without command,
As is a warrior without weapons.
So is a Saint[4] without an Inner Life. *[56]*

Neither He has dark colour, nor Carries He a conch, a disc, or a bludgeon ;
For, He is Born not, His Form can be described only in terms of Wonder.
The Vedas too say : "He is not this, not this[5]".
For, He is Highest of the high, the Infinite Master of the earth :
Yea, He, the Eternal One, Abides in the heart of the Saints,
And is Revealed only to men of great Destiny. *[57]*

The world is a wilderness : one's kinsmen in it are curs, jackals and asses :
The mind is intoxicated with the wine of Attachment ; and impassable it is, due to the five Highwaymen on the Way.
One is caught in the unbreakable noose of Ego, or wanders about, infected by Fear, Doubt and Attachment.
Yea, impassable is the Water (of Indulgence) and the Fire of (Craving), and one Sees not the other Shore.
Dwell thou on God, O Nānak, associating with the Saints, for, the Lord's Refuge Emancipates all. *[58]*

When the God is Merciful, He rids one of all Maladies,
And one Dwells on God's Praise, associating with the Saints, and enters the Perfect Refuge of God. *[59]*

If a man be beauteous and sweet-tongued, but, in the farm of his heart grows enmity,
Beware of him, O Saints, even if he makes the deepest bows. *[60]*

The Unwise one knows not that each-day his days are on the decrease :
And wears off the utterly beautous body, and age, the daughter of death, seizes him.
And yet he's involved in sporting with the family, and hoping for Illusory goods and indulging in pleasures.
O God, I have wandered through a myriad births this wise and feel Lost : now I seek Thy Refuge, O Embodiment of Mercy ! *[61]*

---

1. ਜਠਰ(जठर) : (Sans. जठरं) *lit*: the stomach, belly.
2. ਗਰਿਸਟ (गरिस्ट): (Sans. गरिष्ठ), heaviest; most important.
3. ਕਰਦਮੰ (करदमं) : (Sans. कर्दमः) : mud.
4. ਵੈਸਨਵਹ (वैस्नव) : (Sans. वैष्णव), *lit.* follower or worshipper of Vishnu.
5. ਨੇਤ-ਨੇਤ (नेत-नेत) : (Sans. नेति-नेति) (God) is not like this nor like this, *i.e.* God is Infinite.

O my tongue, you love all flavours (but God's) :
You are dead to the Truth, involved[1] ever in the great Strife: (Be Awake) and repeat these Immaculate words;
"*Gobinda, Dāmodara, Mādhava*", (and the like Names of God) *[62]*
One man is proud of his woman,
Another of his power,
And they Dwell not on God's Feet : O cursed be their vain[2] life.
O thou, that art humble like an ant, thou art great, if thou art Blest with the Riches of the Name.
Nānak greets thee over and over again. *[63]*

A little Speck turns into a Mountain, the Barren Land into Green Verdure: **P. 1360**
The Drowning one Swims across, and the Empty ones are Fulfilled.
And Darkness is Illumined by a myriad suns,
If the Mercy of the Guru-God be upon one. *[64]*

A Brahmin can, indeed, Ferry one across;
But, the Brahmin is he, who does Godly deeds.
But he, whose soul is involved with the world,
Such beings, O Nānak, remain Fruitless, and as such they depart. *[65]*

He, who steals another's possession, and creates mischief for others, and preaches only for his livelihood,
And craves now for this, now that[3], his mind absorbed in Māyā, does but the deeds of a swine. *[66]*
They, who are intoxicated with God, Merge in His Feet: they Go across the tumultuous Sea of Existence.
There is not an iota of doubt in this, O Nānak, that, through the Saints, myriad of our Sins are dispelled. *[67-4]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener

Gāthā[4] M. 5

Camphor, flowers, scents—when these come into contact with the human body, lose soon their freshness:
For, man is but a bundle of marrow and blood and bones and filth, and yet the man of Ignorance prides over-much on himself. *[1]*

If one becomes a subtle body like an atom, and courses through all the spheres of the skies :
And this he does in the twinkling of an eye, yet, without the Saint, one is Fulfilled not. *[2]*
Know ye that death is true, while the appearance is an Illusion.
So Utter the Lord's Praise, associating with the Saints, for, this alone goes along with thee. *[3]*
Māyā leads one astray, and one is involved with one's kinsmen, friends and (like) idols;
Seek thou the Society of the Saints and remember thy God that thy Abode is Peace. *[4]*
They, who live with the *Chandan*-tree, become its like,
But, the bamboo, being stiff-necked, remains unaffected by its fragrance, *[5]*
I have weaved, in the *Gāthā* (dialect), the Lord's Praise, Dwelling on which one is rid of one's Ego :
And the five (inner) Enemies are Slain,
When the Lord's Arrows pierce through their heart. *[6]*

The Saint's Words are the Paths of Peace, but hearkens to them only a man of Destiny.
And, then, cease one's comings and goings, and one Dwells on the Lord's Praise. *[7]*
As the leaves shaken off the body of the tree (rot, and) stick not again to the branches,
So does the man, bereft of the Lord's Name, Suffer Sorrow; and, as night follows day, he is ever on the Round. *[8]*
Through Faith and good Destiny, one attains unto the Society of the Saints,
And one Utters the Lord's Name, yea, His Praise, and the Sea of the world affects one not. *[9]*

---

1. ਅਵਰਤ (अवरत) : engaged in, devoted to.
2. ਤਿਣ ਸਮਾਨਿ (त्रिण समानि), *lit.* worth a straw.
3. ਲਉ ਲਈ (लउ लई) : 'Let me have this and that'.
4. *Lit.* verse; a religious verse, but not belonging to any of the Vedas ; a Prakrit dialect ; a stanza, song ; a long story.

Deep and Subtle is this Gospel (of God) : O, rare is the one who Knows its Intent.
(Through it), one sheds the desires of the world,
And Dwells on God, associating with the Saints, [10]
So efficacious is the *Mantram* of the Saints, that it rids one of a myriad Sins,
And one is Attuned to the Lord's Lotus-Feet, and Saves one's whole generation. [11]
That Temple alone is beauteous
In which is Sung the Lord's Praise :
Yea, they, who Utter the Lord's Name, are Emancipated.
But it is only men of Destiny, who attain to this State. [12]
When one Meets with God, one's only good Friend,
Who breaks no one's heart,
And, whose Abode is Eternal, whose Weight is Unweighable.
One takes Him to one's heart as one's only Loved Friend. [13]
As with good sons, one's ill-repute is washed off
So also, when one Cherishes the Guru's Word in the heart.
The God is Eternal : yea, the Loved One is All-powerful,
And, through Him, one is Ferried across the Sea of Existence. [14]
To forsake God is Death :
Yea, one Lives only when one Loves God.
One is Blest with the Lord's Praise by the Lord's Saints,
If such be the Writ of one's past, Writ by God. [15]
As the snake-charmer charms the snake and takes out its poisonous fangs,
So do the Saints rid us of our Maladies :
But one Meets with the Saints if one be so Destined. [16]
He, who Prevades all, all over, and offers Refuge to all life:
Him one loves, O Nānak,
If, by the Guru's Grace, one Sees the Guru's Vision (through the Word). [17]
My mind is wholly Attuned to my Lord's Feet and I am Fulfilled in utter Bliss :
Yea, since ages past, the Sublime[1] beings have always Dwelt upon God's Praise. [18]
Uttering and Singing the Blessed Lord, in the Society of the Saints, one is Emancipated,
And one Swims across the Sea of Existence, and falls not into the womb again. [19]
I have given thought to the Vedas, the Purānas and the Shāstras,
But Saves only the Name of the One Supreme Being,
Through which one Saves all one's own.
But rare is the man of Destiny who is Saved thus. [20]
Uttering the Lord's Name, all one's own are Saved.
To it one Attains through the Saints, O Nānak, and it is by great, good Fortune, that one Sees their Vision. [21]
They forsake all their Sins and Cherish wholly the Religion of God.
But to this State one Attains through the Saints, if such be the Writ on one's Forehead. [22]
He, who *was*, *is* and *will be*, and who Sustains and Destroys all,
His Love, O Nānak, one Receives only through the Saints. [23]
He, who is absorbed in worldly pleasure and the sweet speech of beauty, sports with Illusions,
And he, O Nānak, sees not Peace, even in dream, and is afflicted with Pain, Sorrow and Separation. [24]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Phunhās[2] : M. 5

O Unfathomable God, in Thy Hands is the Pen with which Thou Writest our Destiny.[3]
O God of Unaparalleled Beauty, Thou art Involved with everyone.
I can utter not Thy Praise with my tongue.
I can only be Bewitched by Thy Vision and be a Sacrifice unto Thee. [1]

1. ਭਬਯਮ (भव्यम्) : good and pious men.
2. *Lit.* Repeat ; a verse-form in which a refain is repeated.
3. ਮਸਤਕਿ (मसतकि) : *lit.* forehead.

Seated in the Society of the Saints, I utter Thy Praise,
And Dedicate my life and all its embellishments to Thee.
Thy Couch (within me), O Love, lies empty, but it thirsts for Thy Vision.
O God, if such be my Destiny, I will Receive Thee (on the Couch of my heart). *[2]*

O my Loved Mate, I' ve applied the Collyrium (of Wisdom) to the Eyes, and made Fragrant my mouth with the Betel-leaf (of the Word), and Decked myself with the Necklace (of Thy Name) :
Yea, I have Embellished myself with sixteen kinds of Decorations, and my Eyes are lustrous with Thy Collyrium;
But I attain to everything only if Thou Comest into me :
For, without Thee, my Wedded Lord, all embellishments are vain. *[3]* **P. 1362**

She, in whose Home Abides her Lord, is highly Fortunate :
She is wholly Embellished, and she is the True Bride of God.
I Sleep, care-free, and in Peace, for, God has Fulfilled my Hope :
Yea, now that my Love has Come into me, I have Attained unto everything. *[4]*

O Love, so intense is my Desire for Thee, that Thou must Fulfil it :
Yea, when the True Guru is Merciful, I Attain unto Thee, the Perfect Being.
I am full of Demerits : yea, I am permeated through and through with Error,
But when the True Guru is Merciful, my mind is held. *[5]*

Says Nānak : "I have Dwelt upon my Infinite God,
And, by the Guru's Grace, I have Crossed the tumultuous Sea of Existence,
And I am rid of 'comings-and-goings', and have Attained unto my Perfect God.
Yea, the Nectar-Name of God I have Received from the True Guru. *[6]*

The (Fortunate) sign of Lotus has come to hand : in the Compound (of my heart) bides Bliss.
In my throat is the Jewel (of the Lord's Name), and Seeing (His Vison) I am rid of my Sorrow.
I abide with God, and He has brought me utter Peace :
Yea, my God is He, in whose Hands lie all the Miraculous Powers, the Nine Treasures, and all Joys of the earth. *[7]*

They, who enjoy other men's women, have to suffer shame :
Yea, they steal another's goods, O, how can they hide their guilt ?
But he, who Utters the Lord's Praise, Saves all who belong to him,
For, even Hearing the God's Name, he is Purified: so he Dwells ever on the Transcendent Lord. *[8]*

Overhead is the Sky decked (with the Clouds of Mercy) : beneath it is the Bejewelled earth (of Grace).
And lo, when the lightning flashes from all corners, I see the Face (of my God).
I go out in foreign lands to search for my Love.
But I Merge in His Vision only if such be the Writ of Destiny for me. *[9]*

I have seen all places : there is not another like you,
For, you were Established by the Creator-Lord Himself, who Blest thee with Glory.
O Rāmdās Pur[2], how thickly populated are you and wear unparalleled beauty,
And whosoever bathes in thy Tank, is rid of his Sins. *[10]*

One must seek out one's Love, becoming conscious of Him, like the *Chātrik* bird :
Yea, He, to whom is Attuned our Vital breath, Him alone we must seek.
(The *Chātrik*) wanders, sad at heart, from forest to forest, to receive the *Svānti*-drop.
So does God's man crave for the Lord's Name : O Nānak is a Sacrifice unto him. *[11]*

The heart of our Love is of Unparalleled Beauty, its Mystery is Unfathomable,
And he, who is the Customer of the God of Infinite Merit, he alone Knows the Quintessence.
When one's mind is Merged in the Mind, one is in utter Love :
Yea, when the mind overcomes its mercurial nature,[1] it Receives the Riches of Truth. *[12]*

I Woke up in my Dream (Seeing my Love), but why didn't I Seize the Edge of His Garment ?
For, I was so much dazzled[3] by His Glorious Vision, (that I could Seize Him not).
I now seek His Foot-prints ; O Love, how shall I Receive Thee ?
O my loved Mate, show me the Path that I may enter wholly into my God. *[13]*

---

1. ਚੰਚਲ ਚੋਰਹਿ (चंचल चोरहि) : (lust, wrath, greed, infatuation and ego), the thieves of mercurial nature.
2. *i. e.* the city of Amritsar.
3. ਬੰਚਲਾ (बचला) : (Sans. वंच्, to cheat, deceive), *lit.* was deceived.

The eyes, that see not the Saint, are ever in agony :
Yea, the ears that hear not the Melody (of the Word), must be sealed ; **P . 1363**
The tongue that utters not the Lord's Name, let it be cut up, bit by bit :
Yea, when one forsakes one's God, one's powers decline each day. *[14]*

The wings of the black-bee are caught, intoxicated by the woven[1] tresses of the lotus,
And lo, she loses herself to beauty[2] involved, each limb, with her love.
O, is there a friend of me too who would snap my Bonds of Separarion ?
Says Nānak : "There is only but One God, the Master of Lakshmi, who Mends all our Cuts". *[15]*

I run out in a myriad directions to seek out my Love :
But within me torture me the five Thieves : O how am I to Slay them, pray ?
Let me aim at them the Arrows of the Lord's Name,
And lo, when I Meet with the Perfect Guru, I overwhelm them, who are so utterly Pain-giving. *[16]*

When the True Guru is Merciful, one loses not one's Capital-stock,
And the more one Expends it, the more it increases, and one is Released by the Guru's Grace.
The God, in His Mercy, Blesses us with His Nectar-Name,
Dwell thou on Him, O Nānak, Who Lives ever and Dies not. *[17]*

Wherever goes the Devotee of God, Blessed is that place ;
And he attains utter Bliss, Contemplating the God's Name.
All life shouts, "Victory be to thee !" and his slanderers are wasted away.
Says Nānak : "O friend, Dwell thou on the Lord's Name, that thy mind is filled uith Bliss". *[18]*

I have Served not my God, the Purifier of Sinners.
How can I pass my days, if wasted by false loves.
O, why did I find joy in the mirage (of illusory pleasures) ?
Let me be a Sacrifice unto him, who is Approved of at the Lord's Court. *[19]*

The Unwise one does many deeds, and Sins enormously,
And lives, enveloped by ill-odours ; and so the body of the fool becomes dust.
He goes about puffed by ego, for, he knows not death.
O, why did he accept as True what was but Illusory and False ? *[20]*

He, whose days are over, him no one can save ;
O, how can the physicians suggest any cure for him ?
O fool, Cherish only thy One God that may Fulfil thee.
Yea, without the Lord's Name, the body becomes but dust, and all thy doings go waste. *[21]*

Priceless and Infinite is the Cure-all of the Lord's Name,
And the Saints gather to partake of it, and offer it to others.
But he alone Attains unto it, whom God Blesses.
O, I am a Sacrifice unto him, who Enjoys God's Blessed Love. *[22]*

The Physicians, the Saints of God, have come together :
And the Cure comes right (and Heals them,) for, God Himself ministers the Cure.
And, whatever now the Saints do, becomes good and holy :
And lo, they are rid of all Sins, all Maladies, all Sorrows. *[23]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Chaubolās : M. 5

O Samana[3], if one could buy[4] Love with one's riches,
Then why did kings, like Rāvana, who offered even their heads to Shiva, receive it not ? And, pray, were they poor ? *[1]*

My being is saturated with God's Love, and there is Separateness not even of a mustard-seed :
Yea, my Mind is Pierced through with the Lotus-Feet (of God) ; but one Realises Him only if one's Consciousness is to Him Attuned. *[2]* **P. 1364**

1. ਗੁੰਫਿਆ (गुंफिम्रा) : (Sans. गुम्फित), strung together, woven
2. ਸੁੰਫਿਆ (सुंफिम्रा) : beauty.
3. A Sikh devotee of Shahbazpur.
4. ਸਾਟ (साट=वटांदरा) : *lit.* exchange, barter.

O Musana[1], I'd cross in one step the seas, the mountains, the forests, the wilderness, the nine division of the earth,
If the Love of God be within me and it leaves me not. *[3]*

O Musana, the Moonlight of Love, that is writ across the Sky (of the Mind),
Gets my Wings, like the black-bee's, Caught in the Woven Tresses of the Lotus (of God). *[4]*

Than meditation, than austerity, than pleasure and glory and pride, higher is Love :
O Musana, I would Sacrifice them all for a single moment of Love.

O Musana, the world is being burnt and it is dying, dying,
And pierced through not by Love, it is involved more and more with Illusion. *[6]*

When one is cheated of one's home and riches, one grieves in utter sorrow :
But he alone is Poor[2] indeed, who forsakes his Compassionate God. *[7]*

He, who has Love as his life-object, Cherishes God's Feet in his Mind,
And goes to no one else, for, he Loves his only Lord. *[8]*

He, who has a mercurial mind, is ever in Sorrow, for, he has to scale a myriad heights (of Ego) :
But, see, O Jamāl, the mud lies low, in utter humility ; and, lo, out of it blossoms forth the Lotus. *[9]*

That our God is Lotus-eyed, Decked with Black Collyrium, of Beauteous Countenance, handsomely Embellished[3].
O Musana, I would break my Necklace (of Pride) into a myriad bits (to Embrace Him), if I were intoxicated with His Mystery. *[10]*

I am Inebriated with the Love of my Loved God, and Dwelling on Him, I am conscious not of my being .
Says Nānak ; "It has become manifest to the whole world that I am but a Moth (seeking to make myself a Sacrifice unto the Light of God)". *[11]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas of Bhagat Kabirji

Kabir utters the Lord's Name : This is the rosary he tells.
For, (through it), the Devotes of God have been in Peace and Poise, age after age. *[1]*

Kabir : Everyone laughs at my (low) caste,
But, lo, dedicated am I to this caste in which I Contemplated my Creator-Lord. *[2]*

Why waverest thou, O Kabir, why slippest the foot of thy mind ?
Knowest thou not that thy Lord Possesseth all Joys ? So drink His Nectar thou. *[3]*

Kabir : Even if one wears the golden ear-rings, studded with jewels,
He seems to me like the burnt reed, if he Cherishes not the Lord's Name. *[4]*

Kabir : Rare is the one who Dies in life,
And, becoming fearless, Utters the Lord's Praise : yea, he becomes All-pervasive (like God). *[5]*

Kabir : The day I'd die, will give joy to all :
For I'll Attain to my God, and my companions, too, will Dwell upon my Lord. *[6]*

Kabir : I am the worst of all : save me, not one is bad :
And, whosoever believes thus, alone is my friend. *[7]*

Kabir : (Māyā) came to me in a myriad garbs,
But my Guru Saved me and she paid obeisance to me. *[8]*

Kabir : Slay only that (in thee) which yields thee not Peace ;.
And then, everyone calls thee good, and none thinks ill of thee. *[9]*

Kabir : When nights are dark, men, with dark deeds, hang about, **P. 1365**
And run around with their nooses, but know thou that they are cursed by God. *[10]*

---

1. Samana's son, a devotee of Guru Arjun.
2. ਮੁਸੀਐ (मूसीऐ) : (Sans. मूष्), to steal, rob, plunder.
3. ਚਿਤ (चित) : (Sans चित्रित), *lit.* painted.

Kabir : Blessed is the *Chandan* tree, girdled by useless growth :
But, this too becomes fragrant like the *Chandan*, for, it too in its nearness lives. *[11]*
Kabir : The bamboo is drowned by its ego : be not like it ;
For, though it lives near the *Chandan* tree, it accepts not its fragrance. *[12]*
Kabir : One loses one's Faith for the sake of the world, but the world keeps not faith with one at all,
Lo, thus does the ignorant man lay axe to his own Soul[1]. *[13]*
Kabir : I See the Miracle of God wherever I See.
But, wheresoever the Lord's Saint is not, it is all wilderness to me. *[14]*
Kabir : Blessed is the tenement of the Saint ; but, the dwelling of the unrighteous burns like an oven.
O, burnt be those mansions in which God is not. *[15]*
Kabir : Why weep for the Saint when he goes but back to his Home :
Cry only for the wretched Lovers of Māyā, who are sold from shop to shop. *[16]*
Kabir : A *Shākta* is like a piece[2] of garlic :
Even if one eats it in secret, it becomes known to all, in the end. *[17]*
Kabir : Māyā is the churning pot and wind its churning stick,
And life is churned, with butter going to the Saints, and the butter-milk to the world. *[18]*
Kabir : In the churning pot of Māyā, if the (life's) stick churns softly and in peace,
One gathers (the Butter of God) : others but churn the wind. *[19]*
Kabir : Māyā is like a thief : surreptitiouly, she leads all to her stall :
Only I am beguiled not, for, I've broken her into a dozen bits. *[20]*
Kabir : Peace is not in doing a myriad things in life or to have many friends,
For, he alone attains abiding Peace who Cherishes but one God. *[21]*
Kabir : Death terrifies every one, but it gives me immense peace.
For, if one Dies not (to the self), how will one attain Supreme Bliss ? *[22]*
Kabir : Attaining to thy Lord, open not the knot (of His Mystery),
For, this (world) is not the place where one gets a Customer, or a Tester, or the Price thereof. *[23]*
Kabir : Love thou him, whose Master is thy only God.
These kings and Pandits are of no avail : they come and go as they came. *[24]*
Kabir : If one loves the One, one leaves the Other,
And it matters not whether one's hair is close-cropped[3] or luxuriously long[4]. *[25]*
Kabir : The world is but the store-house of the lampblack ; only the Blind fall into its trap.
Yea, I am a Sacrifice unto those who are cast into it, and yet escape (unsoiled). *[26]*
Kabir : Save your body if you can ; but know you that it will last not.
For lo, even they, who had built their millions were marched out of it, naked and on bare feet. *[27]*
Kabir : This body will leave thee : Yoke it to some purpose :
Or, associate thyself with the Saints and Sing thy Lord's Praise. *[28]*
Kabir : The world is dying, but knows none how to Die : **P. 1366**
But, whosoever knows how to Die, dies not again. *[29]*
Kabir : Precious is the human birth : it comes not to hand again :
As the fruit, when ripe, falls and sticks not again to the bough. *[30]*
O God, Thou art Kabir, the great one, : and I too have the same name.
But only he who abandons his self, Attains unto Thee. *[31]*
Kabir : Strive not in vain, for, what one wills, happens not :
Yea, when God showers His Grace upon thee, then no one can challenge His Will. *[32]*
Kabir : On the Lord's Touchstone, the False one rings False :
And, he alone can bear the Test on the Touchstone of God, who Dies to his self. *[33]*
Kabir : White is thy wear, and thou chewest betel-leaves and nuts.
But, without the Lord's Name, thou art Bound, hand and foot, and marched off to the *Yama's* abode. *[34]*

---

1. *Lit.* feet.
2. *Lit.* mine.
3. like a Yogi.
4. like a Sanyasin.

Kabir : Pierced is our (life's) Boat with a thousand holes :
So, they alone, who are light of Weight, Swim across : but those with a Load are Drowned. [35]

Kabir : One's body burns like wood, one's hair like hay :
Seeing the world thus on fire, how can the heart be gay ? [36]

Kabir : Pride not on thy bundle of bones wrapped in skin ;
For, even they, who rode the horses with canopies overhead, were buried in the ground in the end. [37]

Kabir : Pride not on thy high mansions and humble be;
For, today or tomorrow thou liest in the grave and grass grows over thee ! [38]

Kabir : Pride not, and laugh not at the poor and the meek;
For, thy Boat is still at Sea : who knows what is to happen to thee? [39]

Kabir : Pride not on seeing thy beauteous body,
For, thou wilt cast it off, as the snake doth its skin. [40]

Kabir : The Booty of the God's Name is before thee for the asking, Plunder it if thou canst.
Else, thou wilt come to Grief when thou wilt breathe thy last. [41]

Kabir: No one there is who'd set fire to his own home,
And burning to death his Five Passions is Attuned to God alone. [42]

Kabir: Rare is the one who sells off (his mind, yea,) his son, and (Hope and Desire), his daughters.
And thus be a companion unto Kabir to deal only with the Lord. [43]

I warn thee, O Kabir, live not with thy Doubt,
And know that all the deeds one did in the past, it is their fruit that one eats. [44]

First, I thought knowledge to be good, then thought Yoga to be better,
Now I cling to the Devotion of God; let the world say of me what it wills. [45]

Kabir : These poor people can slander me not, for, they aren't Wise,
And so I abandon not the Utterance of the Lord's Name, though I abandon all other deeds. [46]

Kabir : The Skirt of the stranger (Soul) is on Fire from all sides:
But lo, the wonder, that while the Cloth is burnt, the Thread stays. [47]

Kabir : My coat is all burnt, the begging bowl is all shattered:
The Yogi has played out his part, and on his seat remains nothing but ashes. [48] **P. 1367**

Kabir: The fisherman casts his net in shallow waters;
But, where is fish in the small puddles? O fisherman, seek thou out the seas. [49]

Kabir : Leave not the Sea even if its waters be sour.
If, instead thou goest out searching (for the Jewels) in every pond, then, who will call thee wise? [50]

Kabir : They, who have not the boat-man to row, are ferried not across
Yea, one must be resigned to one's God in utter humility, and let Him do what He Wills. [51]

Kabir : Good is the bitch of a *Vaishnava*: bad is a *Shākta's* mother;
For, the one hears the God's Word, the other but deals in evil. [52]

Kabir : The man-deer is weak : enticing are the lures of the world.
A myriad hunters are after the one Soul, then, how long can one save oneself? [53]

Kabir : He, who lives on the Gangā's banks, drinks pure water, forsooth
So, he, who is Devoted to the Immaculate Lord, is Emancipated; I've come only to proclaim this truth. [54]

Kabir: like the waters of the Gangā, Pure is now my Mind.
And, lo, the Lord now Follows me, saying "Thou art mine, Thou art mine". [55]

Kabir: Yellow is turmeric, the wheat-flour is white;
(But the one takes on the colour of the other); so should the Devotees of God. [56]

Kabir : If turmeric loses its yellow, the wheat-flour its white,
Then blessed is their love, for, it makes them lose their caste. [57]

Kabir: All-too-narrow is the Door of Salvation—of the tenth part of the mustard seed,
But the mind is swollen like the Elephant: then, how will it pass through ? [58]

Kabir: If one meets with the True Guru and He, in His Mercy, Blesses,
Then the Gate of Salvation is wide opened; in Peace, one comes and goes. [59]

---

1. *lit.* five sons.

Kabir: I have no hut to call my own, nor house, nor village,
Nor caste, nor name and the God might well ask, "O, who and where from art thou?" *[60]*

Kabir : I long to Die, O God, let me Die at Thy Door:
But ask not me, O Lord, "Who art thou lying thus and wherefore ?" *[61]*

Kabir : I can do naught,; nor do aught ; for, what indeed can I do ?
I know not what my God has done (for me) that I'm acclaimed all over. *[62]*

Kabir : If one utters the God's Name even in a dream[1] :
I would offer my skin for the shoes of such a one. *[63]*

Kabir : I am a mere puppet of clay, but I'm called a man.
We stay here for a brief moment, but usurp as much as we can ! *[64]*

Kabir : I've ground myself fine, like the henna,
But, lo, my Spouse still Owns me not, nor Gives me the Refuge of His Feet ! *[65]*

Kabir : Seek thou the Door that is ever open unto thee,
And, leave not that Door ever; yea, cling to it tenaciously. *[66]*

I was going to be Drowned, but riding the Tide of Virtue, I was Saved. **P. 1368**
Yea, when I saw my Boat all shattered, I jumped out of my self into God. *[67]*

Kabir : A Sinner loves not the Lord's Devotion; yea, the Lord's Worship pleases him not :
For, the fly leaves off the sandal-wood, and sits on Dirt. *[68]*

The whole world dies; the physician dies as much as the patient :
But Kabir Dies not, and there is no one to bewail his loss ! *[69]*

I Cherish not God, evil are my ways,
But I know not that the body is a wooden vessel, and it can be put on the fire only but once. *[70]*

Such has been my lot that I did what the mind wished :
Now, why should I fear death when I have invited death for myself[2]. *[71]*

We suck the sugar cane to know what sweet is : and strive hard to gather good :
So should one gather Virtue, or one's lot is sad. *[72]*

The pitcher is full of water, but it may break tomorrow or today:
Yea, he who Cherishes not the Guru, will be robbed midway. *[73]*

Like a dog I follow my God, and He Calls me 'my precious jewel'.
And upon my neck is the Lord's Chain and I'm driven to wheresoever the Lord Drives me on. *[74]*

Why exhibit thy wooden rosary to all men, O Kabir ?
For, if thou Cherishest not thy God within, thy rosary is of no avail to thee. *[75]*

Kabir : Separation from God is like the serpent which is charmed not:
Yea, Separated from God one Lives not; and if one Lives, one lives a stranger to the world. *[76]*

Kabir : The Philosopher's Stone and the sandal-wood both have the same trend:
For, the one transmutes the iron into gold and the other makes the wood fragrant. *[77]*

Kabir : The *Yama* strikes hard and one can bear not its Pain,
But I have met with the Saint, and sticking to the edge of his Garment, I am Saved. *[78]*

Says the Physician that with him lies the cure of all ills ;
But, nay, when life belongs to God, He may take it when He Wills. *[79]*

One may beat one's drums for a brief few days, if one can,
But life is like the meeting on a boat and, behold, one meets not again . *[80]*

If I'd make the seven seas my ink, all the woods my pen, O Lord,
And all the earth my paper, I'll still not be able to write Thy whole Praise, O God ! *[81]*

My weaver's caste is no longer a stigma to me, for, within me I Cherish my God
And, lo, my Lord has taken me into His Embrace, and all my involvement is past. *[82]*

Kabir : There is not one who would burn the temple (of his self);
And Slay his five desires[3] and be Attuned to God. *[83]*

---

1. The idea seems to be not to inculcate frivolous, unintentional repetition of the God's Name, but the entering of God in the sub-conscious of the man.

2. *Lit.* I hold in my hand the vermillion-sprinkled cocoanut (which the Sati used to hold in her hand at time of burning herself alive on the funeral pyre of her husband).

3. *Lit.* sons.

There is no one who would set (the desires of) his body on Fire:
For, the Blind world Knows not, though Kabir proclaims the Truth entire. *[84]*

The Sati, seated on the pyre cries: "Hear, O brave fire, O friend,
The whole world has now gone away, and 'tis now me or you who remain together to the end." *[85]*

P. 1369

Kabir : The mind is like a bird, and it flies from one branch to the other.
And of whatever kind the Tree it Perches on, of that kind the Fruit it eats. *[86]*

Kabir : He, whom I searched all over, Him I found within my Home:
Lo, I have myself turned to be the One whom I thought to be a stranger unto my self. *[87]*

Kabir : The Sinners destroy thee as the plum-tree does the plantain leaves:
The one waves in joy, the other pierces its heart. *[88]*

One wants to tread the Path carrying the others' load:
But one minds not one's own, and the Way ahead is hard to tread. *[89]*

The singed tree of the forest cries out and wails in pain.
O God, let me not fall into the hands of a blacksmith that he burns me over again! *[90]*
I aimed at the one (Enemy) but its two (offspring) died along with it,
And lo, then the four (others) died too; nay six, the four males and the two females[1]. *[91]*

I searched the whole world through, but found not a place of rest:
Then why don't men Cherish their (Eternal) God, and are involved with this and that ? *[92]*

Kabir : Associate only with the Saint, which lasts with thee like a Friend:
Yea, associate not with the worshippers of powers for, they destroy thee in the end. *[93]*

I've known God to Pervade the whole world, and have Cherished Him like God.
Yea, they, who Dwelt not on His Name, O, Vain was their coming into the world. *[94]*

Lean only on God's Hope: yea, lean on naught else at all.
For, they, who have turned their back on God, fall into Hell. *[95]*

I've gathered a large following, but befriended not God.
I went out to Meet my God, but the way was barred by the mind. *[96]*

What can the creature do, if the Lord Blesses one not:
And whatever branch one perches on, it breaks under one's weight. *[97]*

One instructs others, himself feeding on sand:
Yea, one keeps watch over the possessions of others, though one's own Farm is being robbed. *[98]*

I'll remain in the Society of the Saints and eat the barley bread:
Then, let happen what happens but I'll go not with the enemies of God[2]. *[99]*

Kabir : If one Loves the Saint, one's Love burns all the brighter;
But the lover of Māyā is like the black blanket, which wash as well as one may, turns not any the whiter. *[100]*

Kabir : If one shaves not the mind, what use is it to shave the head?
If one must go as the mind leads one, then vain is close-cropping of the hair. *[101]*
Kabir: Leave not thy God, even if thou losest thy body and riches.
Yea, if thy mind is pierced through with the Lotus-Feet (of God), then thou Mergest in the God's Name. *[102]*

Kabir : The (body's) instrument is broken along with all its strings.
Pray, what can the instrument do when the Soul, the prime player, quits[3]. *[103]*

Kabir : Shear the locks of that Guru's mother who rid not thee of thy Doubt. **P. 1370**
Himself he is Drowned, through the study of the four Vedas, and he Drowns his followers too. *[104]*

Kabir : All the Sins I committed, I hid deep down within me, layer upon layer.
But, lo, when asked them the Lord-justiciar, they all stood up to declare. *[105]*

Kabir: I reared up a large family of kinsmen, abandoning the Contemplation of Thee.
And though I was involved with them none kept his faith with me. *[106]*
Abandoning God, if a woman seeks to invoke the dead spirits, through charms,
She is born a she-snake in her next birth, and eats her own offspring. *[107]*

---

1. *i.e.* if one subdues one's Ego, its offspring – attachment and envy also are subdued and then also is vanquished the mind and its sense of identity with the unreal and hope and desire (females).

2. *Lit.* Sāktas

If a woman abandons God and keeps the Kārtik-fast,
She is reborn an ass and carries immense loads of others. [108]

Kabir: The real Wisdom is that one Contemplates one's God within:
But it is like playing on the cross; and if one falls from it, one gets no Refuge. [109]

Kabir: Blessed is the mouth which utters the Name of God:
For, thereby he not only Purifies himself, but even his environs would become Pure. [110]

Kabir: Blessed is the family which has in its midst the Servant of God:
But, if it gives not birth to the Devotee of God, that family is as good as dead. [111]

Kabir: They, who had a myriad horses and elephants, and chariots, and whose banners waved,
Than their state, Blessed is begging, if one passes one's day with one's God. [112]

I've wandered through the whole world, and asked with the beat of the drum,
If anyone belonged to anyone, but there was none! [113]

Pearls may be cast on the Way, but a blind man picks them not:
So, also without the Light of God, the world comes into being and gathers naught. [114]

Kabir: Drowned is my family with Kamāl as my son,
Who has abandoned God and gathered goods (and gone). [115]

Kabir: If thou goest to Meet with the Saint, take not another with thee,
And turn not thy back upon him, and march on whatever happens to thee. [116]

The String that Binds the world, be not bound with it, O dear;
For, the grains of thy golden body are being ground down like salt: beware, O beware ! [117]

The Swan-soul seeks to fly, the body is going to fall, but still the mind leads me to the wastes;
And the eyes leave not their perversion, nor the senses their tastes. [118]
I seek to See Thee with the eyes, to hear of Thee with the ears, O God,
And utter Thy Name with the tongue, and Cherish Thy Lotus-feet in the heart. [119]

Kabir has risen above heaven and hell by the Grace of God.
And now he lives Intoxicated with the Lord's Lotus-feet, in the beginning as at the end. [120]

With what shall I compare the touch-thrill of the Lotus-feet of God: who can ?
Yea, it becomes not me to describe its ecstasy for, it can only be Experienced and Seen. [121]

Kabir: Even if one Sees God, how shall one make others believe?
For, like God is the God alone: so, Praise thou Him with zeal. [122] **P. 1371**
The swallow pecks at her feed but fails not to think ever of her brood.
And as she is ever involved with them, so is the Soul with the world. [123]

Kabir: Thy Sky is Overcast: and then it Rains and fills all Pools and Ponds.
But if the *Chātrik* is still Thirsty, then, what shall he do, O what? [124[

The *Chakvi* separates (from her Love) for the night, and meets him again at dawn,
But the man Separated from God Meets Him neither at night, nor in the morn. [125]

O conch, remain thou with the Sea; yea, Separate not from thy Man.
Or, thy shrieks will pierce the heart of every temple at the break of dawn! [126]

Kabir: Why be Asleep? Awake and Weep over thy Fears and Woes.
For, he, who has to lie in the grave in the end, O, how can he sleep in Peace? [127]

Kabir: Why be Asleep? Awake and Contemplate thy God:
For, when thou stretchest thyself for sleep in the end, thy sleep will be without end! 128]

Kabir: Why be Asleep, Awake and Arise :
And He, from whom thou wert Separated, Unite with Him, O thou. [129]

I'll abandon not the Path of the Saints and walk upon it, on and on:
For, seeing (the Saint), one is Sanctified, and meeting him, one Cherishes one's God: [130]

Kabir: Associate not with Evil[1], and run away from it from afar:
For, whosoever touches a blackened vessel, will stain his hands forsure. [131]

Kabir: Age has dawned upon you, but you cherished not God.
And now that fire has reached thy temple's door, now, what can you save, O what? [132]

Kabir: That what God had Decreed, came to pass,
For, without Him there is not another; yea, thy God alone *is* and *was*! [133]

---

1. *Lit.* Shākta.

Kabir : The mango-tree may be laden with the luscious fruit :
But it will reach the Master only if the winds fell it not. [134]

Kabir : One buys up stones and worships them, or becomes a pilgrim, forcing one's will as one may.
And dons as many garbs as there are, and then loses the Way. [135]

Kabir : The world has set up the stone as god, and worships 'Him'.
But, he, who rides a stone-boat, will he not be drowned in the mid-stream ? [136]

We are shut-in by the walls of paper-(wisdom), with the ink-doors of 'works'.
The stone-(gods) have Drowned the earth, and the Pandits have robbed us on the Way ! [137]

Kabir : Do today what you'll do tomorrow; and Now, what you'll do today :
For, when death comes, 'tis nothing that one can do or say. [138]

Kabir : I saw a person as is the washed wax :
He sparkled with merit from without, but, his mind was so unclean and lax ! [139]

Kabir : The *Yama* too can spurn not my mind,
For, He, who Created the *Yama*, and Sustains all, Him I Contemplate within me ! [140]

My God is like musk : His Devotees are like the bees :
And the more they're Devoted, the more the God's Fragrance comes into them [141]

The family bound me to itself, like lime, and I discarded my God,
But, now I'm face to face with His Justice, and all the splendour of life is past. [142]

Than a *Shākta* even a swine is better, for, it keeps the village clean;
And, when the wretched *Shākta* dies, no one ever Knows that he had been. [143]

Kabir : Saving little by little, one gathers millions upon millions,
But, in the end, nothing goes along with one, not even the loin-cloth ! [144]

What, if a person becomes a *Vaishnava* and keeps the rosaries of four kinds,
When he appears to be pure gold, but within him is nothing but dust ! [145]

Become the gravel of the way, shedding thy mind's Pride.
For, if thou becomest thus the Lord's Servant, thou Meetest thy God. [146]

What if one becomes the gravel, O Kabir, for, it hurts the passersby:
The Lord's Servant should be as is but the dust of the earth. [147]

What if one becomes the dust, for it flies all about to soil all :
The Lord's Servant should be as is water which mixes with all. [148]

What if one becomes water, which is now hot, now cold;
Nay, the Lord's Servant should be such as is Lord, the God. [149]

Than high mansions, gold and women and the waving flags,
Better is the bread received in alms, if, with the Saints, one Sings the Lord's Praise. [150]

Better than a town is the wilderness where abides the Devotee of God.
Yea, to me that town is the abode of death where God's Devotion is not. [151]

Midway between the Gangā and the Yamunā, I abide in Poise on the shores of the Void[2] :
Yea, I rest my mind on what the Yogis and ascetics are out to seek (but find it not). [152]

If as I started at the roots, I'd fruition (into God),
Then what, indeed, is a diamond before me ? Nay, even a myriad jewels are as dust. [153]

What a wonder, O Kabir, that a Diamond is on sale ;
And lo, there's not a (Knowing) Customer and it sells for a stone ! [154]

Where there is Wisdom, there is Righteousness; where there is Falsehood, there is Sin,
Where there is greed, there is Death; where there is Compassion, there is God. [155]

What if you abandon Māyā and cling to thy Ego, O dear,
For, the Ego destroys all one's Merit, may one be an ascetic or a seer. [156]

When I Met with the True Guru and aimed (at the self) with His Word.
Lo, the self fell to the ground, and pierced was my heart ! [157]

What can the Guru do if the Devotee is devoid (of God) :
Yea, the Blind one Sees not, as the wind howls vacantly through the hollow reed. [158]

---

1. *Lit.* lac, the red animal dye.
2. *i.e.* in the Sushmana, midway between Irā and Pingalā.

If one be a queen and queenly embellishments has, **P. 1373**
She equals not the one who is but the Lord's Slave[1]. *[159]*

Why, O Kabir, is a queen to blame? Why is the Lord's Slave Honoured?
For, the one decks herself for vice; and the other for Lord, the God. *[160]*

I've found my God's Pillar to support and comfort my Mind; yea, the Guru has brought Peace to my Soul.
And, I've attained to the Jewel on the shores of God[2] in the Society of His Saints. *[161]*

Kabir : The Lord's Servant, like a jeweller, stocks his Shop with the Lord's Jewel.
But only when he finds a Knowing customer, does he obtain its Price. *[162]*

Cherish thy God, O Kabir, as one does in the times of need :
And thy Abode is then Eternity, and thou Attainest to the Lord's Riches, lost by thee. *[163]*

Kabir : Serve only the Saint and thy God :
For, God Emancipates thee, and the Saint makes thee Cherish thy Lord. *[164]*

Kabir : The people follow the way Pandits make out for them.
But hard is to scale the heights of God which I have reached. *[165]*

One dies worrying for the family, tortured by the pain of the world:
But, whose family will be Dishonoured when the (Meritless) man into the Fire is hurled ? *[166]*

O Wretched one, you will be Drowned, walking (without a boat) on the Sea :
For, what has happened to thy neighbour, will also happen to thee ! *[167]*

Blessed is the bread received in alms which contains all kinds of grains :
For, even if one rules over the whole earth, is that going to stay, O man ? *[168]*

In hope, one burns; but, devoid of it, one becomes care-free :
Yea, he, who is hopeless, for him, the king is as the beggar be. *[169]*

The Sea (of the Lord's Name) is full of Water, but lo, one drinks it not.
By Good Fortune, one comes to the Sea-shore; so why not drink it to one's heart's content ? *[170]*

As the stars sink one by one in the morn, so doth the body wither away, bit by bit :
But the Name of God wears not off, so I hold fast to it. *[171]*

Kabir : The Tenement was of wood, and on all sides the Fires raged.
And lo, while the Pandits are all burnt off, the Innocents, by Good Fortune, were Saved. *[172]*

Kabir : Cast off thy Doubt; yea, discard thy outer coat.[3]
And find the Essence of the Word, and be Dedicated to the Lord's Feet. *[173]*

The Saint sheds not his holiness if he meets with myriads of unholy creatures.
For, behold, the Chandan tree is girt all round by the snakes, but it leaves not its fragrance ! *[174]*

Kabir : Attaining to the Lord's Wisdom, I'm in Comfort and Cool :
Yea, the Fire that burnt the whole world, has turned into a Nectar's Pool ! *[175]*

Kabir : No one knows how the Creator-Lord Casts His Dice :
Either the Lord Himself Knows, or His Servant, who Abides ever in His Presence ! *[176]*

It is good, O Kabir, that I Fear my God and have shed my sense of here and there, **P. 1374**
Lo, the Hail has melted into Water, and rushed out to mingle with the River ! *[177]*

O Kabir, the body is nothing but a bundle of waste :
Its show lasts for a few days, and then dust returns to dust *[178]*

Whether the body was created during the day or the night,
Without Meeting with Lord, the God, it turns into dust. *[179]*

Where there is Awakening, there's no fear : where there is fear, there God is not :
O Saints, ehshrine ye this in the mind, for, I've uttered the Truth after a great thought ! *[180]*

They alone sleep in Peace who are not Aware,
But poor me who is Awakened, and whose Knowing has become his nightmare ! *[181]*

If one is hurt, one cries out in pain :
But if one suffers the 'hurt' of Love within, one cries not, nor speak one can. *[182]*

---

1. *Lit.* water-carrier.
2. *Lit.* Mansarovar.
3. *Lit.* paper-(knowledge).

Kabir : One can bear the hurt of a spear, and yet live,
But, he, who bears the Stroke of the Word (Dies in it), and of him I'm a Slave. [183]

O Mullāh, why standest thou on a minaret ; thy God is not deaf :
Pray, See thou Him within, for whose sake thou criest out thy prayers so loud ! [184]

Why, O Sheikh, goest thou to the Kaaba, without patience in the heart :
For, he, who has not a whole heart, how would he Attain to his God ? [185]

Dwell on Allāh, O Kabir, Contemplating whom one is rid of Pain,
And the Lord becomes Manifest in thy heart, and thy burning Fire is quenched through the Lord's Name. [186]

By force, one kills life and calls it a sanctified deed.[1]
When at the Lord's Court we will be called to Account, O, how shall we face our God ? [187]

Blessed is mere rice, dressed with the 'nectar' of salt.
For, who should offer his head (Hereafter) for the meats one eats here ! [188]

One belongs to a Guru, if one is rid of the Maladies of the body and of (the mind's) Desire.
Then, pain and pleasure burn one not, and one Sees the God all over ! [189]

It makes all the difference how one worships Rām :
For, the same word is used for a person and the same for the Lord's Name. [190]

Utter thou the name of Rām, but knowest thou how to utter ?
For, the One pervades all, all over, while the other is contained only in himself. [191]

Wherever the Saint is Served not, nor is God,
That house is like a crematorium, and is peopled by ghosts. [192]

Kabir has become deaf, mute and mad :
Yea, he has become a cripple ; for, the Guru's arrow has Pierced his Heart ! [193]

Kabir : When my Guru, the chivalrous Hero, aimed his Arrow at me,
It Pierced my Heart instantaneously, and I fell to the ground (in ecstasy). [194]

The immaculate drops from the skies fall on the earth : **P. 1375**
And lo, they become dust, for, they mix with the dust. [15]

Kabir : The immaculate drop from the skies is mixed with the dust,
And though myriads of wise men may strive, it is separated not. [196]

I was going as a pilgrim to the Kaaba, and on way I met my God unawares,
And He quarrelled with me saying : Who told you I was (only) there ? [197]

Kabir : I went time and again to the Kaaba to become a Hajji,
But tell me, O God, what's wrong with me that Thou Spoke not to me ? [198]

Kabir : They, who destroy life by force and deem it sanctified,
O, what will their state be, when God turns them out of His Court ? [199]

Kabir : Whosoever wrongs another by force, he has to answer for it before his God,
And be Struck in the Face : for, how by such a one can God be faced ? [200]

Kabir : Blessed is that Reckoning which one faces with a Clean heart :
For, in the True Lord's Court, no one comes to one's aid (save one's Deeds). [201]

O Duality, thou art the most powerful over the earth and the skies,
For, through thee, even the six Shāstras and the eighty-four Siddhas were afflicted by Doubt ! [202]

Nothing is mine within me, O God, all that is, belongs to Thee :
And, what is Thine, I have Surrendered to Thee ; so what now remains with me ? [203]

Saying, "Thou" "Thou," I've become 'Thou', and no more is the 'I' within me.
When the Separateness between me and the others is obliterated, then wherever I See, I See but Thee. [204]

Men cherish Evil and lean on false hopes :
So, they remain Unfulfilled and quit, devoid of Hope. [205]

Kabir : He alone is happy who Contemplates his God :
Yea, he wobbles neither here nor Hereafter, whom Saves my Lord. [206]

Kabir : I was being pressed in the oil-press but the Guru Saved me.
Lo, my deeds of ages yore have fruitioned into what I be. [207]

Kabir : I put off each day (the payment of God's Debt), and the interest increases thereon :
And now I'm confronted with death, but my Account is not torn ! [208]

1. Slow-Killing of the animal the Muslim way, it is called 'Halal' (or the sacred food).

M. 5

The dog (within me) barks for a mere bone of a carcass,
But when, by Good Fortune, I attain to the Guru, I'm released from myself ! [209]

M. 5

The earth belongs to the Saint, but is occupied by the Thieves.
Still, the earth feels not their burden and blesses them with its fruits ! [210]

M. 5

The rice keeps company with the husk and is beat with the thresher :
Yea, he who keeps company with the unholy, he, forsooth, must answer ! [211]

Nāmdeva, enticed by Māyā, asks Trilochana, his friend :
"O love, why print you these sheets for a living and are attached not to God?" [212]

Says Trilochana : "O Nāmdeva, with the tongue utter the Name of the Lord :
And work with hands and feet, but Cherish thy God, detached in the heart !" [213]

P. 1376

M. 5

No one, O Kabir, belongs to us, nor we to another.
Yea, whoever has Created the Creation, in Him are we all Merged. [214]

Kabir : If the wheat-flour mixes with the mud, what can then come into one's hands ?
Yea, only those grains become part of the body, which one grinds gently in one's own mouth'. [215]

Kabir : The mind knows it all, and yet into the Evil one lands,
O, how can one he called wise, when one falls into the well, torch in hand ? [216]

Kabir : I am in love with my God, and the Unwise say, 'don't',
But it becomes not to break with One to whom belong our life and the Vital-breath. [217]

Kabir : Why lovest thou the mansions and deckest them each day ?
In the end, only three and a half 'hands' (of earth), or a little more, will be of avail to Thee ! [218]

Whatever I propose, God Disposes ; so why propose and scheme ?
For, what God Proposes, He Does, and Does He what one cannot even dream. [219]

M. 3

Himself the God puts care in us, Himself He makes us free of care.
Nānak : Praise thou that God who takes care of us all. [220]

M. 5

Kabir : One Cherishes not God and wanders about, led by greed.
And so dies one in Sin and life comes to one only to pass away in haste, [221]

Kabir : The body is like the earthen pitcher, yea, like the unwrought ore :
If you seek to keep it whole, Contemplate the God ; else it breaks and is no more. [222]

If one cries out the Name of God ever and Sleeps not :
Then, God Hears one : for, constant supplication to Him avails at last. [223]

The mind is intoxicated, like the wild elephant let loose in a garden of plantain,
And, its goad is the Jewel-like Wisdom, and its driver the Saint. [224]

Open the Purse of thy Jewel-filled mouth only before one who Knows and Sees.
For, if one meets with a Knowing Customer, he Sees and pays its price. [225]

Kabir ; One Knows not the Lord's Name and rears up the family like a host,
And one dies striving for it alone, and then, no one knows (whither one goes) ! [226]

A few moments, a few twinklings of the eye, and lo, the life passes :
But, the mind leaves not its involvements, and death walks in with the beat of drum ! [227]

Kabir : God is the Tree which Yields the fruit of Dispassion.
Yea, the Saint is its shade, who has abandoned his Strife and Dissension ! [228]

Kabir : Sow thou the Seed that grows all the twelve months through,
And whose Shade is soothing, and Fruit abundant, and on which the birds hop and coo. [229]

Kabir : (The Guru is) the Beneficent Tree, whose Fruit is Compassion, and who looks upon all as his own.
O Tree, be thou ever in Fruit that the Birds, in-gathering its Essence, fly out (to make its Attributes known). *[230]* **P. 1377**

Kabir : If it's Writ in one's Lot, one attains the Society of the Saints,
And gathers the fruit of Emancipation, and is held up not on the Treacherous Path. *[231]*
Kabir : even if one discourses with the Saint for a brief moment, it yields fruit :
For, the time one passes with the Saint is never lost. *[232]*

Kabir : Whosoever eats fish, or takes hemp or wine,
Loses the merit of all pilgrimages, and fasting, and all his pious ritual and routine. *[233]*
I'll keep the eyes down-cast with the Loved Lord in my heart,
And Play in a myriad ways with my Love, and let not another know ! *[234]*

The whole day and night, yea, every moment, I'd Gaze on Thee, O God,
Why cast my eyes down, and See not Thee in all hearts ? *[235]*

Hear, O mate, my life lives in my Love, and my Love informs my life :
Yea, now I know not which is my Love, and which is my Self ? *[236]*

Kabir : The Brahmin is the Guru of the world, but not of the Devotees of God :
For, he is involved with his four Vedas, and the pride of his Knowledge wastes him away like waste. *[237]*

God is like the sugar mixed with sand : O, how can one separate it with the hands ?
But if one becomes an ant, one picks it up, bit by bit, and on it one feeds *[238]*

Kabir : If you want[1] to play the game of Love, then make the ball[2] of thy head,
And play so intensely with it, that you are lost in ecstasy and then let happen what happens in the end ! *[239]*

Kabir : If you want to play the Game of Love, play it only for Love's own sake[3] ;
And, press not the unripe mustard, for it yields neither the oil nor the oil-cake ! *[240]*

One Searches like the Blind one, and so Sees not the Saint :
Then, how can one come upon the Lord's Name or God, without the Devotees of God ? *[241]*
If one forsakes the Lord's Diamond and leans on another,
He'll fall into Hell forsooth, as the Saints[4] testify forsure. *[242]*

Kabir: If you are a householder, then stick to Righteousness ; else renounce the world :
But, if you renounce the world and are yet involved, then you are utterly doomed ! *[243]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas of Sheikh Farid

The Day the Bride is to be Wedded is pre-determined,
And, lo, on that day, the Angel of Death, of whom thou had only heard, confronts thee.
And he forces the helpless life out, breaking thy bones :
So, instruct thy life that one can challenge not the Writ of God.
The life is the Bride, Death the Groom, who marrying her, will carry her off.
The body, after bidding farewell to life, whom will she now embrace ?
Finer than hair is the Bridge of Hell ; have you not heard of it ?
Farid : The Call (from the Yond) calls everyone, so, do not get thyself Robbed unawares ! *[1]*

Farid : Hard it is for me to become a God's man for, my ways are of the world. **P. 1378**
Over my head is the load (of Sin) ; now, how can I throw it away, and fly (like a bird) ? *[2]*

I know not what to do ; the world is a smouldering Fire :
My Lord did well (to Save me), else, I too would have been Burnt ! *[3]*

Had I known my days were numbered. I would have put them to better use !
Had I known my Spouse was Innocent of nature, I would have prided (on my wits) a little less. *[4]*

---

1. ਸਾਧ (साध)=ਸੱਧਰ : wish, desire, inclination.
2. ਗੋਇ (गोइ) : (Persian), ball.
3. *Lit* making the loved one thy partner.
4. *Lit*. Ravidās, the Saint.

Had I known my Ties (with Thee) would be broken loose, I would have tightened the Knots.
For, like Thee, O Love, there is not another : I have searched the whole world through. [5]

O Farid, if thou hast fine intellect, then do not evil deeds :
Look into thy own Book within[1], and see how it reads ! [6]

O Farid, they, who give thee blows, greet them with a kiss.
Yea, go not back to thy home if thou art amiss ! [7]

When there was time for you to Earn (God), you involved yourself with the world ;
Now that death has overpowered you, your carriage must trundle along ! [8]

Lo, O Farid, thy beard hath greyed :
Thy end is now near ; and thy past is past ! [9]

See, O Farid, how Sugar has turned into Poison :
And, now, without thy Lord there is no one to mind thy Pain. [10]

Seeing, the eyes have dimmed ; hearing, the ears have become deaf.
Now thy Branches have become sapless and Withered is the colour of the Leaves ! [11]

He, who Enjoys not his Spouse in youth, rarely does so in age :
So, love thy God now, and turn a new page ! [12]

M. 3

If one has the mind, one can mind the Lord in youth, as in age ;
But, the Lord's Love comes not to everyone who craves,
For, the Cup of Love is in the Hands of God, and He Gives it to whomsoever He Gives ! [13]

Those eyes I saw today that once bewitched the world:
Then, they could bear not the streak of collyrium, and now they are the nest of the birds ! [14]

O Farid, you were goaded so often to go the God's Way:
But, still you chose the Devil : can you now turn away from him ? O, nay. [15]

Be, O Farid, like the straw on the God's Way,
If you seek to find thy All-pervading Lord.
First, it is cut and then crushed under the feet :
And, then alone it enters the God's Door, fresh and neat ! [16]

Do not speak ill of the dust, O Farid, for, there is nothing to equal the dust :
In life it is beneath thy feet and, after death, you are beneath it ! [17]

O Farid, where there is greed, there is no love :
As one can pass not one's days when leaks the thatched roof above. [18]

Why wander through the woods, O Farid, crushing the thorns under thy feet ?
Thy Lord Abides within thee : why search Him out in the woods ? [19]

With these my tiny legs, I traversed the plains and the mounts,
But today even my ablution-pot seems a distance away of miles ! [20]

Farid: long are the nights and, sleeepless and alone, my sides ache.
Oh. cursed be the life of those who lean on the Other, and lie awake ! [21]   **P. 1379**

If I have kept back anything from thee, O my in-coming friend,
Let my flesh be hauled over the coals, (flaming) like madder's (red). [22]

The farmer plants a kikar tree but seeks to eat grapes,
Lo. he spins wool, but, seeks to wear silks ! [23]

The streets are Muddy ; the House of my Spouse is far ; but I am in Love with my Lord,
If I go out (in the Rain), my Blanket is wetted : and, if I don't, I lose my Love ! [24]

Let my Blanket be soaked in the rains sent by God :
But I must Meet my Love, lest it breaks and I am lost. [25]

I was afraid lest my turban be soiled,
But my careless Soul knows not that even my head would roll in dust ! [26]

Sweet are candy and sugar and honey and the buffalow's milk ·
Yea, sweet are all these, but sweeter by far is God ! [27]

---

1. *Lit.* look beneath thy collar.
2. *Lit.* grapes of Bijour.

Farid : Coarse is my bread; and the appetizer is (only) my appetite.
But, hark, that they, who eat the buttered bread, now will suffer in the end ! *[28]*

Eat thy dry, hard bread and wash it down with waters cool,
And tempt not thy mind on seeing the buttered bread, O fool ! *[29]*

I have slept not with my Spouse tonight, and my limbs ache:
Go, ask the Deserted ones how pass they their nights, awake ? *[30]*

She, who is cared for neither at her parents' home nor at her in-laws':
And of whom even the Spouse takes not care, Oh, what a 'fortunate' Bride is she ! *[31]*

Here and Hereafter, the (True) Bride belongs to Unfathomable and Infinite Lord.
Nānak : Blessed is she, who is acceptable to her Care-free God. *[32]*

She bathed and perfumed herself; and decking herself, she slept without care:
But, (being abandoned), the bad odour of the asafoetida remained in her; and gone was the fragrance of musk ! *[33]*

If my beauty goes, I fear not, if I lose not the Love of the Lord,
For, beauty without Love is like the old leaf that has withered. *[34]*

Anxiety is my bedstead, strung up with Sorrow, and the bedding and the quilt are of Separation from my Lord.
This verily is my whole life: see Thou, O my God ! *[35]*

Everyone talks of the Pain of Love but, for me it is all-in-all,
For, the body, which suffers not the Pangs of Love, is like a burning hell ! *[36]*

O Farid, (pleasures) are the poisonous sprouts coated with sugar's paste.
But, some were wasted away while sowing them; others while enjoying them, and (so) being lost ! *[37]*

O Farid, the day I waste in toil, the night too goes amiss,
My God will now ask me : "Were you sent into the world for this ?" *[38]*

O Farid, why did you see the gong at the (king's) door;
For, while the gong is beaten without cause, would not you be—a great sinner ? *[39]*

Every hour is the gong beaten, every quarter it is struck, and it wails,
Thy beauteous body is also like a gong, for, thy Night too passes in Pain. *[40]*

Farid has become old, his body has begun to shake and rust **P. 1380**
Yea, even if he lives for five score years, he'll still be reduced to the dust. *[41]*

Let me not sit at another's door, O Lord, I pray:
And, if I am to be kept thus, then take my life away ! *[42]*

The black-smith has a pitcher on his head, an axe in his hands;
But, while the pitcher seeks the Lord's Waters, the axe seeks only the coals ! *[43]*

O Farid, some have surplus wheat-flour, others not even the salt,
But it is when both go into the Yond that they know who fares the worst ! *[44]*

They, to whom are the drums beat, and over whose heads wave the canopies, and whose praises the bards sing, and in whose honour the pipes shriek,
In the end they too find rest in the burning ground, or are buried in the graves like the poor and the meek ! *[45]*

O Farid, they who built houses and mansions also left the world :
Yea, they made but false deals, as only a little grave was their end ! *[46]*

O Farid, thy coat can be mended, but not so the 'dent' in thy days,
For, behold, that when their turn comes, even thy betters can say not 'no'. *[47]*

O Farid, even when the two lamps (of our eyes) are alight, Death seizes us in our camp.
And, he overcomes the Fortress (of the body) and robs the heart and blows off the lamp. *[48]*

O Farid, see what has happened to the cotton and the sesame seed;
And to the sugar-cane, and to paper and to the kettle and the coals.
For, they, who commit Evil, are punished thus ! *[49]*

O Farid, on thy shoulder is the prayer-mat, on thy body a *Sufi's* garb, in thy mouth honey, and daggers in thy heart.
Yea, you see light from without, but in thy heart is utter Dark ! *[50]*

O Farid, if someone were to cut up a Devotee's body, not a drop of blood would he seem to have.
Yea, those who are Imbued with the Lord's Love, have all their blood sapped. *[51]*

M. 3
The body is fed on blood: without blood, one lives not,
Yea, they, who are Imbued with the Lord's Love, do not have the blood of Greed.
Overwhelmed by the Lord's Fear, their body becomes delicate, and they lose the blood of Desire.
And as is the metal purified by fire, so does the Lord's Fear destroy their Dirt.
Nānak : Beauteous are they, who are Imbued with the Love of the Lord. *[52]*

O Farid, search out the Pool where you can find the Real 'Thing'
What good it is to search a Puddle, for, it only soils thy hands with Mud. *[53]*

When she was young, she enjoyed not her spouse : when she was old, she died.
And now the woman cries out from the grave : "O, I met not with my Lord" ! *[54]*

O Farid, your head-hair has gone grey, so also the moustaches and the beard,
O you Ignorant mind, why indulge you still, and are running wild ? *[55]*

O Farid, how long will you run on the roof (of the world) ? Be not Asleep to your Lord,
For, the numbered days that you had, have all ended, one by one ! *[56]*

O Farid, of thy mansions and palaces, be not fond:
For, they are but a heap of dust, and keep not thy company in the Yond. *[57]*

But not attached, O Farid, to thy possessions and mansions, the power of Death is vast: **P. 1381**
So, keep before thy eye whither one must go at last ! *[58]*

Abandon, O Farid, the deeds that yield not good,
Else, you will be put to shame in the Lord's Court. *[59]*

Serve thy God, O Farid, casting off the Doubt from thee,
For, a *Darvesh* is he, who has the patience of a tree ! *[60]*

Farid : Black[1] is thy dress and black thy gown,
But Sinful is thy within : and they call thee a God's man ! *[61]*

The farm laid waste, being water-logged, will yield naught if soaked in more water ;
Thus, she, who is Separated from her Spouse (being sharp-witted), will grieve (even if Blest with more knowlecge) ! *[62]* *[62]*

The Virgin longs to Marry : with Marriage comes Pain.
And then, she grieves, she wouldn't be a Virgin again ! *[63]*

The Swans descend on a Sandy Pool, but, lo, they drink not,
They hardly dip their beaks, and then Fly away with their flock ! *[64]*

The Swan descends on a Barley-farm, and the people go to scare off the Swan :
But the Unwise ones know not that the Swan eats not the Coarse Grain ! *[65]*

The Birds that peopled the banks of the Pool have flown away :
Farid : Alone, the 'Lotus' will stand in Bloom, though the Pool too will go dry one day[2] ! *[66]*

Lying on the hard ground with a brick as thy pillow, the worms will eat into thee,
And aeons of years will pass, and you'll be what you'll be. *[67]*

The beauteous Pitcher (of the body) is shattered : snapped is the strong Rope of breath:
Whose, O whose guest today is the Angel of Death ? *[68]*

The beauteous Pitcher breaks; snaps the tight Rope of life.
They who were a burden to the earth, O God, why did they come to life, O why ? *[69]*

O prayerless cur, this isn't good for you, no, nay.
Pray, why do you visit not the mosque but five times a day ? *[70]*

Arise, O Farid, perform thy ablution and say thy prayers to thy God:
And whosoever bows not to Him, chop off his head. *[71]*

Pray, what is one to do to the head that bows not to God ?
Yea, use it as firewood beneath the cooking pot. *[72]*

Where are thy parents, O Farid, whose offspring you are :
Before you, they've passed away; but you still believe not ! *[73]*

O Farid, even-up the ups and downs of thy mind;
And then the Fire of Hell touches thee not in the world of God. *[74]*

1. like a *faqir's*.
2. *i. e.* only the devotees of God will live till eternity.

M. 5

The Creator-Lord, O Farid, lives in His Creation, and the Creation Lives in its God.
Whom is one to call bad when there is no one in whom God is not ? *[75]*

If instead of the navel-string, the nurse had cut my throat,
I wouldn't have been so badly involved with the world nor pain would have been my lot *[76]*

My teeth, feet, eyes and ears have ceased to be :
And, my body now wails "O, all my loves have abandoned me !" *[77]*

Return good for evil, and fire not the mind with wrath. **P. 1382**
Thy body then remains whole and you gather all that you seek. *[78]*

Thy bird is a guest in the world's garden of beauty,
When the drum of the morn is struck, prepare thyself to fly ! *[79]*

In the Night, God showers Musk, but they, who are Asleep, get not a share.
Yea, they, whose Eyes are heavy with Sleep, will they partake of it, O never ! *[80]*

I thought, I alone was in pain, but so is the world entire.
When I saw from the house-top, I saw the whole world on fire ! *[81]*

M. 5

Beauteous is the garden of the world, O Farid ; within it is prickly under-growth (of Evil).
But they, who are Blest by the Saint, them the Thorns prick not ! *[82]*

M. 5

Blessed is life and also the beauteous human form :
And they alone who Love their God, attain unto it. *[83]*

O river, break not your banks, for, you too have to render Account (to your God) :
So flow (within your limits), as is the Lord's Will. *[84]*

The day passes in agony, the night in woe,
While the Boatman cries out : "O, thy boat is caught in the whirlpool !" *[85]*

The long River (of life) flows on and eats into its Banks :
But what can the Whirpool do, if the Boatman is Awake ? *[86]*

There are many friends in the world, but none in deed :
I smoulder like the cow-dung for the ones who nothing but love. *[87]*

This body barks (out its needs) each day : who should pay heed to them, pray ?
Hear not, O ears : let the winds blow as they will. *[88]*

God is like the ripe dates, like a rivulet of honey :
But, each day that passes, takes another day (without God) out of life ! *[89]*

My body has withered and become a skeleton : my palms are being pecked at by the crows.
God has still not reached his man : lo, such is my fate ! *[90]*

O crow, you that search my skeleton, eat you all my flesh,
But touch not the two eyes, for I yet long to see my love ! *[91]*

O crow, search not my skeleton : fly away, if you are perched on it.
Pray, eat not the flesh of the body in which Abides my God ! *[92]*

The humble grave calls me, "O homeless one, come to thy home ;
When one day you must come to me : then why be afraid of death ?" *[93]*

Before my eyes, myriads have passed off into the Yond.
Farid : Others are concerned with their fate, and I am with my own. *[94]*

(Says God) : You Meet me if you Embellish yourself with Merit : Meeting me, you are at Peace.
For, if you belong to me, O Farid, the whole world will belong to you. *[95]*

How long can a tree stand in peace at the river-bank ?
Pray, how long can water remain in a vessel of mud ? *[96]*

The mansions are rendered empty, and one sleeps in the end beneath the dust.
And there the poor souls remain long in wait (for the Doomsday) ! **P. 1383**
So Devote thyself to God, O Sheikh, for, today or tomorrow you must breathe your last. *[97]*

The Shore of Death is like the eroded river-bank :
And beyond it, the fire of Hell burns strong, and men cry and wail.
Some have known this, while others, being Careless, mind it not.
But the Deeds one does in the world alone stand a witness unto our life in the Yond ! *[98]*

The crane, perched on the river-bank, enjoys (his hunt) :
But, lo, while enjoying thus, he is pounced upon by the hawks, unawares !
Yea, when the hawks of God pounce upon him, all his revelry goes,
And, that what was never in his mind came to pass :
Oh, such are the doings of God ! *[99]*

The body of three and a half maunds lives on water and the grains :
Yea, the man came into the world carrying loads of hope.
(But), when the Angel of Death shatters all the doors (of the body),
Then the loved ones of man present him bound, to death.
Lo, the man quits, carried on the shoulders of four of his kind,
And, Hereafter, only the Deeds he did in the world, are of any avail to him before God. *[100]*

Sacrifice am I to the Birds who live in the Woods ;
For, they peck at the Roots and live upon the Open Ground, but leave not their God ! *[101]*

The season has turned, the woods have bared their bones,
I search all over in vain ; all that seemed has gone ! *[102]*

A mere shawl I wear, yea, I've torn all other wears.
If this but leads to my God, I'll wear only this wear. *[103]*

M. 3

Why wear a mere shawl and tear thy wears ?
For, one Attains to God in one's very Home, if one's mind be in the right place. *[104]*

M. 5

They, who prided on their glory of beauty and their riches,
Their Void was filled not by God, like a mound's after the rains. *[105]*

Dreadful are the Countenances of those that forsake the Lord's Name,
Here, they writhe in Pain ; and Hereafter, too, they find no Refuge. *[106]*

If one wakes not (to remember God) while the night is still awake ; even though alive, one is dead.
But, hark though we may abandon God, our God abandons us not. *[107]*

M. 5

Mysterious is our God, O Farid, the Great Self-dependent Lord ;
And,one's true Wear is that which is truly Imbued with God ! *[108]*

M. 5

Look alike on pleasure and pain, O Farid, and cast Evil out of your mind ;
And if you (also) Love your God's Will, you are ushered into the Presence of God. *[109]*

M. 5

The world dances, as (the Devil) makes it dance :
Yea, he alone dances not to his tune, who is in God's Hands. *[110]*

M. 5

My heart is attached to the world, but the world is of no avail (when the heart aches).
Yea, he alone lives Detached,whose Destiny,is Awake. *[111]*

When the night is young, it yields Flower ; when old, the Fruit. **P. 1384**
Yea, they who keep ever Awake in God, alone are Blest. *[112]*

All Bounties are God's : but one can force not God's hands.
Some attain them not, while awake ; while the others He Wakes up and Blesses ! *[113]*

O thou in search of the Spouse, something is amiss in thee ;
For, they, who are Wedded to God, look not out and without. *[114]*

Make Patience your Arrow ; and Patience your Bow,
And then Aim at thy Life-object : and lo, you Win by God's Grace. *[115]*

Men of Patience burn off their sense of selfhood.
And so they are near God, (but) share not they this Mystery with another. *[116]*

O man, if you are firmly rooted in Patience, yea, if this be your object in life,
Then you grow like a mighty river and break not off to be a mere offshoot. *[117]*

You love, O Farid, if your Love is buttered, but hard it is to be a *Darvesh*.
Yea, rare is the God's man who goes the Way of God! *[118]*

I'd burn my body like a furnace, and feed the fire with my bones;
Yea, I'll walk on my head if the feet tire, only if I were to Meet with my Love! *[119]*

Burn not thy body like a furnace: feed not love's fire with thy bones:
What wrong have thy head and feet done thee? Pray, See thy God within. *[120]*

I am in search of my Friend, but, lo, the Friend is ever with me.
Unknowable is He, O Nānak, but through the Guru, one Sees. *[121]*

Seeing the Swans swim across, the Cranes too were enthused:
But, lo, the wretched Cranes were all Drowned, their feet above and their heads downed? *[122]*

I thought he was a Swan, and so I fell in love,
If I knew he was but a wretched Crane, I wouldn't have fallen from above. *[123]*

Whether one be a Swan or a Crane, O Nānak, it matters not, for, on whomsoever is God's Grace,
Turns a Swan even from a Crow, if the Lord so Wills. *[124]*

There's but one lone Bird on the bank of the pool, and the Netters more than one:
This body is caught in the whirlpool (of Desire): O God, my hope is on Thee alone. *[125]*

What Words to utter, what Merits to gather, what precious Charms to master,
Pray, what Wears shall I wear to make my Love wholly mine? *[126]*

Humility is the Word; Forgiveness the Merit; Sweetness of tongue the Precious Charm,
Wear these three, O Bride, and the Lord is thine. *[127]*

If one be Innocent even when Wise,
And be Powerless even when Blest with power,
And share even when there is least to share,
One is a True Devotee of God. But rare is such a one, how rare! *[128]*

Speak not sharp to anyone, for thy Master liveth in all :
Yea, break no heart, for precious, too precious, are these pearls! *[129]*

Precious, like pearls, is the heart of everyone, so it is vile to hurt:
Farid: If you seek thy God, then break no heart. *[130-1]*

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Sawayyās: Uttered in Person by Guru Arjun M. 5

The Primal Purusha, the Creator-Lord is the only Doer and the Cause. **P. 1385**
He Fills and Fulfills all: yea, He Pervades all hearts.
O God, our Lord, I See Thee Permeating and Protecting everything: who in the world can Know Thy State or Extent?
Eternal and Indestructible are Thou, Born of Thyself.
Thou alone art and there is no one like Thee.
And Infinite and Endless art Thou, the Mainstary of all life: who can Know the whole of Thee ?
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved of, and is at one with Thee?
O, I can only be Sacrifice unto him ever and forever more. *[1]*
Inexhaustible is the Ever-flowing Treasure of Thy Nectar, Infinite and beyond calculations.
Yea, Thou Doest what is in Thy Will and Seekest not the advice of another; and in Thy Will Createst and Destroyest Thou in a moment.
O God, there is not another like Thee: Thy Light is Pure: and, Uttering Thy Name, all our Sins are washed off.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved of and is at one with Thee ?
O, I can only be a Sacrifice unto him ever and forever more. *[2]* **P. 1386**
It is Thou who Createst, Expandest and Upholdest all Creation: and, Filling all, Thou yet remainest Detached,
Thy Virtues one cannot Chime: O, all creatures belong to Thee: Thou art the Giver of all, yea, Thou the One Knowable God.
Thou Upholdest all Thy creation and showest Thy Wonders, and Thou hast no form, nor sign, nor face, nor beard.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved of, and is at one with Thee? *[3]*
O Treasure of all Virtues, I can know not Thy whole Worth: Thy Station is Highest of the high.
My mind, riches and the Vital breath belong to Thee, O God; and everyone is strung on the String of Thy Law.
With what shall I compare Thee, O Greatest of the great?
O Unfathomable and Infinite God, who can Know Thy Mystery? Thou art the Sustenance of all; though Attributeless, yet all attributes inhere in Thee.
How can Nānak, Thy Servant, utter with one tongue the Glory of Thy Devotee, who is Approved of, and is at one with Thee?
O, I can only be a Sacrifice unto him ever and forever more. *[4]*
Formless art Thou, and Undeceivable, Perfect and Eternal,
Ever in Bliss, ever in Bloom, of a myriad forms, Immaculate and Pure.
And myriads there are who Sing Thy Praise, but no one Knows even a bit of Thy End;
And on whomsoever is Thy Mercy, He Meets with Thee, O God.
Blessed is he, Thy Devotee, on whom is Thy Mercy, O Lord:
Yea, he, who has Met with the God and Nānak, the Guru, he is rid of his births and deaths. *[5]*
True and Eternal and Ever-abiding is called our God:
Yea, there is not another like Him: He is the only Primal Lord.
Nectar-sweet is His Name and he, who hymns it, is in utter Bliss:
And the tongue that Tastes it, is Comfored and Satiated.
He, on whom is God's Grace, he loves the Society of the Saints:
Yea, he, who has Met with the God and Nānak, the Guru, Emancipates the whole world. *[6]*
True is the Lord's Court: I've Surrendered myself to Him, the True One.
Yea, He Sits on the Throne of Truth, and His Justice is Just.
He, the True One, has Created the world: He is Faultless and commits no Error.
Priceless is the Jewel of His Name, and it can be prized not.
He, on whom is God's Grace, attains all Joys:
Yea, whosoever Meets with the God and Nānak, the Guru, he is cast not into the womb again. *[7]*

Through which kind of Yoga and Wisdom and Contemplation are we to Dwell upon Thy Praise, O God
For, neither the adepts, nor the seekers, nor thirty three crores of angels can find even an iota of Thy Worth.
Neither Brahmā, nor his sons nor *Sheshnāga* has found the Measure of Thy Merits,
And Thou art seized not, though Thou Fillest all, all over.
O Compassionate One, he, whose Bonds of Desire snappest, he is Devoted to Thee.
Yea, they, who've Met with the God and Nānak, the Guru, they are Delivered both here and Hereafter. *[8]* **P. 1387**

O Compassionate God, I, Thy seeker, seek but Thy Refuge :
Yea, Bless me with the Dust of Thy Saints' Feet that I'm Ferried across the Sea of Existence.
O God, if it Pleases Thee, pray hearken to my Prayer,
And Bless me with Thy Vision for which I crave, that my mind stays in Thy Worship.
Through Thy Name, the world, enveloped by Darkness, is Illumined : yea, the whole Age is Saved,
And Thou, the Guru-God, hast become Manifest in all the worlds. *[9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās : Uttered in Person by Guru Arjun M. 5

Transitory is my body and is also bound to Desire ; O, I am Ignorant, hard of heart, Unclean in mind and Unwise.
My mind Wanders and Wobbles, is held not, and knows not the State of the Transcendent Lord.
I am intoxicated with beauty and the wine of Illusion, and I, the great Egotist, Wander about like mad.
And I indulge in slander and have an eye on the riches or the woman of another, and they seem so sweet to my Soul.
I seek to beguile others surreptitiously, though my God, the Inner-kower, Sees and Hears all.
And I have abandoned Culture and Righteousness and Compassion and Piety, but I've Surrendered now to Thy Refuge, O God, who has Blest me with my Soul.
Thou art the All-powerful Doer and the Cause, O Master of Māyā ; now Save me in Thy Mercy, for Thou art my only God. *[1]*

To Praise the God and to seek His Refuge : through these one Dispels one's Sins ;
Yea, the All-powerful God Emancipates us and all our Kinsmen and all our lineage.
O Ignorant mind, Cherish your God, Knowing Him through the Saints ; O, why you wander thus, beguiled by Doubt ?
Pray, utter the Lord's Name with thy tongue even for a little while, even for the twinkling of an eye.
Shallow and vain are your deeds ; its little joys are so many Bonds : Bound to them, you wander in pain from womb to womb.
Yea, Contemplate the Lord's Name, as instructed by the Saints, in thy God's Love, and with the whole passion of thy Soul. *[2]*

A little sperm sown in the field (of the mother's womb) causes the priceless and beauteous body to be born.
And our God Blesses us with our feed and wears and fragrances , and rids us of our Sorrows ;
And He Gives us Wisdom to know our father, mother, sons and kinsmen,
And we grow, each day, and then comes upon us the dreadful age.
O Poor, Meritless one, O worm of Māyā, Dwell upon thy God even for a moment ;
And thy Compassionate Lord will be Merciful to thee, and will rid thee of thv load of Doubt. *[3]*

O mind, in your utter Ignorance, you pride on yourself as does the mouse on his hole.
You are swung in the swing of the riches and wander, like an owl, intoxicated by Māyā;
And you are involved with your sons, wife, friends and kindreds ; and their love increases in you each day :

And you sow the seeds of Ego, and it sprouts in 'mine-ness' and your life passes in Sin.
The cat of death, its mouth wide-opened, is watching you ever and, even while gratifying your hungers, you are satiated not. **P. 1388**
So Dwell on God, your Compassionate Lord, believing the world to be a dream. *[4]*

Neither one's body nor one's house nor love is eternal, why pride then on these, intoxicated by Māyā ?
For, one's life passes off, and stays neither the royal canopy, nor command, nor the royal "chowrie"[1] nor the one who waves it over one's head
And, one's horses and elephants and the kingly throne one leaves off in a moment, and passes naked, out of the world ;
And neither the warriors, nor heroes, nor chiefs nor courtiers—not one of these is seen going along with us.
Neither our fortresses protect us, nor our treasures deliver us; and, Sinning, we quit with empty hands;
And neither our sons, nor wife, nor mates stay with us : and like the shade of the tree, they turn away with the sun-down.
Perfect and All-filling and Compassionate is our God; Dwell on Him, thy Infinite, Unfathomable Lord.
"O Master of Lakshmi, I, Thy Servant, seek Thy Refuge, O All-powerful God, Save me Thou in Thy Mercy." *[5]*

I spent my life, my honour, and robbed others or received in charity, and with my whole heart gathered riches ;
And from my friends and kinsmen and brothers I kept it safe and apart.
I ran to here and there and committed Falsehood and thiswise, I burnt my life.
And all Deeds of Righteousness and Self- control and Piety and other Ways of Good I abandoned, being associated with the mercurial Māyā ;
And I passed through the lives of mountains and trees and quadrupeds ; and wandered through a myriad wombs.
But I Cherished not the Lord's Name even for a moment, yea, of Him, who is the Master of the poor and the Life-Divine in all life.
And all my wears and fare and eats and sweets turned into pure Poison in the end.
Nānak ; One is Ferried Across in the Boat of the Saint's Feet ; others who keep intoxicated with Māyā quit the world with empty hands. *[6]*

Brahmā and his likes, and Shiva and the Vedas and men of Silence, all Sing with Joy the Praise of God,
And Indras and Vishnus and Gorakhs, too, who now land upon the earth, and now upon the heavens,
And the adepts and men and gods and demons, too, though they find not even an iota of His Mystery.
But, we abandon Him and ask from another ; and our mouth, teeth and tongue wear off in this deed.
O Ignorant mind, Dwell on thy Bliss-giving God ; this is the Wisdom Nānak, the Lord's Servant, imparts to thee. *[7]*

The colour of Māyā fades off and, lost in Doubt, one falls into the Dark well.
One prides that even the skies can contain him not ; but what indeed is he—a bellyful of dirt, worms and bones !
Yea, beguiled by Ignorance, one robs others and runs about in all directions to gather the Poison (of Māyā),
And when one's beauty and youth are devoured by the Malady of Age, one dies and is Punished by the *Yama*.
And one passes through the hell of a myriad wombs and falls into the Pit of Sorrow.
Yea, they alone were Ferried Across who lovingly Adored their God ; for, on the Saint is the Pleasure of the Lord. *[8]*

I am Blest with all Merits, and all Boons : yea, my Hopes are Fulfilled ; **P. 1389**
For, the Lord's Name, the efficacious Cure-all, which for me is the only *Tantra* and *Mantra*, has rid me of all my Woes :
Yea, I am delivered of Lust, Wrath, Ego, Envy and Craving, Uttering the Lord's Name.
And as I Cherish the Lord's Feet in my heart, I attain the Merit of ablutions, alms-giving, and customary works of piety and austerities.
The Lord is my only Friend and Mate, the Mainstay of my Vital breath, who Blesses me with a Soul.
I've sought the Refuge of the All-powerful God, and I am ever a Sacrifice unto Him. *[9]*

He, who Loves the Lotus-Feet of God, is split not with the sword.
He, whose Mind is pierced through with the Vision of God, no one can hold him back (from God).
And fire can burn not him, who rolls in the Dust of the Saints' Feet.
And him water can drown not, who walks on the God's Path.
Nānak : The Arrow of the Lord's Name Pierces through all our Sins and Sorrows. *[1-10]*

1. Fly-whisk

In a myriad ways, myriads of men dedicate themselves and Reflect upon the six Shāstras :
And besmear themselves with ashes, and wander from one pilgrim-station to another, and wear matted hair or reduce their bodies :
But, without Contemplating the Lord, they suffer immense Pain, as (the spider) is caught in the web, whose threads she herself weaves.
And howsoever puritanic are they in food-habits, and in worship, and in incribing signs on their fore, heads, and believing such like illusions (these avail them not).

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās about the First Master[1]

Contemplate, with a single mind, thy Beneficent Lord, the God,
Who is the Mainstay of the Saints, and is ever Manifest (in His Creation).
Enshrine thou His Blessed Feet in thy heart,
And then Sing the Praises of Nānak, the Guru of gurus. *[1]*
Sing the Praises of the Sublime Guru, the Ocean of Bliss, the Dispeller of Sin, the Blesser of the Word:
Yea, of whom Sing all men of Wisdom and of Sobriety and Contentment, and whom Contemplate the Yogis and the Jangams too :
And Indras and God's Devotees too like Prehlāda, who've Tasted the Taste of the Soul.
Says *Kala*, the poet, "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". *[2]*
Of him Sing the king Janaka, and the great Yogis of the Way, who is All-powerful and filled with the Essence of God :
Of him sing Brahma's sons, and the Saints and the Adepts, and men of Silence ; yea, of him, who was deceived not by (Māyā), the great Deceiver.
Of him Sing Dhoma, the seer, and Dhruva of eternal station; yea, of him who, through Loving Adoration (of God), knew His Taste;
Says *Kala*, the poet : "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". *[3]*
Of him sing Kapila and the Yogis of his kind : yea, of him, who is the Immaculate Prophet of the Infinite God.
And of whom Sings Parshurāma, the son of Jamdagani, who was divested of his axe and prowess by Raghuvira.
And of whom Sing Vidura and Akrura and Oodho; yea, of him, who had Realised the God, the Soul of all. **P. 1390**
Says *Kala*, the poet : "Sing the Praises of Nānak, the Guru, who has attained unto *Rājyoga*" *[4]*
His Praises are Sung by the four castes, the six Shāstras, and his virtues are Dwelt upon by Brahmā and his kind,
And his Praises are Sung lovingly by Sheshnāga with his thousand tongues, eternally Attuned to him.
And by Mahadeva too, the Detached one, who is ever Attuned (to God).
Says *Kala*, the poet, "Sing the Praises of Nānak, the Guru, who has attained unto Rājyoga". *[5]*
He enjoyed Rājyoga, and within his heart was Enshrined the Envy-free Lord,
He Saved the whole world which Dwells eternally on his Name;
His Praises are Sung by Sanaka and Janaka and their like through ages upon ages,
O Blessed is Guru Nānak whose human birth was wholly Fulfilled.
Says *Kala*, the poet, "His Victory was echoed even by the underworlds".
O Nānak, the Guru, Blessed art thou who lovingly Relished the Lord's Name. *[6]*
In the Satyuga too, you enjoyed the state of Rājyoga, when you 'deceived' Bāli, becoming a dwarf, whose form pleased you.
And in the Tretā age too, when you were called Rāma of the Raghu clan,
And in the Duapar age too as Krishna, when you Emancipated Kansa,
And blest Ugrasena with a kingdom and thy Devotees with the state of fearlessness.
In the Kali age you were called Nānak, and Angad and Amar Dās,
Yea, eternal and moveless is thy rule, O Guru : for such was the Command of the Primeval Lord. *[7]*

1. These praises are sung by the bards of God and the Guru as the Personification of God. The Guru here is identified with God who has been through the ages. Dr. Trumpp's criticism that Guru Arjun incorporated these verses in violation of the Sikh doctrine (denouncing the incarnation of God) does not hold water, if one reads them carefully and finds the Word 'Guru' not being employed merely in reference to Guru Nānak and his house, but more often to God who has always been and will ever be. or those who realised God in the earlier ages and also identified with the Gurus in spirit.

Thy Praises are Sung by Ravidāsa, Jaideva and Trilochana,
And Kabir and Nāmdeva, too, knowing thee to be "even-eyed."
And Beni too Sang thy Praises who enjoyed the Love of God in a state of Equipoise.
And who knew of no one but God and the Yoga of His Contemplation and the Wisdom of the Guru's,
And Shukdeva and Parikshata, and Gautama, the seer, too Sang thy Praise.
Says *Kala*, the poet, "The sublime Praises of Nānak, the Guru, are Sung by the whole world, eternally, in an ever-new form". *[8]*
Yea, his Praises are uttered in the underworld by the Sheshnāga and the like Devotees of God;
And by Mahādeva and Yogis and men of continence and the Jangams too,
And also by Vyāsa, who uttered the Vedas and the Vyākarna;
And by Brahmā too, whose Will, (they say), brought the world into being.
Yea, Nānak Realised the Perfect, All-filling God, Manifest and yet Unmanifest.
Says *Kala*, the poet, "Dwell upon the Sublime Praises of Nānak, the Guru, who has attained unto *Rājyoga*". *[9]*
The nine Nāthas too Sing his Praise : O Blessed is the Guru who is Merged in Truth,
And also Mandhātā, the king, whose rule was over the whole round world.
And Balirājā too, who lives in the seventh under-world,
And Bharatri too, who bides ever with Gorakh, his Guru,
And Durbāsā and Angirā, the seers, and Puru, the king, they all sing his Praise.
Says *Kala*, the poet : "The Praise of Nānak, the Guru, fills all hearts, all-too-spontaneously". *[10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Angad, the Second Master

Blessed is the Creator-Lord, the All-powerful Doer and the Cause. **P. 1391**
Blessed is Nānak, the True Guru, who placed his Hand on thy Forehead.
Yea, all-too-spontaneously, thou wert so Blessed,
And thy Nectar rained in torrents, and the seers and angels and gods were manifestly Drenched :
Yea, thy Guru destroyed the demon of death for thee, and ceased thy outgoings and thou contained the five desires in thy one Home,
And by thy Door, O Guru, was the whole world Conquered, and thou played with the chess-figures of even-handedness, being Attuned to the Formless Lord, wrapt in the Supreme state of Bliss.
O *Kalsahār*, utter the Praises of Lehnā through the seven islands, yea, of him, who became the Guru of the whole world, Meeting with his God. *[1]*
He, whose eyes rain Nectar, wherewith our Sins are washed off, and the sight of whose Door dispels the Darkness of Ignorance.
His Immaculate Word whosoever Contemplates,—a hard task indeed—he is Ferried Across, and his Load is cast off :
Yea, whosoever attains the State of Equipoise, Associating with the Saints, being Awake to the Guru's Wisdom, he is Imbued ever with God's Sublime Love, and becomes humble he.
O *Kalsahār*, utter the Praises of Lehnā, through the seven islands, yea, of him, who became the Guru of the whole world, Meeting with his God. *[2]*
(O Guru), thou stickest fast to the Lord's Infinite Name.
The vast vista of thy Glory is stainless : yea, thou art the support of the Adepts, the Seekers and men of Wisdom.
Thou art Detached like Janaka, the king : thy Word is the Quintessence of Reality in the world : yea, thy Detachedness is like lotus's in the water.
Yea, thou Fulfillest our wishes like the *Kalpa* tree, thou riddest us of all our Maladies, and the life of three Modes is ever Attuned to thee.
O *Kalsahār*, utter the praises of Lehnā, through the seven islands ; yea, of him, who became the Guru of the whole world, Meeting with his God. *[3]*
Thou wert Blest with Glory by the Prophet (Nānak) ; yea, thou Served the Guru, Approved (of by God), who Disciplined the (mind's) Snake and abided in the state of Sublime Bliss :
Yea, thy Sight is like God's, thy Soul Wise and Awake, (for), thou hast known the Approved Guru's Unfathomable Way.
Yea, thy Intellect is Pure and one-pointed, and thou hast overcome Māyā, decking thyself with the coat-of-mail of Contentment.
O *Kalsahār*, utter the Praises of Lehnā, through the seven islands, yea, of him who became the Guru of the whole world, Meeting with his God. *[4]*

O Guru, as one Sees thy Sight, one's Ignorance is burnt off, and one's Sins are Dispelled.
Thou art a man of the Word, and the powerful Hero, who hath destroyed his Wrath and Lust:
And overcome Greed and Attachment : O, whosoever seeketh thy Refuge, him thou Sustainest.
Thou hast gathered thy spiritual power in one spot, and whatever thou utterest is cast in Nectar.
O *Kalsahār*, Angad, the True Guru, is the Sublime Guru, Anoined (by God), and whosoever truly Surrenders to him, is Saved.
Lo, Lehnā, the tiger-like son of Pheru, has become the Guru of the world, attaining to *Rājyoga. [5]*

Thy Attunement, O Guru, is natural, and whatever thou willest, thou doest. P. 1392
Yea, Pure are thy thoughts, and thou bend down, in humility, like the fruit-laden tree, which suffers the pain of being fruitful.

Thou Knowest the Quintessence that the All-pervading God is Wondrous and Unfathomable :
Yea, with the Power of the Nectar-Word, thou hast spread the Light of Wisdom all-too-spontadeously
Thou attained the status of the Approved Guru, and gathered Contentment and Truth
Sayeth *Kalsahār* : "He, who See-eth the Vision of Lehnā, the Guru, See eth God". *[6]*

In thy mind was Belief and (Nānak), the Prophet, Blest thee with Depth,
And thy body was purged of the Poison (of Māyā), and thou In-drank the Nectar of God.
And the Lotus of thy heart Flowered : yea, this is how the Unfathomable Lord made His Power Manifest to the whole age.
And thou, O True Guru, wert wrapt in the Trance of Equipoise, and Dwelt on God single-mindedly and continuously:
Yea, thou art Open-hearted, the Destroyer of Poverty, whom the Sins dread.
So *Kalsahār* utters thy Praise, in thy abiding love, spontaneously, with his tongue. *[7]*

The Lord's Name is the Cure-all, the Mainstay of Life, the harbinger of the unbroken Trance of Bliss, whose stamp of Approval ever Embellishes everyone:
So *Kalsahār*, too, is Imbued with the Name, which makes fragrant the body of men and angels.
And whosoever has found the Philosopher's Stone of the Name, he is the embodiment of Truth: the sun (of his Glory) shines over the whole world.
Yea, if one Sees the Vision of the Guru, one attains the Merit of pilgrimages to all the pilgrim stations. *[8]*

O Guru, Truth is thy holy waters, Truth thy ablutions, Truth thy feed: yea, thou art Glorious, uttering nothing but the Truth.
Through thy Word, O Guru, one gathers the Truth: and the True Name makes Fragrant the Society of the Saints.
Yea, thou, who observed the Discipline, the Fast of Truth, thy Praise I, *Kalsahār,* the poet utter .
For, whosoever Sees thy Vision, his human birth is Approved. *[9]*

When thy Blessed Eye of Grace falls upon one, one is rid of all Dirt, all Sins,
And overpowers one his Lust and Wrath and Greed and Attachment.
He is ever in Bliss and is rid of all Sorrows:
Yea, the Guru is the nine Treasures (of Bliss), the River, which washes off the Scum of our lives.
O *Kala*, utter thou spontaneously and ever the Guru's Praise :
For, whosoever Sees the Guru's Vision, is rid of the pain of births and deaths. *[10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Amar Dās, the Third Master

Dwell thou on Him, thy True God, whose Name beguiles not the world:
And who Ferried His Devotees Across: yea, Contemplate the Sublime Name of Him alone.
With that Name was Nānak Imbued and Lehnā was established the Guru, endowed with all extra-psychic powers :
And, O *Kala*, (through the Lord's Name), did the Glory of Guru Amar Dās spread through the world.
Yea, of this Glorious Sun, the Rays spread far and wide, as the tree of *Maulsiri* spreads its fragrance,
And the north and south and east and west resounded with his Glory.
The Name that (Nānak), the Guru, imparted to the others; so as to turn the Tide (of men's minds), P. 1393
The same Undeceivable Name that Ferries the Devotees Across, Descended upon Amar Dās, the Guru. *[1]*

The same Name was Contemplated by *Kinnaras* and *Yakshas*, the Adepts and the Seekers and Shiva in his Trance.
And also by the stars and the spheres of Dhruva, and Nārada and Prehlāda, the Pure one,
And for which crave the sun and the moon, and which Emancipates even the ranges of mountains:
Yea, the same Undeceivable Name, which Ferries the Devotees Across, Descended upon Amar Dās the Guru. *[2]*
The same Immaculate Name was Contemplated by the nine Nāthas, by Shiva and Brahmā's sons; and lo, they were wholly Emancipated:
With the same Name are Imbued the eighty-four Siddhas and the Buddhas, and which Ferried also Ambrika Across.
And Oodho and Akrura, and, in the Kali age, Trilochana and Nāmdeva and Kabir, whose Sins were wholly dispelled.
The same Undeceivable Name, which Ferries the Devotees Across, was Received by Amar Dās, the Guru. *[3]*

To the same Name are Devoted the thirty-three (crores of angels), and it is Enshrined also by the Ascetics and men of Chastity,
Yea, the same Name was Contemplated by Gangā's son, Bhisham Pitāmā, and on his mind rained the Nectar of God
And the same Name, forsooth, was Cherished by the Gurus of Profound Wisdom, and Emancipated the Saints :
Yea, the same Undeceivable Name, which Ferries the Devotees Across, Descended upon Amar Dās, the Guru. *[4]*

The Glory of the Name spreads like the rays of the sun, like the Fragrance of the Elysian tree.
And its Praises are Sung in the north as in the south, in the east as in the west.
That life alone is Fruitful which Cherishes the Lord's Name in the heart.
Yea, for the Name crave the Angelic beings, the Shiva's Attendants, the Heavenly Musicians, and the six Shāstras.
Famed in the family of Bhallās, son of Tej Bhān, to him I pay Obeisance, with joined palms.
Yea, the same Name which Ferries the Devotees across the Sea of Existence, was Attained by Amar Dās, the Guru. *[5]*

The Name is Dwelt upon by the thirty-three crores of Angels and the Adepts and the Seekers: yea, the Name Upholds all the worlds and universes.
He, who Contemplates the Name bears joy and sorrow alike.
The Name is the most Sublime Thing: to it the Devotees are Attuned.
With the same Name was Guru Amar Dās Blest by God in His Mercy. *[6]*

He is the Hero of Truth, Powerful in Culture, of Pious Conduct, and with vast Associates of Deep Understanding, and Attuned to the Envy-free God :
Who is Blest with the White Standard of Patience, Planted on the Bridge to Heaven :
Yea, whose Love the Saints Cherish, and who is at one with the Creator Lord :
Serving him, the Devotees attain Peace, for, Guru Amar Dās enabled them so to do. *[7]*

The Name is his Eats, the Name his Bath: yea, his Sweet Word is saturated, in ever-Joy, with the Essence of the Name.
O Blessed is the Service of the True Guru, through whose Grace one knows the state of the Unfathomable Lord.
Yea, whosever Cherishes the Name, his whole generation is Saved.
Says *Kala* : "One's life is Fulfilled if filled with the Light of Amar Dās, the Guru". *[8]*
In his right hand is the sign of the Lotus, while the Spiritual Powers stand in front of him. **P. 1394**
And the material powers are on his left, the envy of three worlds;
And, in his heart Abides the Unutterable (God), and he alone Knows its Taste.
Yea, Guru Amar Dās utters the Words of Devotion, and is Imbued with the Lord's Love.
On his Forehead is the sign of God's Grace: O *Kala*, pay Obeisance to him with joined palms.
Yea, whosever has Met with the Sublime Guru, has been wholly Fulfilled. *[9]*

Blessed, forsooth, are the feet that walk on the Way of Amar Dās, the Guru.
Blessed, forsooth, are the hands that touch His Feet.
Blessed, forsooth, is the tongue that utters His Name.
Blessed, forsooth, are the eyes which see the Sight of the Guru's.
Blessed, forsooth, are the ears which hear His Praise.
Blessed and Fulfilled is the heart in which abides He, the father of the world.
Blessed, O *Jalpa*, is the head that falls at the Feet of the Guru. *[1-10]*

Neither do they Sorrow nor Hunger : yea, they are never Poor,
Nor do they ever Grieve, O, no one can utter their whole Praise :
Yea, they serve not another, but give to hundreds and thousands more,
And they are themselves Seated on the Throne ; and Establish, Disestablish (others), as they wish.
They find Bliss in the world and Wearing the Wears of fearlessness, they live in the midst of adversaries.
Yea, they are wholly Fulfilled, O *Jalpa*, on whom is the Pleasure of Amar Dās, the Guru. *[2-11]*
He reads of the One alone ; Cherishes Him alone in the mind, and Realises Him alone.
Yea, he Sees and Utters of the One alone, and Knows not of another's Refuge.
He Sees the One alone in dream, and also the One alone while awake, and is Merged in the One alone.
Lo, through the thirty letters (of Persian) and thirty five (of Gurumukhi), and five aspects (of music), he Established the Indestructible Entity (of God) :
He, who is One and yet many, and whom many cannot Know or Describe,
Says *Jalpa*, "Him Realised Amar Dās, the Guru, who Sought, and Believed in, the One alone. *[3-12]*
The Wisdom that Jaideva gathered, or which permeated the being of Nāmdeva,
Yea, the Wisdom that was in the mind of Trilochana, and which was Realised by Kabir,
And which was the daily Conduct of *Rukmangad*, the king, yea, the Contemplation of the Lord's Name,
And which enabled Ambrika and Prehlāda to seek God's Refuge and attain Salvation,
Through that Wisdom thou, too, O Guru, shed thy Avarice, Wrath and Craving and Know the Way.
Yea, the Guru is the Devotee of his only God, and whosoever Sees him, is Emancipated. *[4-13]*
Seeing Guru Amar Dās, the earth was purged of its Sins :
Yea, all Seekers and the Adepts seek but to See the Guru.
For, Seeing him, one is Attuned (to God), and one finds the Journey's End :
And one Attains unto the Fear-free Lord and cease one's comings and goings.
Realising the One God, the sense of the Other ceases, when one is moved by the Holy Instruction.

P. 1395

Says *Jalpa* : "A myriad Boons are attained on Meeting with Amar Dās, the Guru." *[5-14]*
The True Name of God, the great Nānak ingathered with Faith ;
And he Blest Lehnā, who was acclaimed as Angad, the Guru, for, he was Attuned to (Nānak's) Feet.
His successor became Guru Amar Dās, the Abode of Hope : O, how can I utter his whole Praise ?
His Virtues are Fathomless and Infinite, and I can know not their end.
The Creator-Lord built the Boat to Ferry his whole following Across.
Says *Kirata*, the bard, "Save me, O Guru Amar Dās, for I've sought thy Refuge". *[1-15]*
Lo, the God, by His Power, became Mainfest to the world !
For, He, the Formless One, Assumed the form (of Guru Amar Dās), and thus Illumined the whole world.
The Word, that is All-pervading, that the God Revealed through the Light (of the Guru) :
And whosoever ingathered his Wisdom, him he United, instantaneously, with God.
In the 'family' of Nānak was Lehnā known as Angad and the Immaculate Guru Amar Dās :
O Guru, thou art my only Saviour : birth after birth, I seek but thy Refuge. *[2-16]*
The Guru's disciple, seeing the Guru's Vision, attains Contentment, Compassion, (and the merit of) Contemplation, and Austerities :
Yea, whosoever seeks his Refuge, is Saved, and the Account of the *Yama's* House is obliterated for him.
He is filled with Devotion (to God), and Utters he the Name of the Creator-Lord in his heart.
The Guru is the deep River (of Wisdom), and he Saves those that are being Drowned.
In the family of Nānak came the Immaculate Guru Amar Dās, and he Uttered the Praise of the Creator Lord.
Yea, whosoever Serves Guru Amar Dās, he is rid of all his Sorrows. *[3-17]*
I Cherish thee, O Guru, in my Mind, and pray to thee but can utter not (my inmost state),
But, all my cares I leave to thy care, and I Gaze only upon thy Saints
Yea, when in thy Will, I am Blest with thy Stamp of Approval, I Serve the God, my Master.
And when thou Beamest at me thy Eye of Grace, then the Fruit of the Creator's Name is in my mouth.
And whatever Commands the Unfathomable and Infinite God, the Cause of causes, that I Utter :
O Guru Amar Dās, the Doer and the Cause, I abide ever in thy Will. *[4-18]*

Sawayyās of the Bard Bhikhā

Through the Guru's Wisdom and his Contemplation, one's Soul Merges in the Oversoul.
Through Truth is the True One known, and one is Attuned, single-mindedly, to the One Lord.
One overcomes one's Lust and Wrath, and the wind-like (mind) out-goes not,
And one abides in the land of the Formless Lord and, Realising His Will, one gathers Wisdom.
In the Kali age, the Guru is the embodiment of the Creator-Lord, but he alone knows it, who did Good Deeds (in she past).
Says *Bhikhā* : "Meet with that Guru, whose Vision is cast in the Mould of Equipoise". *[1-19]*

I've searched throughout and seen Saints of various hues :
Yea, the recluses and men of austerities, and the sweet-tongued Pandits,
I've wandered through a whole year, but no one transformed me :
For, even though everyone uttered (about God), I saw no one doing (God-like) Deeds. **P. 1396**
They, who're attached to the Other, forsaking the Lord's Name, O, how can I utter their 'merits'.
Says *Bhikhā* : "The God has led me on to the Guru, and now I abide in His Will". *[2-20]*

Wearing the coat-of-arms of the Seedless Trance, (the Guru) mounted the horse of Wisdom
And holding the Bow of *Dharma* in the hand, he Aimed with a Devotee's Arrows of Patience.
And becoming fear-free, with the Eternal Lord in the Mind, he plunged the spear of the Guru's Word in his heart :
And he shattered the citadel of the five—Lust, Wrath, Greed, Attachment and Ego.
O Supreme Person in the clan of Bhallas, O son of Tej Bhān, Blest by Nānak, thou art now the King of kings.
Salhā, the bard, utters the truth : This is how Guru Amar Dās overcame the enemy-hosts (battling with his self). *[1-21]*

One can count not the drops of rain, nor the vegetation upon the earth, nor the flowers in spring,
Nor count the sun or the moon-beams, nor the waves of Gangā, nor measure the expanse of the sea.
One may, with the Shiva's power of concentration know, and utter the count of these,
But thy Praise, O Blessed Amar Dās, becomes only thee. *[1-22-9-19-60]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Rām Dās, the Fourth Master

Contemplate thy Immaculate God with single-minded Devotion,
And utter ever the Lord's Praise, by the Guru's Grace.
For, uttering His Praise, thy mind Blossoms forth,
And the True Guru Fulfils all thy Wishes .
Yea, Serving the True Guru, one attains to the Sublime state (of Bliss),
(For then), one Contemplates the Eternal, Unmanifest God.
Meeting with him, Poverty afflicts one not.
And so *Kalsahār*, the bard, utters His Praise.
Yea, Utter the Immaculate Praises of the Lord's Blessed Servant,
To whom was Revealed the Nectar-Name (of God),
And who Served the True Guru, and was Blest with all Joys ; and who Cherished the Immaculate Name in the heart,
And loved the Lord's Name, and was the seeker of the Lord's Merits, yea, of the Quintessence and the Spring of even-handed Justice.
Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills those that are Empty. *[1]*

From him, gushed out the torrents of the (Lord's) Nectar and of the Blessed Eternal State, for, his Nectar-tank is ever full :
And those Saints alone partook of it and Bathed their Minds in it who had Served (God) in the past.
Their fears were dispelled, and they attained to the State of fearlessness, and lo, they were Saved, on the mere Hearing of His Word.
Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills those that are Empty. *[2]*

Deep is the Wisdom of the Guru, his Association makes one Stainless, (for), his Soul is dyed Crimson-red like the *Lālā* flower's, in the Colour of God.
The Lotus of his Mind is Awake, Illumined with Equipoise, and he attains unto the Inmaculate, Fearless God, in his very Home. **P. 1397**
Yea, the Compassionate Guru instructed him in the Name, through which he overwhelmed his five (Desires),
Kalsahār, the bard, utters the Praise of his Master, Guru Rām Dās, son of Hari Dās, who Fills those that are Empty. *[3]*
And Intuitively and with a Detached mind, he was Intuned to the Attributeless (God); and he Met with his Lord, the Philosopher's Stone, in the House of Equipoise;
And, by the Guru's Grace, he attained the State of Sublime Bliss, and the Treasure (of his Mind) was filled with Devotion (to the Lord);
And he was delivered of future births, and dispelled was his fear of death, and his Mind was set upon (God), the Sea of Contentment.
Says *Kalsahār*, the Bard: "My Master, Guru Rām Dās, son of Hari Dās, Fills those that are Empty". *[4]*
The Empty ones he filled, and attained he unto the Infinite (God) whom he Enshrined in the heart:
Yea, he Reflected in his Mind on the Quintessence (of the Real), the Dispeller of Sorrow, who Awakens the Soul.
He knew the Flavour of Love, and Loved his God in Ever-joy.
And, by the Guru's Grace, he Enjoyed the Love of the Lord in a State of Equipoise.
By the Grace of Nānak, and through the Wisdom of Guru Angad, Guru Amar Dās brought into play the Lord's Command,
And lo, says *Kalsahār*, Guru Rām Dās attained the Eternal State of Blessedness.
He Abides at the tank of Contentment, and with his tongue Utters the Nectar-Name,
And whosoever Meets with him, attains Contentment, and his Sins are far removed from him.
Yea, he Attained unto the Sea of Peace with which he was Blest (by Guru Amar Dās), and he was tired not, walking on the Lord's Path;
And the coat-of-mail of Self-control, Truth, Contentment and Culture, that he wore stood always whole.
The God Approved of the True Guru and the world echoed with his Victory.
Says *Kalsahār*: "O Guru Rām Dās, thou attained unto the Eternal State of Fearlessness". *[6]*
The Guru, Approved of (by God), Conquered the whole world, Contemplating the One God in the Mind.
O Blessed be Guru Amar Dās who made him Wise in the Lord's Name.
The Treasure of the Name, yea, the Nine Treasures of All-Good, and miraculous and extra-psychic powers slaved for him,
And he attained unto the Sea of Equipoise, Meeting with the eternal God.
The Guru Instructed him in the Name that has Ferried Devotees Across since primeval times.
Says *Kalsahār*: "Guru Rām Dās, thou hast attained unto the Boon of God's Love". *[7]*
Yea, the current of Loving Adoration and of Love, ingathered in past births, diminish not.
And he partook of the Infinite Lord of the True Guru, and was intoxicated with its Nectar-flavour.
Wisdom was his Mother, and Contentment his Father, and he was Immersed in the Sea of Equipoise,
And became Eternal he, and Self-born (God-like), and Ferried he the world Across through the Guru's Word.
Unto the Unmanifest, Unperceivable and Transcendent God he Attained, Enshrining the Guru's Word in the Mind.
Saith *Kalsahār*: "O Guru Rām Dās, thou Attained unto the Emancipator of the world". *[8]*
The Emancipator of the world, the Nine Treasures (of Bliss), the Deliverer of the Devotees,
Whose Name is Nectar-sweet which is an Antidote to the Poison of Māyā, (unto Him he Attained),
The Tree of Equipoise Blossomed forth and it yielded the Fruit of Wisdom:
Yea, Blessed is he, who receives it, by the Guru's Grace.
And he is Emancipated through the Guru's Word, and in his mind, Knows its Intent. **P. 1398**
Saith *Kalsahār*: "O Guru Rām Dās, thou struck the Drum of the Word that the world may Hear" *[9]*
Thy couch is of Faith, thy bed-spread of Equipoise, thy canopy of Contentment, and thou art Embellished with the coat of-mail of (GO d's) Culture;
Thou hast practised the Name, through thy Guru's Word, and leaning on it alone, thou has made Fragrant all thy mates.
Thy Companionship, O True Guru, is Blessed, and makes one Stainless and Eternal.
Saith *Kalsahar*: "O Guru Rām Dās, thou abidest at the Fount of Equipoise". *[10]*

They on whom is the Pleasure of the Guru, they Cherish the Lord's Name in the heart :
Yea, they, on whom is the Guru's Grace, from them is Sin far removed.
They, on whom is the Mercy of the Guru, they're rid of their Ego and I-amness,
Yea, they, with whom the Guru is Pleased, they're Ferried across in the Boat of the Word.
He, who is Blest with the Guru's Approved Wisdom, his human birth is Fulfilled.
O poet *Kalsahār*, seek the Guru's Refuge : for, both material prosperity and spiritual Emancipation are through the Guru. *[11]*

The True Guru has pitched his Tent, and lo, underneath it, all the Ages are gatherered :
And Intuition is his Spear and the Lord's Name the Support, with which the Devotees are Satiated.
Guru Nānak and Angad and Amar Dās and other Devotees are Merged in God.
O Guru Rām Dās, thou alone Knowest the Taste of of such- like *Rājyoga*. *[12]*

He alone is Janaka, who hitches the chariot (of his Mind) to the state of Ever-blessedness,
And gathers he Contentment, and fills the Empty Vessel (of the heart).
Unutterable is the Story of the 'Eternal Abode,' and he alone is Blest with it, whom God Blesses.
O Blessed Guru Rām Dās, such a kingship, like Janaka's, becomes only thee. *[13]*

He, who Dwells on the Guru-given Name with single-minded Devotion and utter Faith, how can Sin or Sorrow affict him ?
He; who Emanciptates and Ferries across instantaneously, casting his Eye of Grace, Cherishes the Guru's Word in the heart, and is rid of his Lust and Wrath.
He is the Blesser of all life, and makes Manifest the Wisdom, of of the Unfathomable God : yea, he is Attuned ever to God, being ever Awake to Him.
He, whose very Sight rids one of Poverty, who is Blest with the Treasure of the Name, and who, through the Sublme Guru's Wisdom, rids one of the Soil of Sin :
Yea, whosoever Dwells in the Mind on the Guru-given Name with single-minded Devotion and utter Faith, how can Sin or Sorrow afflict him ? *[1]*

Attaining unto the Perfect Guru, one is Blest with Discrimination and the Right Deeds :
Yea, his Service is sought after by the angelic beings : and, through his Immaculate Word, one is Attuned to the One alone.
Then, who can know his End ? Yea, he is the embodiment of the Fearless, Formless God : he alone can describe the Indescribable Lord : he alone has His Awareness.
O men of the world, ye, who are strayed by Doubt, if ye Dwell (on God), through the Guru's Word, ye'd be delivered of the 'comings and goings', and be Punished not by the *Yama*.
O Ignorant mind, O life, reflect on this, and Contemplate God ever, for, one is Blest with Discrimination and the Right Deeds, only through the Perfect Guru. *[2]*

I'm ever a Sacrifice unto the True Name of the True Guru.
O, how shall I Serve him, how shall I Praise him, except that I utter his Word with the tongue, and pay obeisance to him, with joined palms,
And, then Realise (the Name) through word, thought and deed, and know not another, and Know the Quintessence of the Infinite (God), which the Guru has Embedded in my heart. **P.1399**

Says *Nala*, the poet : "As the Philosopher's Stone transmutes glass into gold, and the *Chandan* makes its neighbouring trees fragrant ; so does the Contemplation of the Guru transform one.
"And seeing whose Door, one is rid of one's *Lust* and *Wrath*: O, I am a Sacrifice unto the Name of that True Guru". *[3]*

Rām Das, the Guru, is Blest with the Kingly Throne of *Rājyoga*.
Yea, at first it was Nānak who, like the moon, Illumined the world, and who came to the earth to fill it with Bliss and to Emancipate all men.
And then the Treasure of Unutterable Wisdom was passed on to Guru Angad, who overcame his five desires and the *Yama's* fear.
And then came the True Guru, Amar Dās, who Saved the Honour of the Kali age, and Seeing whose Lotus-feet men's Sins were dispelled.
And, when he was pleased in every way with Guru Rām Dās, he Blest him with the Kingly Throne of *Rājyoga*. *[4]*

In the Radda Measure :

He who Upholds the earth and the sky, and Created the air and water and fire and food,
And who Blest us with the moon and the stars in the night, with the sun in the day, and Created the rocky mountains, and Blest the trees with flower and fruit,
And Created angelic beings and the seven seas, and Upholds the three worlds.
The Eternal Name of Him, the One God, was Guru Amar Dās Blest with. *[1-5]*

Lo, Glass is transmuted into Gold, hearing the Guru's Word with the ears,
And Poison is turned into Nectar, when one utters the Guru's Name with the tongue.
When upon one is the Guru's Grace, the Stone is turned into a Jewel, yea, when one Utters and Reflects on the Guru's Wisdom,
The Woods become Fragrant and all one's Sorrows are stilled.
Yea, whosoever has Touched the Feet of the Guru, he, from a quadruped's and a ghost's nature, becomes an angelic being. *[2-6]*

He, on whose side is the Guru, he prides not on his riches.
He, on whose side is the Guru, he needs not the support of a million gurus.
He, on whose side is the Guru, he Contemplates not another, nor gathers another's Wisdom.
He, on whose side is the Guru, he lives in the House of Truth, Dwelling on the Guru's Word, yea, his Wisdom.
Prays *Nala*, the Lord's humble bard, "He, who utters the Guru's Name and Enshrines it in the Mind, overcomes his births and deaths." *[3-7]*

There is utter Darkness without the Guru, for one Knows not without the Guru :
Without the Guru, one is conscious not (of God), nor is one Fulfilled, nor Emancipated.
Repair to the Guru : this is the True Wisdom, O my mind :
Yea, cling to the Guru, who is Embellished with the Word, that all thy Sins are dispelled.
Make Guru thy eyes, thy speech, and, Utter ever the Guru's Name : this is the truth that *Nala*, the bard, utters.
Yea, they, who've seen not the Guru, nor Practised (the Guru's Word), vain is their coming into the world. *[4-8]*

O my mind, Utter ever the Name of the Guru.
For, he is Powerful enough to Ferry everyone Across in the *Kali* age, and his Word lands one in the State of Trance. **P. 1400**
And, one is rid of one's Sorrows, through the Bliss-giving Hero, the Guru; yea, whosoever Contemplates him, unto him he is ever so near.
He is the Perfect being who ever Contemplates God in the heart, and, Seeing his Vision, he is rid of his Sins.
O my mind, if you seek to attain Godly Wisdom, and extra-psychic powers, then Utter ever the Guru's Name. *[5-9]*

Seeing the Guru's Vision, I am in immense Bliss.
And the Craving I had to partake of the (Lord's) Nectar, to fulfil that Wish (the God) Blest me with the Way.
My mind, which wandered in all conceivable directions to taste its Taste, was held and was wholly Fulfilled.
Goindvāl is like the abode of God, built on the banks of the river Beas
Yea, all my Woes are dispelled, and far removed from me, and Seeing the Guru's Vision, I am in utter Bliss. *[6-10]*

The Hand of the All-powerful Guru is upon my head.
And, in His Mercy, the Guru has Blest me with the (Lord's) Name ; and Seeing his Lotus-Feet, my Sins are displled,
For, the Guru Contemplates the One alone, night and day, and (so) Hearing His Name, *Yama*, the son of the sun, is scared.
O *Nala*, the Guru's humble bard, say thou that the Guru (Rām Dās) leaned only on (Guru Amar Dās), the world-teacher, who like the Philosopher's Stone, transmuted him into his like :
And, by God's Grace, Rām Dās was acclaimed as the True Guru, for, the Hand of the All-powerful Guru was upon his head. *[7-11]*

Now, vindicate the Honour of thy humble bard, O Guru,
As God saved the Honour of Prehlāda by tearing Harnakashyapa with His Nails.
Or, as was Saved the Honour of Daropadi, who the more she was divested of her robes, the more she was invested with them ;
And Sudāmā was saved from his poverty ; and Ganikā, (the harlot), Uttering the Lord's Name, was Fulfilled.
O True Guru, thou that art Merciful on this whole Age, Save thou the Honour also of this poor bard. *[8-12]*

In the Jhoolanā Measure

O men, Utter ye the Name of the Guru :
For, verily, the Guru ever Utters the Lord's Name, the Treasure of All-good, and imparts it to the others, and his tongue ever Tastes its Taste.
O men, be Blest with the Lord's Love, Contemplating it, through the Guru's Grace ; and abandoning all other ways Contemplate Him, O ye Wise of God.
And Enshrine the Guru's Word in the heart, and overwhelm the five passions and Emancipate yourselves and your generation that ye are Approved at the Lord's Gate.
Yea, if ye seek the joys of this world and also of That, then Contemplate only the Guru's Name. *[1-13]*

Dwell ye on the Guru : for,. he is enternally True.
And, know ye that God is the Unfathomable Treasure of Virtues : So, Contemplate Him in the Mind, Uttering and Enshrining the Guru's Word in the Mind.
And, then, Bathe yourselves in the Guru's Immaculate and Deep Pool, and Swim about in this Love-Pool of the True Name, O seekers of the Guru,
And Dwell ever on the Fear-free, Envy-free, Formless God ; and, with Faith, participate in the Lord's Devotion, through the Guru's Word.
O Ignorant mind, cast off thy Doubt and Contemplate the Name, through the Guru's Word, for the Guru is Eterenally True. *[2-14]*

Utter the Guru's Name, for, through the Guru, one Attains God. **P. 1401**
Deep like the sea, and Infinite is He : and Attuned to Him, one Attains the Priceless Jewel of the Lord's Name.
And, the Guru makes us Fruitful and Fragrant ; yea, Dwelling on His Word one's Evil mind is purged clean and his Touch transmutes one into Gold.
From his Door, gush out Streams of Nectar, and in his Immaculate Sea of Wisdom Bathe the Seekers and Saints.
So be Attached in thy heart to the Name of the Detached One, the Treasure of Bliss ; yea, Utter the Guru's Name, for, through the Guru, one Attains God. *[3-15]*

O my mind, Contemplate thou thy Guru,
And hear his Word through which Shiva and the Adepts and the Seekers, the Angels and Demons, and the Attendants of gods, and the thirty-three crore gods all Swim Across,
And also his loving Devotees, the Saints, the Seers, who Uttered the Guru's Name, like Prehlāda did on Meeting with the Guru,
And Nāradas and Sanakas and other godly beings, too, who were Dedicated to the Name, and abandoned all other tastes.
I pray thee, it is through the Guru that the (Lord's) Name is Attained: so Utter thou the Guru's Name, O my mind. *[4-16-29]*

The Great Guru Blesses all with his Bounties : (as), in the Satyuga was Blest Dhruva. the Devotee of God.
And was not Prehlāda too Emancipated, when the Guru-God stroked his Forehead with His Lotus-Hands.
His Unfathomable Form one cannot discern, nor fathom,
And all Seekers and the Adepts seek but his Refuge.
True are the Guru's Words : Enshrine them in thy being.
And Emancipate thy body within this human birth.
The Guru is the Boat, also the Boatman : yea, without the Guru, no one is Saved.
It is through the Guru's Grace that one Attains God : Without the Guru, not one is Delivered.
Nānak, the Guru, abided in the nearness of God,
And he transmitted his Light to Lehnā and established him as the Guru.
And Lehnā, too, gave currency to the Path of *Dharma*,
Which he then passed on to Amar Dās, scion of the Bhallās.
And he, in turn, established Rām Dās, scion of the Sodhis.
And Transferred to him the Inexhaustible Treasure of the (Lord's) Name.
Serving the Guru, he received the Fruit thereof , yea, the Lord's Name, whose Treasure is exhausted not even through the four ages.
His body is the manifestation of the Transcendent Lord, the Primevel Being, who Sustains and Fills all.
So Serve thou this True Guru, unutterable is whose Glory : (for), Sri Rām Dās is the Emancipatoı of all. *[1]*

He, whose Word is uttered by the Saints with Zeal in their Mind,
Fruitful is His Vision, the harbinger of Eternal Bliss and Joy:
Yea, it is fruitful like a pilgrimage to the Gangā, for, Seeing him, one's state becomes Immaculate.
They, who are fallen, they, too, Imbued with the Guru's Wisdom, become Devotees of God, and Conquer the sphere of the *Yama*.
Yea, that Sublime and Beauteous one, who was born in the house of Dashratha, whose Refuge even the seers sought,
He is Rām Dās, the True Guru, Unfathomable is whose Glory, and whose Service Ferries one Across. *[2]* **P. 1402**
The Lord's Name is the raft which the Guru (Rām Dās) Blesses us with, to Ferry us across the Unfathomable Sea of Existence.
And he, who so Believes, ended are his comings and goings.
Yea, whosoever so Believes, his state indeed is Sublime.
For, (the Guru) is rid of the Pain of Māyā, Attachment, Greed, Lust and Wrath,
And he has Seen God, being rid of Doubt, and is Blest with the Inner Eye, Yea, he is the Doer and the Cause.
So Serve thou him, the True Guru, Unfathomable is whose Glory, and who Ferries all Across. *[3]*
His Glory is manifest in all hearts, and whosoever Utters his Praise, is Illumined.
Some utter and hear and sing of him in the early morn, bathing their bodies clean:
Yea, with clean bodies and clean minds, they Worship the Guru, with ceremony,
And rubbed with the Philosopher's Stone, their bodies are transmuted into Gold: and they fix their Minds on the Embodiment of Light :
Yea, the Life of all life, the Master of the universe, who Pervades the earth and the seas, and who is described in a myriad ways.
So Serve thou him, the True Guru, Unfathomable is whose Glory, and who Ferries all Across. *[4]*
They, who Believe in the Eternal Verities of the Guru's Word, like Dhruva, attain deathlessness.
And they Swim Across the tumultuous Sea of Existence instantaneously, and look upon the world as the (passing) shade of the cloud.
Their '*Kundalini*'[1] is Awakened, Associating with the Saints and they Enjoy the God of Supreme Bliss, through the Guru's Word.
Yea, the Sublime Guru is over and above everything, so one must Serve Him, the True One, through word, thought and deed. *[5]*
O Wondrous and Beauteous and Lustrous art Thou, O Guru,
Lotus-eyed, Sweet-tongued, Embellished with a myriad friendly Hosts, yea, Thou indeed art Krishna, one whom the mother Yashodā fed with rice and curds.
And, when Thou wert at play and the silver bells of thy belt tinkled, Thy mother was intoxicated with joy: so superb was Thy beauty.[2]
And Thou it is who writes with the pen of Death, and in whose hands is the irresistible 'Command' and whose Wisdom even Shiva and Brahmā seek to cherish in the heart.
O True and Ever-abiding art Thou, the Container of Lakshmi, the Primeval Person; O Wondrous, Beauteous and Lustrous Guru. *[1-6]*
Blest with the Lord's Name, Thou art of Sublime Station. Wise and Intuitively Awake, the Formless and Infinite One, O who can equal Thy Glory?
Thou art That who assumed the form of the Man-Lion to Save the Clean-hearted Prehlāda and tore Harnakshayapa with His Nails,
Thou art That who embellished himself with the conch, the iron disc, the bludgeon, and Deceived Himself (through Bāvana, the dwarf) ; O, who can fathom Thy Deeps, O, Transcendent, Infinite Lord,
True and Ever-abiding art Thou; the Container of Lakshmi, the Primeval Person, O Wondrous, Beauteous and Lustrous Guru. *[2-7]*
Thou it is who (Krishna-like) deckest Thyself in yellow robes, hast teeth like flower-petals, ever in the company of (Rādhās), thy lovers, with a rosary upon thy neck, embellished with the Crown of peacock-feathers.
Without an adviser, of immense Patience, the upholder of Dharma, thou stagest thy Unfathomable and Mysterious play with utter abandon. **P. 1403**
Ineffable is Thy Gospel, O Thou, who Pervadest the three worlds, Self-born, O King of Kings.
O, True and Ever-abiding art Thou: the Container of Lakshmi; the Primeval Person, O Wondrous, Beauteous and Lustruous Guru. *[3-8]*

1. See Introduction to Vol. I
2. *i. e.* Krishna.

The True Guru is, indeed. the Embodiment of God :
He is the enticer of Balirājā. the smotherer of the powerful, the fulfiller of the Devotees, the Prince Krishnā, and Kalki, the coming incarnation (of God). to whom drums will be beat, and the Thunder of whose mounted Hosts will be echoed all over.
Yea, He is the Contemplator of God, the Destroyer of Sin, the Dispenser of Bliss, Pravading all bodies, God of gods, and the thousand-tongued *Sheshnāga*.
He it is, who incarnated himself as the Fish. the Tortoise, the Boar, and assumed all their attributes, and who played the game of 'throw-ball' at the banks of the Yamunā.
Enshrine in thy heart His Immaculate Name, O *Gayanda's* mind, for, the True Guru is indeed the Embodiment of God. *[4-9]*

True, Ever-true, Ever-abiding is the True Guru :
So, Believe in the Guru's Word, the True *Mantram*, thy innate Treasure, that thou art eternally Emancipated, and attainest to the Sublime State (of Bliss).
And rid thyself of Lust, Wrath, Greed and Attachment, and beguile not another, snapping the Bonds of Ego, Imbued with the love of the Saints,
And abandon the loves of thy body, home and women, mere effusions of the mind, and cling fast to the Lotus- Feet of the Guru.
O *Gayand*, Enshrine the Immaculate Name in thy heart, abandoing thy Vice, for True, Ever-true is the True Guru. *[5-10]*

Blessed be Thou, O Guru, it is through Thee that Thy Servants are Fulfilled age after age.
Thou art the Absolute Lord, Eternally Alive, and no one can say since when art Thou ?
Thou created myriads of Vishuns and Brahmās, who in their Ego, were attached to their self.
Thou it is who created the eighty-four lakhs of species, and brought them their sustenance from the very beginning of Time.
Blessed be Thou, O Guru, it is through Thee that Thy Servants are Fulfilled, age after age. *[1-11]*

Wondrous is the play of the Blessed One !
He Himself Illumines the sun and the moon, He Himself Enjoys and gives Thought to His Creation.
He Himself is the earth and the seas, Himself their support, Himself He Abides in all hearts.
He Himself is the man, Himself, the woman ; Himself the chess-board, Himself the chess-figures.
O Godly being, reflect on this through the Saint's Wisdom : yea, Wondrous is the play of the Blessed One ! *[2-12]*

Wondrous is Thy Play, O God : it is Thou who Bringest the elements together ;
And Fillest all land, and waters, and the sky, and the underworld ; and Nectar-sweet is Thy Speech, and even more.
And the Brahmās and the Shivas, too, have Faith in Thee, Thou art the Death of death, O Immaculate One, everyone seeks out but Thee.
It is through the Guru's Grace that one attains one's Life-object ; and in the Society of Thy Saints, one's Mind is absorbed in Thee.
O God, Wondrous is Thy Play. It is Thou, who bringest the elements together. *[3-13-42]* **P. 1404**

Unfathomable and Infinite art Thou, whose End no one knows :
And whom even Shiva and Brahmā Contemplate, and of whom the Vedas ever utter.
The Formless One, without hate, without whom there is not another,
Who both Creates and Destroys and Ferries all Across,
Who has Created the World of a myriad kinds, of Him *Mathurā's* tongue utters the Praise.
Yea, the Creator, the Purusha, the True, the Name (comes into him, who) Enshrines Guru Rām Dās in the Mind. *[1]*

I've clung to the All-Powerful Guru that I may assemble my mind :
Yea, Him, whose Flag of Righteousness ever flutters that the tidal waves of Sin may subside.
Lo, *Mathurā*, the bard, has uttered the Truth, and there is naught else that one may think of.
The Lord's Name is the Sublime Boat in the Kali age, and through it is one Ferried across (the Sea of Existence). *[2]*

The Saints Utter Thy Praise, Imbued with Thy Love, associating with the Holy :
Yea, the God, the Support of the earth, has Himself Established this Way of Righteousness, and so the Saints are Attuned only to it, and go not after another.
Blessed and Fortunate are they, O *Mathurā*, and all their Mind's Wishes are Fulfilled :
Yea, they, who cling to the Guru's Feet, dread not *Dharmarājā*, the 'son' of the Sun. *[3]*

(The Guru) is the brimful Pool of the Nectar-Name, in which the waves (of Devotion) surge before the break of dawn :
Yea, it is ever Full, Fathomless and Deep and Calm, full of Rubies and Pearls.
The Saints, swan-like, Enjoy and Revel in it, and they overcome the fear of the *Yama's*, and the Writ of Sorrow.
Yea, the Guru, the Ocean of Bliss, has become Manifest, in order to rid man of his Sins. *[4]*

He, whom the seers Contemplate, age after age, yea, the rare ones, whose Soul is Illumined :
And whose Praise even Brahmā utters through the Veda, and for whose sake Shiva abandons not his seat on the mount *Kailāsha*;
And in whose search wander the yogis, the seekers and the adepts, and the recluses and men of austerity, and those with matted hair,
That One, the True Guru, in His Pleasure and Mercy upon all life, Blest Guru Rām Dās with the Glory of the Lord's Name. *[5]*

The Guru is the Treasure of the Name : I am Intuned to Him; yea, He is the Embodiment of Light, who Illumines the three worlds.
Seeing His Vision, ceases the wander-lust of Doubt; and, rid of Sorrow, one is in utter Bliss of Equipoise.
And the God's Servants crave for Him ever, as the black bees crave for the fragrant flowers.
Yea, (Guru Amar Dās), the Manifestation of God, himself Established the True and Eternal Throne of Guru Rām Dās. *[6]*

The All-powerful (Guru) Emancipated the world intoxicated with the wine of Māyā, Blessing it with the Nectar of the God's Name.
And, this Glorious Being Blest the Devotees with the Treasure of Bliss; and the extra-psychic and miraculous powers attend ever upon Him :
Of the All-powerful One, this is the greatest Boon, and of its Essence this Servant has uttered.
Yea, cares he then for whom, on whose head is the Guru's Hand? *[7-49]* **P. 1405**

He, the God, Fills the three worlds : and His own equal He Created not another.
And He is Himself Self-born, Self-existent,
And of His End knows no godly being nor a demon,
Though searches Him everyone, neither an angel, nor a demon, nor a *Gana*, nor a *Gandharva* finds His End.
He is Eternal and Moveless, not cast into the womb, and Self-born, the Sublime Person, the Infinite One
He is the Doer and the Cause, the All-powerful One, and Him all life Contemplates in the Mind.
With Thy Victory the whole world resounds, O Guru Rām Dās ; for Thou hast Attained to the Godly State of Ever-blessedness. *[1]*

Nānak, the True Guru, Contemplated God and Surrendered, single-mindedly, his body, mind and riches to the Lord ;
And then Angad, the Guru, became himself the Manifestation of God, and Attained the Unfathomable Wisdom (of God), Imbued with His Love;
And then Guru Amar Dās brought God within his reach, (for), he Uttered and Contemplated the Lord's Praise;
And now the world resounds with the Victory of Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. *[2]*

Nārada, Dhurva, Prehlāda, Sudāmā, have been the Devotees of God in the past,
And Ambrika, Jaideva, Trilochana, Nāmdeva and Kabır
Were born in the Kali age and their Praise is Writ across the whole world.
O Victory be to Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. *[3]*

They who Contemplate Thee, with their whole minds, thy're rid of their Lust and Wrath.
Yea, they, who utter thee through the Words, instantaneously they're delivered of their Pain and Poverty.
And they, who See Thy Vision through Good Deeds, they are Transmuted into the Philosopher's Stone, and *Bala*, the bard, sings their Praise.
O Victory be to Guru Rām Dās, who has Attained to the Godly State of Ever-blessedness. *[4]*

The True Guru, Dwelling upon whom our blurred Vision is dispelled :
Dwelling upon whom, into one comes the Lord's Name, in its ever-freshness each day :
Dwelling upon whom the Fire of the Soul is quenched :
Dwelling upon whom one is Blest with the miraculous powers and the Nine Treasures (of Bliss),
That is Guru Rām Dās ! Utter thou this, O *Bala*, the bard, and proclaim His Victory, associating with the Saints.
O men, Contemplate that Guru, clinging to whom one Attains unto God. *[5-54]*

He, Practising whose Word one attains Sublime Bliss, and Serving whom one is Abandoned not,
From Him, one receives the Jewel of Wisdom, and one is rid of one's Sorrow, Poverty and inner Darkness.
Says *Keerat*, the bard, "They, who anoint themselves with the Dust of the Saints' Feet, they dread not death and are delivered of Lust and Wrath,
As Nānak ever was the part of Angad's being, so is Amar Dās of Guru Rām Dās" *[1]*

He, who Served the True Guru, and kept himself ever Attuned to the Lord's Feet, **P. 1406**
Touched by His Love, tinged with His Fear, pray myriads of Devotees to Him : "O Guru, Thou art the *Chandan* tree, and Thy Fragrance is manifest".
As Dhruva, Prehlāda, Trilochana and Kabir were Illumined with the Light of the Name,
(So was) Guru Rām Dās, whose very Sight imparts one Ecstasy, and who is the Support of the Saints. *[2]*

Nānak Realised the Immaculate Name, Attuned to God in utter Devotion.
From Him was Guru Angad, who became the part of His being, yea, the Ocean (of Bliss), who rained His Word on the conscious world.
Ineffable is the story of Guru Amar Dās, and it can be told not with the one tongue.
And, then, came Guru Rām Dās of the Sodhi clan, Blest with Glory, to Emancipate the whole world. *[3]*

We are full of Sins, O God, we have no Merit to commend ourselves.
And we have lost sight of the Nectar, and partake only of the Poison (of Illusion) :
Yea, we are deluded by Doubt, being attached to our sons and consorts.
Sublime only is the Path of the Guru, adhering to which one sheds the dread of the *Yama*.
Keerat, the bard, prays: "O Guru Rām Dās, keep me ever in Thy Refuge." *[4-58]*

The Guru has smothered and made powerless his Desire; Lust He has seized by the forelock and knocked it down;
And with His Power, He has torn Wrath into tatters, and Greed he has disgraced.
O Guru, the Cycle (of coming and going) too obeys Thy Will with joined palms.
Thou hast brought the Sea of Material Existence under Thy sway; and in Thy Pleasure Ferriest Thou the Devotees Across.
Over Thy head is the Canopy; underneath Thee is the Throne of Truth; and in Thy Glory meet both the secular and the spiritual powers.
Sala, the bard, utters the Truth : "O Guru Rām Dās, Thy Rule is Eternal and Thy Hosts are unconquerable". *[1]*

Thou art the True Guru through the four ages: Thou Thyself art God;
And from the beginning of Time, the seekers, the adepts and the angelic beings have Served Thee alone.
Thou art the Primeval Person; from the beginningless Time, the three worlds are upheld by Thy Power.
Thou art the Saviour of the Vedas: yea, Thou hast conquered age and death.
Guru Amar Dās has firmly established Thee as the Emancipator, who Ferries all to the Yonder Shore.
Says *Sala*, the bard: "There is no one, like Thee, the destroyer of Sins : So I seek Thy Refuge, O Guru". *[2-60]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Sawayyās in Praise of Guru Arjun, the Fifth Master

Contemplate the One Eternal God :
Dwelling upon whom the Soil of Evil-mindedness is eradicated.
And Enshrine the Guru's Lotus-Feet in thy heart,
And Reflect on the Glory of Guru Arjun, in a state of Equipoise.

Yea, he made himself Manifest in the house of Guru Rām Dās,
And lo, all his Wishes were fulfilled; he was Blest with all the Boons, **P. 1407**
And he Realised God even from his birth through the Guru's Wisdom.
So, *Kala*, the bard, utters his Praise, his palms joined in prayer,
O Guru, God Brought Thee into the world, like Janaka, to practise the *Yoga* of Devotion.
Through Thee, the Guru's Word became Manifest, and God is ever on Thy tongue.
From Guru Nānak was Angad, from Angad, Amar Dās attained the Sublime State (of Bliss).
Yea, in the house of Guru Rām Dās, Thou wert born, O Guru, the great Devotee of God! *[1]*

Fortunate art Thou; Thy mind is seated in the Sublime State (of Bliss); in thy heart is the Word,
And the jewel of thy Mind is Comforted, and thou makest men Wise in the Lord's Name.
Unfathomable and Unperceivable is the Transcendent Lord, made Manifest through thee, O Guru.
Yea, in the house of Guru Rām Dās, Arjun is the Manifestation of God. *[2]*

Through Thee, the benign rule of Janaka has again come to the world : the Age of Truth has dawned.
And the Mind is Pleased with the Guru's Word, and the insatiable mind is Satiated.
Nānak, the Guru, has laid the True Foundation and verily, thou art Attuned to him.
Yea, in the house of Guru Rām Dās, Guru Arjun has Seen the Transcendent Lord. *[3]*

Wondrous is the Play of God, the King, that the Guru walks Composed and Content, with a Stainless Mind.
Bards, like *Kala*, can describe his Praise only thiswise : that he is the Embodiment of the Self-existent, Unborn (God).
Guru Nānak Blest Angad : Guru Angad Blest Amar Dās with the Treasure (of Bliss).
And Guru Rām Dās Blest Guru Arjun, like the Philosopher's Stone, which transmutes all it touches into Gold. *[4]*

Ever-abiding art thou, O Arjun, the priceless (Jewel), the Embodiment (of God), Self-existent, Unborn
The Destroyer of Fear and Sorrow, the Infinite, the Fearless,
Who has reached the Unreachable, and burnt off our mind's Doubt and Wander-lust, and Blest us with cool Comfort.
The Self-born God, the Perfect Creator-Lord, has Himself come into being.
First Nānak, then Angad, then Amār Dās, Merged in the Guru's Word.
O Blessed is Guru Rām Dās, who like the Philosopher's Stone, has made Arjun like himself. *[5]*

He, whose Victory resounds through the whole world, whose Fortune is high at home, and who is Immersed in God
Has attained to the Perfect Guru, is Attuned to him, and bears the Load of the whole earth.
He is the Destroyer of Fear and the Sorrow of others, and so his Praise is uttered by *Kalsahār* the bard.
In the clan of Sodhis, O scion of Guru Rām Dās, Thou art the standard of Moral Law, the Great Devotee of God. *[6]*

The Support of *Dharma*, the destroyer of other's Sorrows, deep in the Guru's Wisdom:
The Immaculate Word, compassionate like God, the destroyer of Ego.
The Great Giver, immersed in the Guru's Wisdom, Seeing him, my Mind is in Ecstasy:
Yea, with him is the Inexhaustible Treasure of the Lord's Ever-abiding Name,
O scion of Guru Rām Dās, O All-pervading one, over thy head is stretched the Canopy of Equipoise.
Saith *Kala*, the bard; "Blessed be thou, O Guru Arjun, who hath known the Taste of *Rājyoga*. *[7]*

Abiding in God's Fear, thou hast Realised the Fear-free God: and He, who Pervades in a myriad hearts, Him thou hast Known : **P. 1408**
Yea, through the True Guru, Thou hast Known thy Unfathomable, Unperceivable God, whose Station is too deep for words.
And Meeting with thy Guru, thou wert Approved, and practised Detachedness in the midst of affluence.
O Blessed be Thou, O Guru, who hath filled those that were not fillable.
Thou art Immersed in the Sea of Contentment, and contain the Uncontainable (God), reaching upto Him in the Way of the Guru.
Saith *Kala*, the bard : "O Guru Arjun, Thou hast attained in Thy Self the Yoga, all-too-spontaneously" *[8]*

Thy tongue raineth Nectar : Thy month Blesseth all : Thou hast rid us of our Ego, O Unfathomable and Infinite Hero, O Guru.
And (Desire), that enticeth the five sense-organs, Thou hast smothered, and hast established the Absolute Lord spontaneously within Thy Self.
Saith *Kala*, the bard : "O Guru Arjun, Thou hast enhanced the Glory (even) of Wisdom". *[9]*

Sorathas

Guru Arjun is Approved of (by God) : he flies not from the field like Arjuna, the son of Kunti.
His standard and spear are the Lord's Name : yea, he is Embellished with the Guru's Word. *[1]*

The world is the Sea, the Lord's Name the Bridge ; the Lord is the Boat
And the Lord Loves the Guru ; and Attuned to the Name, He has Ferried the world Across. *[2]*

When the Guru is in Mercy, he Blesses us with the Lord's Name, the Emancipator of the world,
And then one Deals not with another : and repairing to His Door, one is wholly Fulfilled. *[3-12]*

The Great Guru Nānak was the embodiment of (God's) Light.
From Him was Guru Angad : as the Quintessence Merges in the Quintessence.
And Angad was Merciful to Amar Dās, and established him as the True Guru,
And this Eternal Canopy was passed on by him to Guru Rām Dās.
Say, O *Mathurā,* that Seeing the Vision of Guru Rām Dās, Arjun's speech became Nectar-sweet,
And now See, with thy Eyes, the Presence of this Perfect, Person, whose sublimity is Approved of by God. *[1]*

He is the embodiment of Truth, Ever-abiding is His Name, and He cherishes Compassion and Contentment in the heart ;
And the Primeval God manifestly Wrote this Eternal Writ for Him.
His dazzling Light is Manifest to all, and its Splendour Pervades the whole earth.
Yea, He was transmuted into Gold by the Philosopher's Stone ; and was acclaimed as the Guru, being in Communion with the Primeval Guru.
Utter, O *Mathurā,* that one must forever be Attuned to His Presence.
For in the Kali age, Guru Arjun is the Boat, wherewith the world is Ferried safely Across. *[2]*

O men, ask only from Him who is known the world over, and who Lives in, and Loves, the Name.
He is superbly Detached, Imbued with God's Love, desireless, and yet in the midst of his household.
He is Dedicated to the Love of the Transcendent Lord and, without God, he deals not with another.
For *Mathurā,* the bard, he is the All-pervading God : and being Devoted to Him, He is Attached to the Feet of His Lord. *[3]*

Neither all the gods have found Thy end ; nor the seers, the Indra or the great Shiva, who practised the Yoga.
Nor even Brahmā, who dwelt on the Veda ; so I forsake not Thee, my God, even for a moment. **P.1409**
Thou, O God, art Compassionate to the Saints, and Blessest their Societies throughout the world :
(And it is Thy wonder that) Guru Rām Dās, in order to Emancipate the world, Infused his Light into Guru Arjun. *[4]*

None else could Illumine the Darkness of the world, and so God sent out Guru Arjun as His prophet,
And all those, who partook of the Nectar-Name through Him, were delivered of myriads of their Sins.
O mind, abandon not His Path, for, there is no distinction between Him and God.
And lo, in the Heart of Guru Arjun, the Perfect Lord has become Manifest for all to see. *[5]*

So long as the Writ on my Forehead manifested itself not, I wandered and wandered in all conceivable directions,
And I was being Drowned in the Sea of the Kali age, and I was afflicted by Remorse.
This, O *Mathurā,* is the Quintessence that God Incarnated Himself to Emancipate the world.
And whosoever Contemplates Guru Arjun, he passes not through the Pain of the womb again. *[6]*

In the Sea of the Kali age the Lord's Name has become Manifest (through Guru Arjun) to Save the world,
And whosoever Cherishes him in the heart, is rid of his Poverty and Sorrow,
Immaculate is His form : yea, without Him, there is not another.
And whosoever Knows Him, through word and thought, becomes like Him.
He Pervades the earth, the sky, the nine continents, as the Embodiment of God's Light.
Say, O *Mathurā,* that between him and Him, there is no separateness, and Guru Arjun reflects the very Presence of God. *[7-19]*

Ever-flowing, never-conquered, is the Gangā of the Guru's, in which all the seekers Bathe.
Even the Purānas ever utter His Praise. as doth Brahmā through the Vedas.
Over his Head waves the eternal **royal whisk** (of Glory), and on His tongue is the Nectar-Name (of God)
Yea, over the sacred Head of Guru Arjun, God Himself Holds His Canopy (of Grace).
Nānak and Angad and Amar Dās and Rām Dās have all submerged in God.
Says Harivansha : Their Glory permeates the whole earth : and who says, they are dead and are no more ?" *[1]*

When such was the Lord's Will, (Guru Rām Dās) repaired to the Abode of God,
And God Offered him His Throne and Seated him there Himself.

And all the gods were Pleased and Proclaimed his Victory.
And the Demons hastened away, for, within them trembled their Sinful deeds.

Yea, whosoever attained to Guru Rām Dās was rid of his Sins,
And, his Throne (of Moral Law) and the Canopy (of Grace) passed on to Guru Arjun for the Redemption of the world. *[2-21-9-11-10-10-22-60-143]*

By the Grace of the One Supreme Being, The Eternal, The All-Pervading, Purusha, The Creator, Without Fear, Without Hate, The Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

(Shalokas left over from the Vārs)

M-1

O swollen-headed Bride of fleshy Breasts, stay thou sober : **P. 1410**
For, thou canst bow not to thy God,[1] being proud of thy beauteous Breasts[2].
The mountain-high mansions plastered with lime,
I've seen reduced to the dust : so be not proud thy beauty. *[1]*

O Bride with deer-like eyes, hear thou the Word of of infinite Wisdom,
That one must trade only in the thing whose content one knows.
O Bride, declare and proclaim that thou wilt side not with the Evil-doers and shout "Victory to the Friends",
Yea, the Proclamation that leads thee to thy Spouse, give thou it thy thought.
Only that Pleasure is good which makes thee Surrender thy body and mind to thy Friend, thy God.
And, love not that which comes and then passes away.
Nānak is a Sacrifice unto them, who know the Truth thus. *[2]*

If you seek to Swim Across, be advised by those who Know the Way.
Yea, they alone are Wise who have ridden the high waves (of Desire) *[3]*

The Sky is overcast, the Tempest rages in the Sea, surge Waves upon Waves.
Now, Cry out to the Guru, the Boat-man, and you have, then, no fear of the Boat being sunk. *[4]*

How (unstable) is the world, O Nānak,
Where there is no Friend and no Guide,
And the brothers and other kindreds have abandoned all love.
And lo, it is for this world that I lose even my Faith ! *[5]*

(To bemoan death) men wail and cry 'alas' ;
And they strike their cheeks and pluck their hair.
But if they Cherish the (Lord's) Name and Practise it too.
Then Nānak is unto them a Sacrifice. *[6]*

O mind, wobble not and walk straight on the Path,
For, behind thee is the Wolf (of Fear) and in front the Fiery Pool (of Desire).
And thy mind is in Doubt : but there is no other way (of Escape),
Save if thou bidest ever with God, by the Guru's Grace. *[7]*

One Slays the Wolf ; one Slays the mind, through the Wisdom of the Guru,
And Knows oneself and Meets with God and then dies not again. **P. 1411**
If one Sees the One alone, one Soils not one's hands with Mud,
And one is Saved, by the Guru's Grace, for, round the Guru's Pond is the Embankment of Truth. *[8]*

If one seeks to quench the Fire (of Craving), one must find the Waters of God,
Else, even if one does a myriad deeds, one wanders through births and deaths
He, who walks in the Guru's Will, is Taxed not by the *Yama*,
And he Attains the Immaculate State of Eternity, and the Guru Unites him with God. *[9]*

If a Crow bathes in a muddy Puddle to wash its dirt off,
Its body and mind remain Soiled due to its own Error, and its Beak too is filled with Dirt.
The Swan-(Soul) Knows not the (Guru's) Pond, being associated with the unbirdlike Crow.
Such, too, is the love of the Evil ones : know this, through (God's) Love, O Wise ones.
Victory be to the Saints, associating with whom one does Godly Deeds :
And one Bathes at the Pilgrim-station of the Guru-river, and becomes Stainless and Pure. *[10]*

Of what avail is the human birth when one Loves not Devotion to one's God :
Fruitless are one's eats and wears if one be ridden with the sense of the Other.
One utters Falsehood and sees and hears what is False.
Says Nānak : "Praise thou the Lord's Name : for, the rest is but coming and going in Ego". *[11]*
Rare are the God-conscious beings, the others are but a vain show. *[12]*

1. *Lit.* Father-in-law.
2. *i. e.* a man of ego can bow not to God.

If one is struck, by God's love, one must Die instantaneously (to the self), and lose the pride of life :
Yea, he, who Dies as he is Struck (by love) he alone is Approved (by God).
But, he alone is Pierced through by (the Arrow of God), at whom God Himself Aims with Approval.
And then the Arrow-head sticks in the Heart, for, such is the Love of our Wise Lord. *[13]*

How can one wash a mud-vessel ?
Yea, the God Mixes the five elements and builds an Illusion :
But the Vessel comes right when the God so Wills
And within it burns the Sublime Light, and the Unstruck Melody Rings within. *[14]*

They, who are utterly Blinded in the mind, they uphold not what they preach :
Yea, inverted is the Lotus of their mind, and they look Ugly and Shapeless.
Some there are who preach what they Realise, and they are Wise and Beauteous :
Others know not the (Essence of the) *Veda,* nor the Bliss of (Heavenly) Music, yea, the Unstruck Melody and the Flavours, Savoury and Unsavoury.
And neither have they an iota of Wisdom, nor Experience, and Know not the Mystery of the Word.
Says Nānak: "Such beings are ass-like, without doubt, who pride on themselves without Merit to stand upon". *[15]*

He alone is a *Brahmin* who knows Brahmā, our only God,
And practises Austerity and Contemplation and Self-control, and does (the Right) Deeds,
And keeps the Religion of Contentment and Culture.
And earns Emancipation, breaking the Bonds (of Desire).
Yea, such a *Brāhmin* is worthy of being worshipped. *[16]*

He alone is a *Khatri* who is a Hero in Deed,
And dedicates his body to Compassion and Charity,
And knowing the right Farm, Sows the Seed of Beneficence.
Then such a *Khatri* is Approved of at the Lord's Court.
But he, who practises Falsehood and Avarice and Greed,
He Reaps forsooth what he Sows *[17]*

Burn not thy body like a furnace : feed not love's fire with thy bones.
What wrong have thy head and feet done thee ? Pray, See thy God within. *[18]*

In the hearts of all, Abides God, without God, there is no heart : **P. 1412**
But, the God's Bride is she, to whom God becomes Manifest, by the Guru's Grace. *[19]*

Saith God, If you seek to Play (the game) of Love
Then enter upon My Path with your head upon your palm.
But, once you set your foot on My Way,
Then find not a way out, and lay down thy head." *[20]*

They, who make business of their Love, vain is their Love :
For, they know not that here or there, death comes even to them ! *[21]*

Bereft of Wisdom, one worships Ignorance,
And gropes through Darkness, lured by the sense of the Other. *[22]*

How can one be Wise without the (Wisdom of the) Guru.
Or Meditate without Faith ?
Yea, what is Wisdom without Truth ?
For, the balance of nothing is always nothing. *[23]*

Man comes (into the world) and then passes out into nothing.
O man, is there any joy in mere coming-and-going ? *[24]*

Though sad at heart, Rāma gathered his hosts and his prowess,
And he became infinitely zealous of war, and the army of monkeys too was at his command.
Sitā, his wife, had been carried away by Rāvana. and his brother, Lakshmana, too was cursed to die.
O, such are the wonders of the Creator Lord, for, He Destroys as He Creates. *[25]*

Within his mind Rāmchandra grieved for the sake of Sitā and Lakshmana,
And he remembered Hanumāna, the monkey-god, and lo, he appeared, this being pre-ordained.
Rāvana, the misguided demon, knew not that Wondrous are the Works of God ;
And that He, the care-free Lord, Rewards all as are their deeds. *[26]*

God's curse is upon the city of Lahore for a quarter of the day ! *[27]*

M. 3

Blessed and Meritorious is the city of Lahore, the Pool of Nectar[1]. *[28]*

M. 1

What is the sign of over-flowing (affluence)? That one must have inexhaustible treasures of grain,
And his whole house is astir with wives, daughters and women !
And every woman cries over frivolities, and abundance of wives makes the home a bedlam !
And whosoever takes gives not back, and man is ever uneasy, seeking to earn more and more ! *[29]*

O Lotus, thy fresh Petals shine ever like gold,
Then what Pain ails thee that thou seemest burnt-out ?
(Says the Lotus :) "My Body is torn, for I've seen not Water with whom is my love :
And seeing whom my inside Flowers, and I'm Robed four-fold in beauty". *[30]*

No one lives long enough : nor accomplishes all he seeks,
Only the Wise one lives eternally, and is Honoured, for, he Cherishes (God) in his consciousness.
Bit by bit, one loses and wastes one's life in vain,
But, who is one to ask when Himself the God takes life even before one knows. *[31]*

Blame not the king even when he loses sense, or grows old :
And prattles unceasingly and falls into the pit due to his own follies ! *[32]*

Perfect are the Doings of the Perfect One ; they can neither be increased nor decreased,
Says Nānak :"One must Realise such a One by the Guru's Grace, and Merge in the Perfect Being". *[33]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shaloka M.3

P. 1413

A mendicant is not he, in whose mind abide Doubt and Illusion:
And, he, who offers alms to the one like him, earns a like merit. *[1]*

He, who seeks the Sublime state of fearless Detachedness:
O, rare is the one who is Blest with the Blessing of such a one! *[2]*

If I be a Pandit or an astrologer, and utter the four Vedas with the tongue,
And be known through the nine divisons of the earth, owing to my cultured conduct, (all that would be vain) ! *[3]*

He, who kills a Brāhmin, a cow[2], or a daughter, and accepts the offerings of a man of Evil,
O cursed is he, the Egotist, who is afflicted with the leprosy of like sins,
All these Sins afflict but those who forsake the Lord's Name:
O, burnt be the knowledge of every kind, save the Quintessence of the Lord's Wisdom. *[4]*

That what is Writ in our Lot by God, that no one can erase.
And all that's Writ comes to pass, but, he alone Realises (this Truth), on whom is the Lord's Grace. *[5]*

They who forsake the Lord's Name, being attached vainly to Greed,
And are involvod in, and lured by, Māyā, and burn ever in the Fire of Craving:
Yea, they, who like the pumpkin, climb not the creeper (of Devotion), are beguiled by Māyā,
And, they, the Egocentrics, are bound down and driven off (by the Yama) : yea, the dogs mix not with the cows !
The Lord, of Himself, Deludes : of Himself, He Unites with Himself,
But if one walks in the Guru's Way, one is Delivered, by the Guru's Grace. *[6]*

Praise thy God, who is worthy of Praise.
Nānak : The True Lord is the One alone : so forsake thou the door of another. *[7]*

Nānak : wheresoever I go, I See the True Lord alone :
Yea, there is no one that I See but my God ; but becomes Mainfest He through the Guru. *[8]*

The Word is the dispeller of Sorrow, only if one were to Enshrine it in the Mind,
And it is by the Guru's Grace, that it is Enshrined in the Mind ; yea,it is by God's Grace that one Attains unto it. *[9]*

---

1. The reference in verse No. 27 by Guru Nānak is to the destruction wrought by Babur (1524 A.D.). In Verse 28, the city of Lahore has been called 'Blessed', by the third Guru, due to its being the birth-place of Guru Rām Dās.
2. A Kapila cow.

Nānak : Myriads of men have been wasted away by Ego :
Yea, they, who Meet with the True Guru, are Saved through the Word of the True, Unfathomable Lord. *[10]*

They, who Serve the True Guru with single-minded Devotion, I'd cling to their Feet :
Yea, through the Guru's Word, God Comes into their Mind, and they are rid of the Craving for Māyā.
They alone are Pure and Immaculate, who Merge in the Lord's Name, by the Guru's Grace.
Nānak : All other dominions are an illusion : he alone is the True King who's Imbued with the (Lord's) Name. *[11]*

As in the house of the groom is the devoted bride who longs for him with utter devotion,
And she prepares many delicacies for her man, sweet and sour and all.
The Devotees of God too are Dedicated likewise to the Lord's Praise and are Attuned to His Name.
And make an Offering of their body and mind ; yea, their Head they Sell off to their Guru,
And, in His Fear, they Devote themselves to God, and God Satisfies their Desire and Unites them with Himself.
Care-free is our God : what is it that Pleases Him, pray?
The God is Pleased, if one walks in the Guru's Way and Sings the Lord's Praise. **P. 1414**
Blessed are they in the Kali age who walk in the Guru's Way. *[12]*
They who Serve not the True Guru and Cherish not the Word in the heart,
Accursed is their life and vain is their coming into the world.
If, through the Guru's Wisdom, one is ridden with (God's) Fear, one loves the Flavour of God.
And one is Blest with the Lord's Name, which is Writ in our Lot by God, and one is Ferried Across. *[13]*

The world is deluded by the love of Māyā : but though one's House is Thieved, one knows not.
And one's mind is lured away by Lust and Wrath, for the Egocentric is Blind in the world.
But if one Slays the five Demons with the Sword of Wisdom being Awake to the Guru's Word,
Within one is lit the Jewel of the Name, and Stainless and Pure become one's body and mind.
Without the Name, one is ever Dishonoured : and Grieves and Wails without the Name.
Nānak : That what is Writ in our Lot by God, that no one can erase. *[14]*
The God-conscious beings earn the Lord's Riches, Reflecting on the Guru's Word,
And they Receive the Bounty of the Name, inexhaustible is whose Treasure.
And they utter the Lord's Praise through the Word, Infinite is whose Glory.
Nānak : All that seems is caused by God, and He Sustains what He Creates. *[15]*

Within the God-conscious being is Equipoise, his Mind mounts to the Tenth Sky,
Where he Slumbers not, nor Hungers, and he lives in Peace, Blest with the Nectar-Name of God.
Nānak : Pain and Pleasure have no reality where there is the Illumination of the All-Pervading Lord. *[16]*

Everyone wears the gown of Lust and Wrath,
And so one comes and goes, and one is born only to die in God's Will.
And as one loves the Other, one's 'coming and going' ends not.
And, Bound, to one's Bonds, one is ever on the Round, and can do naught. *[17]*

They, on whom is the (God)'s) Grace, they Meet with the True Guru,
Meeting with the True Guru, the tide of one's life turns, and Dying (to the self), one Lives all-too-Spontaneously.
Nānak : "Imbued with the Lord's Devotion, one Merges in the Lord's Name". *[18]*

The mind of the Egocentric is mercurial and within him is sharp-wittedness.
And so whatever he does, goes waste, and nothing of him finds acceptanee with God :
All his 'charity' and 'piety' is adjudged by the Lord of Law.
For, without the True Guru, the *Yama* leaves him not, and he is wasted away by the sense of the Other.
And he sees not how quickly his youth passes and he quits the world as age comes upon him ;
And neither the loves of the sons, nor of the wife avails him in the end.
Yea, he, who Serves the True Guru, is in Peace, and within his Mind is Enshrined the Name.
Nānak : "Fortunate are they, who're Merged in the Lord's Name, by the Guru's Grace". *[19]*

The Egocentrics Cherish not the Lord's Name and, without the Name, they Grieve :
They Worship not the All-pervading God ; so how can they find peace from the Other ?
Within them is the Soil of Ego, and they Cleanse it not through the Word.
Nānak: Without the (Lord's) Name, death overtakes them, as they wallow in Dirt and lose the Merit of the human birth. *[20]* **P. 1415**

The Egocentrics are Blind and Deaf, (for), within their minds is the Fire (of Desire),
And, consciously, they Know not the Word, and the Word Illumines not their mind.
They put no faith in the Guru's Word, and they Know not themselves :
Yea, in the mind of the Wise is Enshrined the Guru's Word, and they are ever in Bloom, being ever Attuned by God.
The God always Saves the Honour of the Wise ; O, I am ever a Sacrifice unto them :
Yea, they, who Serve God, by the Guru's Grace, of them Nānak is a Slave. *[21]*

Māyā surrounds the world, snake-like, and injects its Poison in all,
And its only Antidote is the Lord's Name : the Guru Blesses us with the efficacious *Mantram* of the Word.
They, in whose Lot it is so Writ by God, they are Met with by the True Guru.
Meeting with the True Guru, one becomes Immaculate, and one is rid of the Poison of Ego,
Pure are the Countenances of the God-conscious beings, and they are Blest with Glory at the Lord's Court.
Nānak is ever a Sacrifice unto them who walk in the Guru's Way. *[22]*

The True Guru, the Purusha, is free of enmity, and He is Attuned ever to God.
And whosoever Practises enmity with Him, he sets Fire to his own House.
And within him rages the Fire of Wrath and Ego, and he is ever in Pain.
And whatever he barks out is False, and being led by the Other, he feeds himself on Poison.
And, he wanders from door to door, to gather the Poison of Māyā, and thus loses his Honour.
It is like a prostitute giving birth to a son, whom owns no one as his father :
And as he Cherishes not the Lord's Name, he is washed away by the Creator Lord,
(But), when the God is Merciful, through the Guru, He Unites the Separated ones with Himself.
Nānak is a Sacrifice unto him who repairs to the Guru's Feet. *[23]*

He, who clings to the Lord's Name, is Saved: yea, without the Name, one enters into the *Yama's* abode.
Nānak : Without the Name, there is no Peace, and one but comes and goes and Grieves. *[24]*

When cease one's outgoings and one's cares, one is in Perfect Bliss :
Yea, if the (Lord's) Bride knows (this), by the Guru's Grace, she lies Asleep, Care-free and in Peace.
They, in whose Lot it was so Writ in the past, they Met with the Guru-God.
Nānak : (Thiswise), one Meets spontaneously with one's God, the Embodiment of Supreme Bliss *[25]*

They, who Serve the True Guru and Reflect on the Guru's Word,
They Submit to the Guru's Will and Cherish the Lord's Name in their heart.
They are Dedicated to the Lord's Trade, and are Approved both here and Hereafter.
Yea, the God-conscious beings are Recognised at the True Court, being Embellished with the Word
True is their Capital-stock, True their Expending of it, within whom is the Love of their Beloved God,
Them the Lord Himself Forgives and the *Yama* touches them not.
Nānak : Rich (only) are they, who are Imbued with the Name : the rest of the world is nothing but Impoverished. *[26]*

The Lord's Servants lean only on the Lord's Name : yea, they seek no other Refuge, **P. 1416**
And when, through the Guru's Instruction, the Name is Enshrined in their mind, they Merge in Equipoise, all-too-spontaneously.
And by great good Fortune, they Dwell on the Lord's Name, and Love ever their Lord Lovingly.
Nānak craves for the Dust of their Feet, and is ever a Sacrifice unto them. *[27]*

Eightly-four lakhs of species on the earth burn in the Fire of Desire, and Wail :
Or, they are involved with the love of Illusion, which keeps not their company when they depart from here.
Without God, they are Comforted not, so before whom are they going to cry?
It is by Good Fortune that they are Blest by the True Guru, and Realise the Wisdom of their God;
And the Fire of Craving within them is quenched, and they Cherish the God in their heart. *[28]*

We commit error upon error, O God, there is no limit to our misdeeds.
O Lord, be Merciful and Forgive us, for the Sinners that we are.
If Thou makest an account (of our misdeeds), we have no hope; so Forgive us Thou and Unite us with Thyself.
Lo, the Guru is Merciful to me, and he leads me on to my God, purging me of all my Sins.
Nānak : They, who Contemplate the Lord's Name, O Victory be unto them. *[29]*

Yea, They, who, after a Separation, Met with their God, Imbued with the Love-in-Fear of their Lord,
They became Eternal in life and death, Dwelling on the Lord's Name, by the Guru's Grace.
The Guru one Meets in the Society of the Saints, and finds therein the Jewel (of the Name).
Nānak : Priceless in the Lord's Name, and it is only the God-Conscious beings, who Seek and Find. *[30]*

The Egocentric Cherishes not the Lord's Name : O, cursed be his life and living ;
For, his mind Enshrines not God, the Treasure of Virtue, whose Givings he eats and wears.
And his mind is not Pierced through with the Word, so how can he Abide in his Home ?
Turning self-wards, the two-minded one is broken ever on the wheel of coming and going.
But he, who turns Godwards, Attains to the Name, his Eternal Groom, for, in his Forehead is set the Jewel (of the Name) :
And he Cherishes the God's Name in the heart, and Flowers the Lotus of his heart,
And he Serves the True Guru : O, I am a Sacrifice unto him.
Nānak : Beauteous is the Countenance of him, whose Within is Illumined with the Lord's Name. *[31]*

He who Dies in the Word is Fulfilled, yea, without the Word, one is Emancipated not.
But he, who wears the cloak of religion and performs pious deeds, is wasted away, led by the Other.
Nānak : Without the Guru, one Attains not the Name, howsoever one craves. *[32]*

The Lord's Name is the Highest of the high, Greatest of the great :
Yea, to it one can Mount not howsoever one craves.
Howsoever one Wanders, wearing the coat of religion, and uttering of piety with the tongue, one is Cleansed not ;
But he, who mounts up the Ladder of the Guru's, he, by good Fortune, Attains unto (the Name).
Yea, he, who Reflects on the Guru's Word, within him Comes (God) to Abide.
Nānak : Dying (to the self), through the Word, the Mind is Pleased and, becoming True, one's Glory rings True. *[33]*

The Sea of Māyā and Attachment is the Impassible Sea of Poison, and one can Swim not Across.
One is wasted away in Ego, saying "'tis mine, 'tis mine"
The Egocentrics are neither here nor there, and are caught mid-way.
But they do only what's Writ in their lot by God, and can do not aught else. **P. 1417**
But, when the Jewel of the Guru's Wisdom Illumines their mind, spontaneously, they See God in all.
Nānak : Fortunate are they, who board the Guru's Boat, and are Ferried across the Sea of Existence. *[34]*

No one is as Beneficent as the True Guru, who Blesses us with the Support of the Lord's Name;
And, by the Guru's Grace, the Name is Enshrined in our Mind, and we Cherish it ever in the heart ;
And our Craving is stilled through the Love of the Name.
Nānak : When God is Merciful, one Attains unto Him, through the Guru. *[35]*

Without the Word, the world is an indescribable bedlam,
But they, whom God Saves are Saved, and they are Attuned to the Word.
Nānak : The Creator Lord Knows everything who Creates and Upholds all. *[36]*

The Pandits are tired out performing the *Yajnas* and making offerings to the sacrificial fire and peforming pilgrimages and reading the Purānas;
But they are rid not of the Poison of Attachment and Māyā, and ceaselessly they come and go, clinging to their little Ego.
Meeting with the True Guru, they're purged of their Soil, and they Contemplete the All-wise Being, the God :
Yea, they, who Dwell on their Lord, unto them Nānak is ever a Sacrifice. *[37]*

Many there are, who give immense thought to Māyā and Attachment and Hope, Greed and Sinful deeds.
Yea, such Egocentrics stay not for long, and after their brief time, they're wasted away ;
And when one is Fortunate, one Meets with the True Guru, and one is rid of one's Ego and Sinful deeds.
Contemplating the Lord's Name, one is in Bliss : so Nānak, the Lord's Servant, Dwells on the Word. *[38]*

Save through the Guru's Grace, one is Devoted not to God, and Loves not the Lord's Name.
Nānak ; The Lord's Servant Contemplates the Lord's Name in the Love of the Guru's. *[39]*

One must Trust not a greedy person as far as one can :
For, he deceives us in the end, where one can reach not upto him.
Yea, whosoever sides with the Egocentrics, his face is Blackened and Soiled.
O, accursed is his life, for, he loses the Merit of human birth.
O God, Lead me on to the Society of the Saints, that I Cherish Thy Name in my Mind.
And I'm purged of the Soil of births and deaths, and I Sing ever Thy Praise. *[40]*

That what God has Writ in our Lot, no one can erase :
Yea, our body and life belong to God, the King, who Sustains us.
The back-biters and slanderers are Starved to Death, for, nothing avails them.
Outwardly, they do all kinds of (pious) deeds, but within their heart is guile.
But whatever one sows in the Farm of the body, only that grows and stands.
Prays Nānak : "O God, Forgive me and Unite me Thou with Thyself in Thy Will". *[41]*

One is oblivious of the Round of coming and going, and Sees not the Lord's Court.
And is enveloped by the love of Māyā, and his within is filled with the chaos of Ignorance.
Yea, man is Awakended out of his Slumber when he's hit hard on the head. **P. 1418**
The God-conscious beings find God near at hand, and Cherish Him, and so they are Emancipated.
Says Nānak : "They are Saved and Delivered along with all their Kinsmen". *[42]*

He, who Dies to (the self), through the Word, he alone Dies (truly) :
And is Satiated with the Lord's Essence, by the Guru's Grace :
Yea, through the Guru's Word, he's Ushered into the Lord's Court.
For, without the Word, everyone is Dead.
And, Dying, the Egocentric loses the Merit of human birth,
And Cherishing not the Lord's Name in the end he Wails in Pain.
But this too, says Nānak, is the Doing of the Creator Lord. *[43]*

The man of God is never old, for, in his conscious mind, he Cherishes the Wisdom of God.
And he ever utters the Lord's Praise, Attuned (to his God), in a state of Equipoise.
He's a man of Discrimination and Abides ever in Bliss, looking alike upon pleasure and pain.
And he sees only but One God, Realising the one All-pervading Lord. *[44]*

The Egocentric is never young, for, in his consciousness is not God,
And in all his doings he's swayed by Ego, and faces Judgement by the Lord of Law.
The God-conscious beings are Pure and Immaculate, being attached to the Guru's Word -
And they are Soiled not even a bit ; yea, they, who walk in the Guru's Way.
Of the Egocentrics, the Soil is washed not, even if it is scrubbed a myraid times.
Nānak : The God-conscious beings are United (with God), and they Merge in the being of God. *[45]*

What indeed happens to him who commits Evil ?
Yea, he's burnt off by his own inner Fire:
The Egoncentric behaves like mad, being involved in Strife.
Yea, turning Godwards, one knows all :
And then if he struggles, he struggles with his own mind. *[46]*

They, who Serve not the True Guru, the Purusha, and Reflect not on the Word.
They are not human, but wild quadrupeds.
Within them is neither Wisdom, nor Contemplation, and they Love not God,
They die in Sin and are born to die again and over again.
Yea, they, who meet with the Living alone live, Cherishing the Lord of all life in their heart.
Nānak : They, the God-conscious beings, look Beauteous at the True Court (of God), *[47]*

The God has built His Temple, (yea, the human body), and Lives in it.
Through the Guru's Wisdom, one Attains God, Burning off the love of Māyā ;
In the Lord's Temple, one finds myriads of Priceless things, if one Cherishes the Name, the Nine Treasures (of God).
Blessed is the Bride, O Nānak, who Seeks and Finds her Lord, by the Guru's Grace.
It is by Good Fortune that one searches the (mind's) Fortress within the (body's) Temple, and Finds the Lord within. *[48]*

The Egocentrics wander about in all directions, lured by Craving, Greed and Sin,
And their love of Māyā goes not, and they're born to die again and over again.
Serving the True Guru, one is in Bliss, shedding one's immense Craving and Sin ;
And one overcomes the pain of births and deaths, Reflecting on the (Guru's) Word. *[49]*

O mind, Contemplate the (Lord's) Name that you Attain Glory at the Lord's Court, **P. 1419**
And are rid of all your Sins and Ego and I-amness.
By the Guru's Grace, your 'Lotus' will Flower and you'll See the All-pervading God, all over.
O God, be Merciful that I Dwell only on Thy Name. *[50]*

That Bride alone is Acclaimed Rich who walks on the Guru's Path.
And Surrenders her body and mind (to her Lord) with Faith, and moves in his Wall.
And sits where she is bidden to, and goes as is the Lord's Will.
O brothers, no other riches equal the Lord's True Name :
So one must Sing ever the Praise of the True Guru, and Abide ever with Him,
And wear the Wears of Merits and Relish His Taste, in accordance with the Credit one builds with Him.
O, how is one to Praise such a one ? One can only be a Sacrifice unto His Presence.
Glorious are the Glories of the True Guru : and it is by Good Destiny that one Attains unto him.
Some there are who Submit not to the Lord's Will, lured away (from God) by the sense of the Other.
They get no Refuge, nor the Society of the Saints.
Nānak : They alone Accept the Lord's Will, who are Destined to Practise the Lord's Name.
O, I am a Sacrifice unto them ever and forever more. *[51]*

The Countenances of those alone are Pious who cling to the Guru's Feet :
And Serve ever the True Guru, and (thus) Abide ever in Bliss.
Nānak : Beauteous are their Countenances at the Door of the True Lord. *[52]*

Pious are their mouths, their beards, who Utter and Practise the Truth,
And Cherish the True Word in the Mind, and Merge in the True Guru.
Yea, Truth is their Capital-stock and their Riches, and they attain the Sublime State (of Bliss).
They hear the Truth, Believe in Truth, and Practise the True Deeds.
They abide ever in the (Lord's) True Presence, and Merge in Him, the True one,
Nānak : Without the True Guru, one Attains not Truth, and the Egocentrics but come and go. *[53]*

As the *Chātrik* cries out for its love, the water-treasure on high, with utter devotion, (so does the seeker),
And Meeting with the Guru, he finds the cool Waters (of God) to quench the Fire of Pain.
And his Thirst being quenched, Poise wells up in him, and he Cries no more.
Nānak : When one is Comforted through the Guru, one Cherishes the (Lord's) Name in the heart. *[54]*

O *Chātrik*[1], Utter the (God's) Truth and be Attuned to the True One,
And your Utterance is Approved by the True One, if you Utter it, becoming conscious of God.
Yea, Reflect on the Word that your Thirst departs, and you Accept the God's Will ;
And, then the low Clouds (of God's Mercy) Rain upon you from all sides, all-too-spontaneously.
Yea it is with the Waters (of the Name) that one's Thirst is quenched : without it, one's Thirst is quenched not.

Nānak : He, who Drinks the Lord's Waters, he Thirsts no more. *[55]*

O *Chātrik*, Utter the Word, in Poise, Loving the True Word,
And you See everything within your; you Guru Shows it to you. **P. 1420**
And you Know your self, Meeting wish your Love ; and the Rain (of Mercy) falls uninterruptedly upon you.
Yea, steadily the Nectar Rains upon you, and all your Hunger and Thirst depart,
And you Cry no more, and your Soul Merges in the All-soul.
Nānak : The True Brides are steeped in Peace, and Merge in the True Name. *[56]*

The God Ordains in His Eternal Will,
And Indra sends down Rains in his Mercy, and heavy is the Downpour.
The *Chātrik* is glad in body and mind when it Tastes the drop of (the Lord's) Quintessence.
And immense is the growth of the Grains and Riches, and the Earth looks Glorious,
And men worship their God, ever, and Merge in the Guru's Word.
And the True Lord Forgives in His Mercy : for, such is His Will.
O Brides, Utter ye the Lord's Praise and Merge in the True Word,
And Embellish yourselves with the God's Fear and be Attuned to the True One,
Nānak : Through the Name, God Comes into the Mind, and one is Released at the Lord's Court. *[57]*

1. *i. e.* the seeker.

If the *Chātrik* searches the whole earth through and flies across the skies :
He finds the (God's) Waters only through the True Guru, and his Thirst and Hunger are stilled.
For, the body and Soul belong to the Lord, and He it is, who has everything with Him.
He Knows our inmost state without being told, so, who are we to pray to ?
Nānak : The One Lord Pervades all, and Illumines us through the Word. *[58]*

He alone is ever in Spring who is immersed in the Service of the Guru ;
For, the Lord Rains (Mercy) upon him, and his body and mind blossom forth, yea, the whole world (through him) is in Bloom. *[59]*

Through the Word is Ever-Spring, for, through it, Blossom forth our body and mind.
Let me, then, forsake not the (Lord's) Name which Creates all. *[60]*

Nānak : Spring is for them alone into whose mind Comes God, through the Guru's Word :
For, God's Mercy Rains upon them and their body and mind : nay, the whole world (through Him) is in Bloom, *[61]*

Whose Name should one utter early in the morn ?
Of no one's else but God's, who has the Power both to Make and Unmake. *[62]*

O wheel on the well, thou criest aloud, "Thou", 'Thou,' and thy speech is sweet,
But, thy Master is a Presence, why, then, criest thou aloud ?
He, who Creates the world and Loves it, be a Sacrifice unto Him,
And abandon the sense of selfhood: for, this, indeed, is the true Thought,
I utter insipid talk, due to Ego, and know not the Purpose of God,
But, Him Contemplate all the three worlds, and all the growth therein, and so pass their days always and at all times.
Without the True Guru, one Attains not (God), howsoever one tries
But if He be in Mercy, He Embellishes us, of Himself :
Yea, they, who Contemplate God, Approved is their coming into the world. *[63]*
Yoga is not in the ochre robes, nor in the soiled wear.
Nānak : One attains unto Yoga at home, through the Wisdom of the Guru's. *[64]*

If one wanders through the whole world and reads all the four Vedas, (it is vain),
For, one Meets with the True God, and is Emancipated only if one Enshrines Him in the Mind. *[65]*

Nānak : If such be the Lord's Will one's mind is turned, and it wanders and wanders :
And one keeps companionship of the Egocentrics ; whom can one ask then for Peace ?
If one Associates with the God-conscious being, Attuned to the True Guru,
Then the Cause of births and deaths is obliterated, and one attains Peace. *[66]*

The God of Himself Instructs those Strayed from the Path, if He be Merciful to them.
But if His Grace be not upon one, one Cries and Wails in vain. *[67]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas M. 4

Blessed and Fortunate are the Brides who Meet with God, the King, through the Guru :
For, their Within is Illumined, and they Merge in the (Lord's) Name. *[1]*

O, Blessed be the True Guru, the Purusha, who Realised the True One,
And meeting with whom one's Thirst is quenched, and one's body and Mind are cooled.
Blessed, Blessed, is the True Guru, who looks upon all alike.
Blessed, Blessed, is the envy-free True Guru, to whom praise and dispraise are alike.
Blessed, Blessed, is the All-wise True Guru, who has within him the Wisdom of God.
Blessed, Blessed, is the True Guru, the Formless Being, Infinite is whose End.
Blessed, Blessed, is the True Guru, who makes us Wise in God's Truth.
Blessed, Blessed, is the True Guru, who Blesses us with the (Lord's) Name. *[2]*

For the God-conscious beings the God's Praise is to Utter the God's Name :
Yea, they Praise the Lord's Name, night and day, and, Contemplating God, their Mind is in Bliss.
By great, Good Fortune, they Attain unto God, the Embodiment of Perfect and Supreme Bliss.
Nānak Praises the Lord's Name, and his body and Mind are ever in Peace. *[3]*

I Love my Spouse : but how am I to Meet with my Love ?
I search and search for Him, my Friend, who is Embellished with Truth.
Yea, the True Guru is my Friend, and my mind is a Sacrifice unto him when I Meet with him !
For, He shows me the Presence of my Love, my Creator-Lord, my Eternal Friend.
Nānak : I searched and searched for my Spouse but, lo, the True Guru has Revealed Him unto me within myself. *[4]*

I stand on the roadside, O friend, in Thy Wait : may be, Thou comest.
O, is there one who'll lead me on to Him, my Spouse, my Love.
I'd cut up my body into four bits to make an offering of myself to him.
Nānak : When the God is Merciful, He causes us to Meet with the Perfect Guru. *[5]*

Within (the mind) is the fury of Ego : and the body is filled with Māyā, and so the False (world) comes and goes,
And no one submits to the Guru's Word, and so the impassable (Sea of Existence) is crossed not.

P. 1422

He, on whom is the (Lord's) Grace, he walks in the Guru's Way :
Yea, Fruitful is the Vision of the True Guru : and, through it, one attains what one wishes for.
I'd repair to the Feet of those who Believe in the Guru's (Word).
Nānak is a Slave unto those who are ever Attuned to the Guru. *[6]*

They, who Love their God, how can they be comforted without Seeing His Presence ?
Nānak : He Meets all-too-spontaneously, through the Guru, and our Mind Blossoms forth. *[7]*

They who Love their Spouse, how can they live without Him ?
Yea, they are in Bloom only when they See Their Spouse. *[8]*

They, within whom Thou, O True Lord, puttest Thy Love, through the Guru,
They are Immersed in Thy Love, night and day. *[9]*

True is the Love of the God-conscious being, through which one Attains one's True God,
And one is ever in Bliss, and Merges in Equipoise. *[10]*

The True Love one finds from the True Guru :
And it breaks not, and one ever Sings the Lord's Praise. *[11]*

They, within whom is True Love, how can they live without their Lord ?
Yea, the Lord, of Himself, through the Guru, Meets with those for long Separated from Him. *[12]*

Thou Thyself, in Thy Mercy, makest all to Love Thee, O God :
Let me, too, Meet with Thee : O God, Bless Thy Seeker with Thy Name. *[13]*

The God-man whether he cries or he laughs.
Yea, whatever the God-man does is the Worship of God.
He, who turns Thywards, O Lord, Reflects on Thee,
And thus is Ferried across (the Sea of Existence). *[14]*
They, who Cherish the Lord's Name, the Treasure (of Bliss), Reflect on the Guru's Word,
And, lo, they look Beateous in the Lord's True Court.
They, on whom is the Lord's Mercy, forsake Him not, upstanding or downsitting.
Nānak : They, the God-conscious beings, are Separated not : yea, they, whom the Lord, of Himself, Unites with Himself. *[15]*

Hard, too hard, is the Service of the Guru, the Harbinger of Bliss ;
But he alone Loves the Guru on whom is God's Grace.
Dedicated to the Guru's Service, the world Crosses the Sea of Existence,
And all one's Wishes are Fulfilled, and within one is the sense of Discrimination.
Nānak : Meeting with the True Guru, one Attains unto God, and one is rid of all one's Sorrows. *[16]*

The Egocentric, even when he Serves (God), is attached to Other :
He increases ever his love of Māyā, and of his sons, wife and kindereds,
And when he is asked to render the Account at the Lord's Court, all is over for him, and no one can plead for his Release.
(For) without the Lord's Name, one is ever in Sorrow, gripped by the Pain of Māyā and Attachment.
Nānak : Through the Guru, one Knows that the Māyā one loves, forsakes us in the end. *[17]*

The God-conscious being Submits to the Lord's Will, and thus attains Bliss :
Yea, he Serves and Contemplates the Lord's Will, and Merges, and makes others Merge in the Lord's Will.
P. 1423
In Submitting to the Will, he finds the merit of fasting, the religious routine and piety and self-control, and all his Wishes are Fulfilled :
Yea, 'she', who Realises the Will is ever the True Bride (of God), and Serves the Guru, wholly Intuned to Him.
Nānak : They, on whom is the God's Grace, they Merge in God, in the Lord's Will. *[18]*

The poor Egocentric knows not the Lord's Will and ever does deeds in Ego,
And he fasts and observes religious routine and piety and self-control, and worship, but his (inner) Doubt and Guile leave him not.
He's impure, pierced through with the Love of Māyā, and like the proud elephant throws dust on himself (after a bath).
Yea, he Cherishes not the Creator-Lord : then, how can he find Bliss ?
Nānak : The (world's) Play is Enacted, by God Himself, and one acts as is one's Writ of the past (Writ by God). *[19]*

The God-consciens being Believes and has Faith, and, Serving ever the God, he Merges in Him :
Yea, anyone may worship the Guru within, and any one may See the Guru's Sight.
One must Believe in the True Guru, the great Discriminating Being, Meeting with whom one's Craving is stilled.
O, I'm a Sacrifice ever unto the Guru, through whom one Meets with the True, Good God.
Nānak : He, who repairs to the Guru's Feet, he's truly Blest. *[20]*

The Friend I Love, is ever with me,
I walk in and out (of my Home), but Cherish Him ever in the heart. *[21]*

They, who Dwell on God with a single mind, Attuned to the True Guru,
They're rid of their Sorrows and Hungers and Ego and, Attuned to God, they become Sinless.
They Utter and Sing the Lord's Praise, and Merge in His Virtues.
Nānak : It is through the Perfect Guru that, all-too-spontaneously, one Meets with the All-powerful God. *[22]*

The Egocentric is attached to Māyā and Loves not the Lord's Name.
He gathers and practises and feeds himself on what's Illusory and False,
And dies, gathering the Poisonous riches of Māyā, which, in the end, are reduced to the dust.
And one practises the 'Way of works and observes piety and self-control, but within one is Avarice and Sin.
Nānak : Whatever the Egocentric does, avails him not, and he is wasted away, (being Judged) at the Lord's Court. *[23]*

Of the musical measures, that one is the best though which God Comes into the Mind.
Yea, "to attain to the Truth" is the essence of all music, for, priceless is the Melody of God.
And, yea, (the Music of) God is above the music of man : and, one can Know not the Lord's Will by making music.
And they alone come right with God who Realise His Will, Instructed in His Wisdom through the True Guru :
For, everything happens through God as is the God's Will. *[24]*

Within the True Guru is Enshrined the Nectar-Name (of God), and He Himself Utters it and makes others too Utter.
Through the Guru 's Wisdom, one Attains unto the Immaculate Name and Dwells upon it.
The Nectar-word of the Guru is the Quitessence, and it Comes into the Mind by the Guru's Grace,
And the Lotus of one's heart Flowers and Illumines (our mind), and our Light Merges in the All-Light.
P. 1424
Nānak : They alone Meet with the True Guru, in whose Lot it is so Writ by God. *[25]*

Within the Egocentric is the Fire of Craving,
And within him is the False love of Māyā, yea, of his kinsmen, and he clings to what is Illusory and False.
And he is ever corroded by care, bound to anxious thoughts.
And his comings and goings cease not, and he does deeds in Ego.
But he is Saved and Emancipated (by God), if he seeks the Guru's Refuge. *[26]*

The True Guru Dwells on God : the Saints of the True One love the True Guru :
Yea, the Saints Dwell upon the True Guru, who leads us on to God.
It is the Guru's Boat wherewith we Cross the Sea of flux, Rowed by the Lord's Name.
The seekers of the Guru's Path accept the Lord's Will, and the Perfect Guru Ferries them Across.
O God, Bless me with the Dust of Thy Saints, Feet, that we, the Sinners, are also Emancipated.
Yea, such was my Lot Writ on my Forehead by God that I Met Nānak, the Guru.
And the Couriers of the *Yama* were humbled and slain and I was Delivered in the Lord's Court.
O Blessed be the seekers of the Guru, on whom is God's Grace, and the Lord Unites them with Himself. *[27]*

The Perfect Guru makes us Wise in the Lord's Name and we are rid of our Doubt.
And, through the Lord's Name, we Sing the Lord's Praise, and the Lord's Path is Illumined for us.
And, we Slay our Ego, Attuned to the One God, and Enshrine the Lord's Name within us.
Through the Guru's Word, *Yama* eyes us not, and we Merge in the True Name.
Yea, It is the Creator-Lord who Pervades, and doth all, and He Yokes only him to His Worship on whom is His Grace.
Nānak lives by Uttering the Lord's Name, and without the Lord's Name, he Dies instantaneonsly. *[28]*

Within the mind is the Malady of Ego, and the *Shāktas* of Evil mind are strayed by Doubt.
Nānak : Thy Malady goeth if thou Meetest with thy Friends, the Saints. *[29]*

He, who is Instructed in the Guru's Wisdom, Utters ever of God.
His (Mind's) Strings are well-tuned to echo the Melody of God ; yea, his (life's) Garment is ever Imbued with the Love of the Lord.
I've found no one to equal God : I've searched the world through and through.
It is the Guru through whom the (Lord's) Name Comes into me, and my mind wobbles no more,
Nānak is the Lord's Slave : yea, he is the Slave of the Guru's Slaves. *[30]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shaloka M. 5

They alone Love their God who turn not away from Him, yea, they, who Realise their Lord.
The men of False love fall off (on the Way), for, they know not the Way[1] (of Love). *[1]*

I'd burn all my silken wear in fire, if God be not with me :
O, I'd look Beauteous even if I rolled in dust, with my Spouse in my arms. *[2]*

It is through the Guru's Word that one Contemplates God ; it is through the Love of the Lord's Name that one becomes Detached. **P. 1425**
And one overcomes the five (Passions) : then, Fruitful is the singing of the notes of Māru. *[3]*

My God is like a million hosts to me, at whose Door millions, like thee, beg for alms:
O Brahmin, the human birth is wasted away if one forsakes the Creator-Lord. *[4]*

Drink thou that Essence through the notes of Soratha, which tastes not insipid :
And Sing the Lord's Praise that thy Glory is Acclaimed at the Lord's Court. *[5]*

They, whom God Saves, them no one can Destory :
Within them is the Lord's Name, the Treasure of Bliss, and they Cherish ever the Virtues of God.
And they lean only on the One Unfathomble Lord and Enshrine Him in their body and Mind.
Infinite is their Love (of God), and nothing can diminish it.
And they Sing the Lord's Praise, through the Guru's Word, and Enjoy the Pure Bliss of Equipoise.
And they Enshrine the Lord's Name, the Treasure of Bliss, in their heart. *[6]*

Think that (alone) to be good what thy God Does : and take not the Other into account.
(And, pray to God :) "O Lord, be Merciful and let me Cling to Thy Feet.
And make me Wise in Thy Wisdom that I'm rid of my Doubt".
Yea, whatever the God has Writ in our Lot, everyone does but that.
For, everything is under the Sway of the Lord, and there is no other Refuge but His.
Nānak : One is ever in Bliss, if one Submits to the Lord's Will. *[7]*

Blessed is he who Contemplates the Perfect Guru.
Nānak : He, who Dwells upon the Lord's Name, is wholly Fulfilled. *[8]*

1. *Lit.* Deed.

The Sinners commit Sins and then Suffer and Wail :
Lo, as the churners churn the curds, so does them the Lord of the Law. [9]

They, who Contemplate the Name of God, their Friend, they earn the Merit of Life.
Yea, they utter such Righteous words that the whole world is Sanctified. [10]

I have got stuck out of place, trusting in the sweet words of bad wits,
Nānak : They alone are Saved in whose Lot it was so Writ. [11]

They alone Sleep in Peace who are Imbued with the Love of God.
But they, who are Separated from the Love of God, they Cry and Wail, night and day. [12]

Due to the Illusion of Māyā, myriads have been put to Sleep.
Nānak : They alone are Awake, who utter the Lord's Name with the tongue. [13]

Seeing the Mirage, men are led astray :
Yea, they alone look Beauteous who Dwell on the True Lord. [14]

The Transcendent, Infinite, and the All-powerful Purusha is the Emancipator of Sinners.
(But), he alone Contemplates Him whom He Emancipates. [15]

Forsake the Path af Evil and be Attuned to the One alone :
For, he who is attached to the Other, is washed down the stream of life. [16]

The tradesmen (of the world) trade in the three-tire[1] shops.
But the deals of those alone are True, who carry the Stocks of Truth. [17]

He, the Fool, who knows not the Path of Love, goes astray :
Nānak : He, who forsakes God, falls into the deeps of Hell. [18]

One forsakes not Māyā and asks for more and more, **P. 1426**
And Cherises not God, if it is Writ not in one's Lot. [19]

One falls short of nothing if upon one be the Grace of God.
Yea, Inexhaustible is the Treasure of Nānak's Word : and one may expend its Riches howsoever one may. [20]

If the wings be on sale, I'd buy them paying the price equal to my own,
And, lo, I'd equip myself with them and fly out and afar to find my God. [21]

My Friend is the True King ; yea, He is the King of Kings:
Sitting by whose side one looks Beauteous, and who is the Mainstay of us all. [22]

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Shalokas M. 9

If thou hast Sung not the Lord's Praise, thy life has been a waste, O mind
Saith Nānak : As fish loveth the waters, so love thy God. [1]

Why get engrossed in Vice and become not Detached even for a moment ?
Saith Nānak : Dwell on thy Lord, that thou art caught not in the *Yama's* Noose. [2]

Thou wasted away thy youth, and now age hath its sway:
Saith Nānak : Dwell now on thy Lord, for, behold, thy life hastens away. [3]

When thou art of age, death overtakes thee even before thou hast known :
Saith Nānak : O thou crazy one, why dost thou Dwell not on thy Lord, thy very own ? [4]

Riches, and thy wife, and possessions, which thou thinkest are thine, all come amiss.
For, they keep not thy company (in the end) : This, Nānak, is the whole Truth : know thou this. [5]

Thy Lord is the Purifier of the Sinners, the Destroyer of Fear, of the supportless the only Support.
Saith Nānak : Look (only) upto Him who Abides ever with thee, in thy heart. [6]

The Lord who Blest thee with thy body and riches thou lovest not.
Saith Nānak : Even now when thou art helpless, waver not in thy Faith. [7]

He, who gave thee body, riches, happiness and beauteous homes and forts,
Why, saith Nānak, thou Contemplatest not Him, thy only God ? [8]

The Lord is the Giver of all joys : yea, there is not another without Him, thy God.
Saith Nānak : Hark, O mind, Contemplating Him alone, thou art Saved. [9]

---

1. *i.e.* within the three Modes.

Meditating upon whom we are Emancipated, Cherish thou Him, O my friend,
Saith Nānak : Life wears off each day, each moment :Hearken, O my mind.
Of the five elements, O Wise ones, is our body forged.
But the Soul emanates from God, and into Him alone it is Merged. *[11]*

The Saints proclaim that the Lord Pervades all hearts.
Saith Nānak : Dwell thou on Him that thou Crossest Safe into the Yond. *[12]*

He, whom neither pleasure pleases, nor pain pains, and who neither has Attachment, nor Ego, nor Greed :
Look upon him, O my mind, as the very embodiment of God. *[13]*

He, who is above praise and dispraise, and to whom alike are iron and gold :
Saith Nānak : He, O mind, alone is Emancipated, he alone is Saved. *[14]*

He, who is affected neither by joy nor sorrow and looks upon friend and foe as one ; **P. 1427**
He, saith Nānak, is Emancipated, he alone is the Released one. *[15]*

He, who fears no one, nor makes others afraid:
He alone is Wise, O mind, he alone Knows his God. *[16]*

He, who has abandoned the Poison (of Māyā), and withdrawn into himself, (for God's sake.)
He, O mind, is a man of Destiny : his lot is Awake. *[17]*

He, who has discarded Māyā and the sense of 'I' and become Detached :
Hear, O mind, the Lord Abides in his heart : he is the man of God. *[18]*

He, who forsakes Ego and Realises his Creator-Lord,
He, saith Nānak, is the Emancipated one : Know this to be the whole Truth, O mind. *[19]*

In the Kāli age, the Lord's Name destroys our Fear and through it is our Evil dispelled.
And he, who Dwells on the Lord, night and day, Nānak, all his works are Fulfilled. *[20]*

He who Utters the Lord's Name with his tongue, and hears the Lord's Name with his ears.
Hearken, O mind, for him death has no terror, no fear . *[21]*

He, who his "mine-ness", Greed, Attchment and Ego forsakes,
Saves himself, and Ferries others too Across. *[22]*

As is the dream or a play, so is the world.
Saith Nānak : Nothing is True, nay, nothing stays without the Lord. *[23]*

Everyone wanders out and afar ever in search of the riches of the world.
But rare is the one, Nānak, who Enshrines the Lord in his mind. *[24]*

As doth the bubble rise from the waters and then dies :
Saith Nānak : So doth the creation of the world : know thou this, O mind. *[25]*

Blinded by the wine of one's riches, one Cherishes not one's Lord.
Saith Nānak : Without the Worship of God, one falls a prey to death and is Lost. *[26]*

If one seeks eternal Bliss, one must seek the Refuge of God.
Saith Nānak : Hark, O mind, precious, too precious, is the the human birth. *[27]*

For the sake of Māyā, the Ignorant wretches run wild.
Saith Nānak : Without the Worship of the Lord, life wastes itself in Void. *[28]*

He, who Dwells ever on God, he and the God are one.
For, he is the Embodiment of God, and there is no distinction between the two, nay none. *[29]*

Involved with Māyā, the mind forsakes the Name of God.
Saith Nānak : Of what avail is thy life without Worship of thy Lord. *[30]*

Man remembers not God, for drunk with Illusion, the Blind one cannot choose.
Saith Nānak : Lo, without the Lord's Worship, one is netted by the *Yama's* Noose. *[31]*

Many come to befriend us in affluence : but, in misery, no one is one's friend.
Nānak : Dwell thou on thy Lord, for, He alone Keeps thy Company in the end. *[32]*

I wandered through, birth after birth, but never without the fear of Death.
Saith Nānak : Dwell thou on thy Lord and abide ever in thy Deathless God. *[33]* **P. 1428**

I've tried as hard as I could, the mind's Ego goeth not.
My mind is engrossed by Evil : Save me, O Save me, my Lord. *[34]*

Three are the stages of one's life : as child, young and old,
But all the three are vain, saith Nānak, if one Dwells not on God. *[35]*

That what one should have done, one didn't, being trapped by Greed.
Saith Nānak : Now that the time is past, why criest thou, O Blind mind ? [36]

Thy mind is involved with Māyā, and attains not Release,
Like a painting painted on the wall ; it lies where it lies[1] [37]

Man hopes for one thing, but receives other than for what he wisheth.
He wants to entrap others but lo, is himself trapped (by Death). [38].

Thou tried hard to earn comforts, but none to suffer Pain.
Saith Nānak : Hark, O mind, that that alone happens what thy Lord ordains. [39]

The world is a beggar : the Giver of all is Lord the God.
Saith Nānak : Dwell thou on thy Lord, O mind, that all thy tasks are Fulfilled. [40]

Why art thou proud of the vanities (of life) ; the world is but a dream.
O mind, of these nothing belongs to thee save thy Lord. [41]

One is proud of one's body, which is now here and then is not.
But he who Says the Lord's Praise, his sway is over the whole world. [42]

He, who in his heart Dwells upon God, is an Emancipated soul, forsooth.
Between him and the Lord there is no distinction whatever : this, indeed, is the whole Truth. [43]

He, who Enshrines not the Lord's Devotion in his heart,
His body is like a swine's, like a cur's, nay, a mere waste. [44]

As a dog leaves not the door of his Lord,
So Serve thou thy God, with a single mind. [45]

He, who after pilgrimage, austerities and offering charities inflates his Pride.
All the merit he earns thus is wasted away, like the elephant's, who bathes (and then throws dust in his head). [46]

The head shakes, the feet stagger, and one is devoid of the light of the eyes.
Saith Nānak : Even when such is one's state, one Cherishes not God, but way ? [47]

I had looked upon the world as my own, but here no one belongs to his kind.
Saith Nānak : Eternally True only is the Lord's Worship, so Enshrine it thou in thy mind. [48]

The world is false, know thou this, O friend,
Saith Nānak : It stays not with thee like the wall of sand. [49]

Even Rāma had to go, and also Ravana, who had myriads of kins.
Saith Nānak : Nothing stays here, O dear, for the world is but a dream. [50]

I'll worry only if what had not to happen happens ;
But such is the way of the world, Nānak, that nothing stays. [51]

He that is born, dies, if not today, then tomorrow he goes.
Saith Nānak : Sing thou the Lord's Praise and abandon all that involves. [52] **P. 1429**

Dohira

My Power is shattered and I'm Fettered : and, lo, there is no escape.
Saith Nānak : O Lord, Thou art my only Refuge : Now, Save me, as Thou Saved. Gaja[2] Thy Devotee.? [53]

My Power has returned ; my Bonds are loosed, and all the Doors are opened upto me.
Saith Nānak :O Lord, everything is in Thy Hands, now be Thou with me. [54]

All friends and mates have forsaken me, all companions are in vain.
Saith Nānak : O Lord, Thou art my only Support in this Sea of Pain. [55]

Only the Lord's Name Remains, and His Saints or the Guru-God.
But, saith Nānak, rare is the one who Remembers the Lord's Name in this world. [56]

Enshrine the Lord's Name in thy heart, for, there is no one equal to thy God.
And lo, all thy Woes depart and thou See-est the Presence of thy Lord. [57-1]

1. *Lit.* the wall leaves it not.
2. *Lit.* the Elephant : According to Bhagvat Purāna, a 'Gandharva' was cursed by a 'Rishi' to turn into an elephant. He was seized by a crocodile when he cried out to God for help and was delivered.

Mundāvani[1] M. 5

In the Platter (of this Book) are placed three things—Truth, Contentment and Wisdom,
And also the Nectar-Name of the Lord, who is the Support of all.
He, who Tastes this Fare, Relishes it, and he is wholly Fulfilled.
This Thing one cannot forsake : so keep thou it in thy Mind,
For, (through it), one Swims across the Dark (Sea) of Existence, (and knows that) all that seems is the Expanse of God. *[1]*

Shaloka M. 5

I have acknowledged not Thy Bounties, O Lord, Thou it is who made me worthy (of Thee).
I, the Meritless one, had no Merit whatsoever but, Thou, O God, took Pity upon me.
And, in Thy Mercy, Thou hast Blest me with the Vision of the True Guru, my (eternal) Friend.
Now, O God, Bless me with Thy life-giving Name, that blossom forth both my body and mind. *[1]*

P. 1430

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāgmālā[2]

Each Rāga has five wives,[3]
And eight sons,[4] who emit distinctive notes.
In the first place is Rāg Bhairo with its five women—Bhairavi, Bilāwali, Puniāki, Bangali and Aslekhi
(And eight sons) : Pancham, Harakh, Disākh, Bangālam, Madhu, Mādhav, Lalit and Bilāwal, which give out each its own melody in the hands of those who make music. *[1]*

And, then, there is Mālkausa, with its five women—Gaundkari, Devgandhāri, Gandhāri, Seehuti and Dhanāsri.
This chain of Mālkausa, brings along with it also the eight sons—Māru, Masatang, Mewāra, Prabal, Chandkausak, Khau, Khat and Bhaurānad. *[1]*

And then comes Hindol, with its five women and eight sons.
And rises its wave upon wave when the soft-throated singers sing in unison. *[1]*

Its wives are : Telangi, Devkari, Basanti, Sandur and Ahiri, the finest of women,
And it, too, is embellished with eight sons : Surmānand, Bhāskar, Chandrabimb. Mangal, Sarasbān, Binod, and the thrilling Basant and Kāmod.
Yea, eight sons I have enumerated after which comes the turn of Rāg Dipaka, *[1]*

(Which) too has five women—Kachheli, Patmanjri, Todi, Kāmodi and Gujri,
And with it sing its sons—Kālanka, Kuntal, Rāma, Kamal-kusam, Champak, Gaura, Kānara and Kalyān. *[1]*

And then they sing together the Shri Rāga, which too has five women—Bairāri, Karnāti, Gauri, Āsāvari and Sindhvi. *[1]*

And eight sons—Sālu, Sārang, Sāgara, Gaund, Gund, Gambhir, Kumbh and Hamir. *[1]*

And in the sixth place they sing Rāg Megha, with its five women—Sorath, Gaundmalāri, Āsā, Suhi and Gunguni, *[1]*

And Bairādhar, Gajdhar, Kedārā, Jabli Dharnat, and Jaldhārā Shankar and Shyām, which are known as the sons of Rāg Megha.

So in all they sing the six *Rāgas* with thirty *Rāginis*,
And their forty-eight[5] sons. *[1-1]*

---

1. *Lit.* a riddle. Some have translated it as the Seal (set at the end of the book so that no interpolation may occur thereafter).
2. In this verse, which most scholars think is apocryphal, is given the system of Indian music in a nutshell.
3. ਬਰੰਗਨ (बरंगन) : (Sans. वीरांगना), *lit.* a brave and handsome woman.
4. ਨੰਦਨ (नंदन) : (Sans. नंदन), a son.
5. 18+10+20=48.